

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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AMONG all the soul-killing, pastor-killing, church-killing faults of church members, none are more effective than indifference.

JOHN the Baptist came to prepare a people for the coming of Christ. That is the highest business of every true Christian to-day.

God honored Cyrus by raising him up to build him a house. Christian, God saved you that you might be an honored builder in the more glorious spiritual building.

A gift is an expression of love. The highest expression of love is the giving of self. Jesus loved us and gave himself for us. The bride in true love gives herself to her husband; we give ourselves to Christ. We belong to him as absolutely as the wife to the husband.

LOOKED at in some respects, the times have always been evil ever since Adam fell. Looked at in others, the worst of times are bright with the sunshine of God's mercy to his people. And behind the darkest clouds God is ruling and working out his eternal purposes.

But the times are worse when sin gets into the churches. When the unconverted are many and those who are converted are living as near the world as they dare. No days of persecution are as evil as those of worldly churches which have a name to live when they are dead. When the light in the world is darkness, how great is that darkness!

THE *Occident* says that when William H. Green was a student in Lafayette College he asked his Professor to allow him to omit the classics from his course, since he had no faculty to acquire foreign tongues. His Professor, fortunately, was not a man to believe in the supreme wisdom of boys to decide for themselves. He refused, and William Green is to-day the greatest Hebrew scholar living.

Dr. E. W. Brown says "there is nothing in evolution incompatible with belief in a living God and a Divine purpose in the larger meaning of the term—a Divine design to develop mankind." But there is something in all theories of evolution we have ever seen incompatible with the creation of Eve, and that is sufficient for a believer in the infallibility of the Bible.

THAT HOLY BOOK.

BY A NORTHERN PASTOR.

Let me kiss every page of that Holy Book with my sinful lips. Once I was a stranger to it—when a stranger to God. I came to know God, I believe—I am sure of it—and the Book helped me in doing so. What a heathen I should be without that Book! Sunk into idolatry, covered with the uncleanness of paganism! How dark were my soul without it, engulfed in misery, and yet too ignorant of self and of God to know it!

The Revelation of God is the revelation of self. 'Twas and is a long struggle between the darkness and the light; so was it in the wide world, in my poor soul. "And men loved the darkness rather than the light: for their works were evil." I was a man, a lover of darkness. But gradually, through centuries the light of Revelation shone in on the darkness and on the works of darkness. He whom we call Savior is called Light, for he has "declared," revealed, God. Then the Book is made luminous by Christ. From Genesis to Revelation the true light continues to shine. "The Sun of Righteousness" and "The Day-Spring from on High" are the names of the King and his coming.

I pity the Roman Catholic in his ignorance of the Holy Book. What substitutes for it are put in his hands, in his heart! Pictures, images, strutting, clownish "priests," a dead language, a ritual, mass. He is tied to these like Ixion to his wheel. I wish the Catholic could forget his machinery for "worship," and take the Holy Book in his hands every day for one solid month—a brand new Book, without a mark in the margin, a pure, sweet volume of the best version. Poor man, he cannot. He no more shall get the Bible than he shall get the wine. He has a mutilated Book, a mutilated ordinance, a mutilated religion. But I am sure my Lord did not mean it so. Shall he live all his life long girt about with a wall of ignorance as thick and high as that about a nunnery, where young women go to be buried alive?

It seems so. I thought it our business, as Protestants, to give the Bible to others, and to Catholics. That day was a day of religious rejuvenation, better than the day when the lost law in Isaiah's time was found, when men got the Holy Book into their own hands. Rome said, "You must not have it." God said, "You shall have it." Rome said, "You shall not read it and interpret it for yourself." God said, "Read it and preach it." Then dawned the Reformation. Life took the place of death; but in doing so, death unsheathed the sword, and with his dark crew fought for his territory.

Now, brother Protestant, what will you do with the Holy Book? You have it in all sizes, from the microscopic, vest-pocket edition to the ponderous morocco. You have it on all your tables, in your churches, in your school-rooms. Can you give it to your Catholic brother? You see his sad plight, his substitutes. No? Then you are very, very cruel—yes, wicked. You have been unfaithful so far, with your trust. Take care God does not cease to trust you with it—"from him shall be taken away that which he hath." I longed to see the time, the happy, happy day, when Catholicism should have light, and come out of the damp fog of the Middle Ages. Shall I see it? Not till they have for their own the Holy Book, and love it and live it.

Then, too, I have longed to see Protestants possess the Book, holding it in their hearts. My hope will not be soon realized. I know it will not. Our young

people are, many of them, as dark as heathen. They know not the Book. Our young men who go to the great schools are nearly all graduated in heathenism. It might be said to many a young man (and, I whisper it, young woman), "You get your diploma to-day; now you are a graduate and a heathen. Your Bible is a sealed Book, and you are a stranger to Christ." Go on, Christian parent, and put your son to school under an infidel teacher, that he may learn "the primrose path to the everlasting burning." You say, "He has to learn these things and be exposed to temptation." Excuse me; since a godless philosophy is a road to hell, why not expose your son to temptation by securing him a room in a saloon? That would be just as sensible as to put him to school with a philosophical infidel. Hell alone will declare the merciless horrors of parents in our time, exposing their own children to ruin! A wealthy lady who loves God and hopes for salvation in Christ alone, has desired me to look after her son's soul in a great school. She feared to place him there, but after doing so, wished me to look after his soul. How could I? Could I follow him from room to room, and correct the atheistic lies to which he must listen? No; it is a chance between life and death with his soul.

So our Protestant people have not yet come to possess the Bible. Multitudes are awfully ignorant of it. Multitudes in the churches and outside of them are in great darkness as to the Holy Book.

But some of our Protestants are busy spoiling the Book. They bear the title of "higher critics." Ten years more of their work will about finish the Bible up—for them. Here in the midway of our Christian journey, under the Sun of Righteousness, these self-appointed Bible-embellishers, Bible-avicersators, are busy with their heartless task. They are servants of a heartless, unsympathetic specialism, that enables them to cut the very heart out of truth and of religion, all the time professing a love (!) for the Book. What the Turk is to the Christian, that the "higher critic" is to the Bible. Send us a Turk, let him cut our arms off at our trunks, our heads off, but, good Lord, deliver us and all ours from "higher criticism."

What did you say, brother? "Let us await results"? What results? The results of an emasculated Bible, a weak, truckling, double-dealing ministry, a dying church, a growing kingdom of darkness, a neglected Christ, a low naturalism, a spirit-forsaken profession, hollow, empty words, clouds rained-out, spiritual sickness, prayerlessness, infidelity, death? My, my! have we not enough? Whoever heard of a "higher critic" bringing souls to Christ? O, beloved John A. Broadus, thou art at home with Jesus, and thou founded the way in the Holy Book! I could kiss thy hand to-day wert thou still alive, for I do believe thou wast a teacher of God's own appointment. Over against the "higher critic" of our day I set thy noble work, thy Christlike interest in men. Thou couldst never discourage a praying man, a servant of Christ. Thou couldst never take advantage of a man's religious faith and turn him for one minute toward infidelity. But thou art gone, and whom will God send to keep the people from bowing the knee to this Baal? I long for thy like.

How can we get on without the Holy Book? Never call it Old Book, I pray you. I am brought face to face with Jesus in that Book. My heart is pictured to itself there, my theology comes out of that Book as water out of a fountain. My Savior is described there; my Father is set

forth there; my sins are displayed there; a righteousness which God gives me is unfolded there; immortality is gloriously taught there; heaven and hell are made known there. How can I part with the Book? No, no, no! I cannot. Take all my other books, but leave the Book; take all that I have, but leave the Book. Stand back, "higher critic," I'll none of you. You would teach me to be ungrateful, to despise God by degrading him; I fear you would lead me to hell. Christ is Teacher enough for me. Between him and you, shall I hesitate? Leave me the Holy Book, and I think, with God's help, I can enter into life and help some one else do so.

HOLDING THE YOUNG PEOPLE.

BY CHAS. J. KEVIL, PH.D.

In *The Watchman* of July 18th I was greatly interested in reading the article on "The Dearth of Ministers." The ministerial subject is always an interesting one, because of its many phases; often more foolish than wise. The side especially attractive at the present, is the one briefly referred to in the article above-mentioned, viz., the minister must be "taking with the young people." This plea is more ridiculous because of its indefiniteness. What is it to be "taking with the young people"?

The general run of churches find their young people the recruiting ground, and these same young people forecast to a very large extent, the churches' future. But to yield to the popular demand of being "taking with the young people" means, too often, letting down the bars of spiritual life and service, and inviting all forms of worldliness and commercial folly. But young people do not always want these things. They are not taught better, that is the fault.

I know of a church where this very course of being "taking with the young people" was pursued for five years, and many young people were found in that church. But there were no solid Christian workers there; the little they built on Sunday was pulled down on Monday in some "church racket," that had more theatre in it than religious teaching. After five years of such training a change occurred, and the new pastor was totally different. His aim was the church for Christ and the salvation of souls. The members generally welcomed the new order of things, and as the church met to worship and praise and work in the Holy Spirit the tide of spiritual life rose till souls were born for Jesus, and the worldly aims and counsels to hold the young people fell before it. There is no difficulty in holding the young people who are growing up under the new order of things, and are taught to serve God and worship only him. But alas! the five years' training on the young people of that period bore fruit in protest and criticism against holy things, and to-day these are the greatest hindrances to the church's spiritual progress.

The moral is plain—to yield the high and noble calling of the children of God to the dangerous, yet popular, demand to have some fun to hold the young people is the most awful calamity that can befall either pastor or church.

I am persuaded there is power in the old Gospel to supply every longing of the heart, and to produce truly happy lives.

This spiritual way is the only one to interest and keep and save our young people—Watchman.

God is calling on sinners everywhere to repent.

QUIBBLES ABOUT BAPTISM.

BY REV. J. S. HUTTON.

"He who tacks from point to point shows clearly that the wind is against him." Perhaps there is no question which has been so unjustly assailed by quibbles as the mode of baptism. And yet the quibble always proclaims two things: weakness in the argument, and insincerity in the heart. It were wholesome advice to those who indulge in such things to remember the words of pious Watts: "Quirks and quibbles have no place in the search after truth." If immersion had need of other than plain Scriptural statements for its defense, its final vindication would be that "it is much quibbled about."

It is as surprising as it is mortifying that men of learning and piety will take the sacred ordinance to which the Master himself submitted and make it the disrespected butt of thoughtless jest or artful quib. If nothing else restrains such an one, let him remember that this striking "below the belt" is but a confession to thoughtful minds that courage and candor are wanting. If I were a conscientious Pedobaptist, I would say to my opponent, "I admit that your argument from the Scriptures is conclusive and unanswerable; but I believe that something else will do as well." I think that in any case I would not imperil my conscience and my cause by resorting to cavils and quips. Let us glance at some of these quibbles which may be regarded as curious in the field of polemics.

1. "The word *immerse* is not in the Bible." Very true. But are we to conclude from hence that baptism or baptism does not mean immersion, but means sprinkling, or anything else we choose to think? How absurd! The word "God" does not occur in the original inspired Scriptures; are we at liberty, therefore, to say there is no God, when Elohim and Theos signify the same thing? But why waste time? He who is willing to wade truth, if pursued, will rebel against truth.

2. "The people were baptized of John in the river Jordan, but it is not said that he put them *under* the water?" Neither is it said that he poured water on them. But what does the word baptize mean? and what would we infer from Romans 6:4: "We are buried with him by baptism?" If John went *into* the water to baptize, should not we do the same? But he who is not willing to submit *under* the truth will hardly go down *into* the truth.

3. "Philip and the eunuch went down into the water, but it is also said that Jesus went up *into* the mountain?" Does the quibbler then mean to say that Philip and the eunuch did not go down into the water, but only went to or at the water? No, for Jesus did not stop at the mountain, but went up—ascended the mountain. Does he then mean that Philip and the eunuch went down on the water, even as Jesus went up on the mountain? No, for that could not be. What then does he mean? Nothing except that he is not willing to know the truth, and will dare to trifle with the sacred Word, and embrace a miserable subterfuge, in hope of escaping it. When Jesus went up into the mountain, doubtless He was concealed from view by the rocks and cliffs, or by the vegetable growth, as one is concealed from view when in baptism he goes down into the water. But who can answer a sneer?

4. "Philip and the eunuch both went down into the water, but it is not said which *one* baptized the other." And why not? Because there is no room for doubt. The quibbler himself would risk his soul, and the souls of the whole world, on the belief that Philip was the baptizer. Why then does he raise the question? Because, in the way of argument, he has nothing better to raise; for, if he had, of course he would.

5. "If baptize means to immerse, that puts the candidate under the water, but there is no command to raise him up." So the argument or quibble is that administrators are under obligation to drown all who submit to the rite. But until some sect is found that practices drowning, this quibble is gratuitous and without a mark, as it is without the sem-

blance of common sense, not to say natural instinct. The apostle however says: "Buried with him in baptism, wherein also ye are *risen* with him."

Other sophisms of a like character might be mentioned, but surely these will suffice.

Doubtless there are many who, from their standpoint, are conscientiously opposed to the doctrine of immersion alone for baptism, and for them we entertain sincere respect and kindly feeling; but for those who resort to fallacious objections, stultify their own conscience, and garble the holy Word of God, no warning can be too severe.

Now, let it be considered that the very fact that quibbles, jests and sarcasms are employed against the doctrine of immersion is a proof in itself that the doctrine is invincible. Let us reckon as one of the sure evidences of our position, the unjust and unrighteous attacks made upon it. And how does it happen that the Baptists are not chargeable with one single quibble in regard to sprinkling or pouring? If *one* has ever been persecuted by them, the writer knows it not. Not that they are better than others, but the explanation is short and simple—they do not need them!

Richmond, Va.

THE OBLIGATION OF CONGREGATIONALISTS TO ADD ZEAL TO KNOWLEDGE.

BY CHARLES R. BROWN, D.D.

The word "zeal" is sometimes carelessly used to describe anything and everything that happens to have caught fire. Such a loose conception has brought it into disfavor with certain minds as being a mischievous and ungovernable thing. We are all soundly convinced no doubt that mere meaning well, coupled with untamed animal earnestness, will not lend any important aid in setting the world right. But the sort of zeal which we would do well to build on to our knowledge in larger measure is really that knowledge itself, careful and far-seeing, but quickened and illumined by a more intense passion to establish its clearly-recognized ideals and to fulfill its true purpose in a needy world.

The men who lead strong and growing movements, as a rule, are those who have a firm grasp on some one aspect of the truth, which so enlists their loyalty as to almost make them feel that it would achieve human salvation if it were adequately presented and heartily received. The very fact that they decline to look over the boundary fences in order to see other saving truths in possession of their neighbors gives them an unhesitating faith and a burning zeal. The high and strong belief as to the function of the church in conveying divine grace to men narrowed the Oxford movement, but it gave the strength that has brought about the crisis in the Established Church of England to-day. The unceasing emphasis laid by the Wesleys on the ability of every man to exercise immediate saving faith, and to receive the clear evidences of his acceptance with God, obscured some necessary views of God's sovereignty and of the psychological processes connected with conversion, but it brought into being one of the largest and most effective denominations of modern times. Those who are downright sure that they hold the key to the situation and can unlock all the doors along the line of human progress with it will bear into the effort a zeal that gives each man the strength of ten.

The critical, discriminating attitude of mind that has large place among us has also watered the stock of our enthusiasm. It seems almost inevitable that, with the problems of higher criticism, the necessity of sifting the theological terms and statements that have been bequeathed to us by our sainted fathers, and the demand for care and clearness in the confused state of many honest efforts about us, cautious discrimination must often supplant confident determination. The atmosphere of the average theological seminary is that of exact and painstaking scholarship, even to the detriment of the upbuilding of rich, warm, vigorous personality in those who are to be sent as

messengers bearing their good tidings with them. We seem to be sending out bands of scholars rather than groups of apostles. We have poured layer upon layer of exact and pre-digested knowledge into young men, but we have sometimes failed to fire their hearts with a holy overmastering passion for winning this world to Jesus Christ. The proof of the pudding is in the eating, and the last test of theological training is in trying the results of it on men. Do they attract and interest men? Do they bring the hearts of the careless under the spell of a divine message? Do they put needy souls into vital touch with the saving Spirit of the living God? In the accomplishment of these, the only legitimate ends that knowledge has in view, the warm-hearted, loving zeal must find large place.

The beautiful deference also which, in our regard for Christian comity, we have sometimes exhibited must likewise be counted in. If it is not "boasting beyond measure," I would say that we have been in the habit of evincing an unwillingness to sit down until all the other denominations were seated. Prominent leaders of the Methodist Church have been frank to say that, according to their views and convictions, no town was church-ed until there was a Methodist church there. Other denominations have been equally solicitous lest what they regard as an essential note of total Christianity should be unheard of when the little town sang its Doxology on Sunday morning. The superintendents of our home missionary societies, as I have seen them in these Western States, have not been pushing and aggressive to any similar degree. They seem to feel that the other sheep which are not of our fold will somehow be fed and sheltered and guided forward, even though the Pilgrim faith is not proclaimed in their midst. All this is beautiful and brotherly and, as most of us feel, just as it should be, but it has weakened that denominational zeal which is one element in all successful propagandism. And, furthermore, in cities far removed from home mission stations our brotherly and catholic spirit has undermined a proper attachment to our principles in many a pew and pulpit. While the Methodist, the Baptist, the Episcopalian and even the staid and conservative Presbyterian felt that he had something high, fine, necessary and well worth standing up and being cut in two for, if occasion demanded such martyr-like devotion, the Congregational brother has frequently failed to urge a true and just denominational loyalty upon his people, because he did not feel it himself.

The question arises then as to how our zeal may be fed up to more generous proportions. The topic assigned to me is well phrased—we can "add zeal to knowledge." It will have to grow out of knowledge itself as the truth is rightly conceived, and then pointed straight at the end to be reached. Central and controlling, in every broad view of religion, there must be certain cardinal truths which that comprehensive mind regards as its definite message for the world's salvation. There are many truths which are simply interesting, and there are certain others which have been wrought into the very framework of our personal lives and which now yield the stimulus and tonic for noble Christian service. These, as distinguished and organized into a working faith, are to be offered to a world lying discouraged in the presence of the most abhorrent materialism, suffering from an enfeebled will which has been sung to sleep by the sirens of heredity, environment and all that marches under the banner of determinism, and even doubting whether or not there be any gospel which offers the power of God unto salvation.

In every seminary and in every pastor's study, too, there should stand an angel with a flaming sword warning us away from the trees where fruit grows merely to open men's eyes and make them wise as gods, without reference to the nourishment of a life of trust, worship and obedience. We are not students of anatomy merely, as we follow the lines of critical inquiry concerning the joints and processes of Scripture and of doctrine; we are in training to become wise and help-

ful assistants in processes of biology. We are to awaken and feed, to train and direct life. Men are dead in trespasses and sins, and the message we bear is to mediate to them the gift of new and holy life. People are sitting down with their laps so full of big questions that they cannot get up and be of service in the kingdom of God. These truths of ours are to set the supreme objects of existence before them definitely, and to furnish them stimulus that will invigorate and send them into heroic endeavor in the kingdom. The aim is not simply to know things as they are, except as this equips us to make people as they ought to be. The purpose throughout must be the production of spiritual life, and this purpose held clear will in any honest soul add to the most discriminating knowledge the zeal for which it waits.—Congregationalist.

MORAL FLABBINESS.

BY REV. R. E. WISHARD, D.D.

It is a disease—a criminal disease. It broke out in Eden, and has been percolating down through the ages. Like some other diseases, it is in the blood. And blood tells. It is a voluntary condition, yet is aggravated by environment. Conditions tell. They make character where we neglect to put in the molding hand.

The serious difficulty begins in child-training—rather, at that period in which the training should begin. Every child has a bias toward the wrong. The will begins to move in the first morning of child life. Its final movements are in the direction of self-assertion. Unless the training begins at once and is wisely and persistently continued, the self of this new being becomes dominant. "My own pleasure" is likely to become the law of life. Self-seeking early introduces into the character an element of weakness.

When irreligion in the family is holding sway, the conscience is stifled. Her voice is silenced and the old nature is re-enforced. A perverted will, unrestrained affections and developed selfishness ripen into moral weakness. Hence in maturer life there comes a break-down. There is no power to resist evil, within and without. The currents downward carry this human drift-wood as so much trash. It only adds to aggregation of that moral decay that lies all about us.

The politics of the day is characterized by moral flabbiness. There are noble exceptions, but the average politician is in the business for revenue. The methods of personal advancement are of the most questionable character. They are often carried on with scarcely an attempt at concealment. Open chicanery not infrequently triumphs, and the old question of the rascal "What are you going to do about it?" is asked. We do not believe this corruption is to continue. There must be an end of moral flabbiness. The Christian conscience of the nation must assert itself. Righteousness has a mission. It must bring in some new conceptions of responsibility to God and country for the average citizen. It must be discovered that the franchise is not a marketable commodity. And the American citizen who would offer it in the political marts of trade has already lost his birthright. The microbe of treason has commenced its deadly work.

We come back to the remedy for this political corruption and for all other ills. It must be found in the law and Gospel of God. There is no other help for a defective conscience in social, business or political life. The remedy must begin in the home, where our business men and politicians are born and nurtured. Municipal corruption will cease when the homes of our country are made Christian, when they send out citizens trained to habits of moral rectitude. The pulpit is made a divine factor in this work for native land and for the world. It must cast the leaven of the Gospel into the home, until there shall be "light in all the homes of Israel."—Herald and Pre-tyber.

WILL to some God gives it to show themselves through their work, to others he assigns it to show themselves without even the opportunity of work.—Martineau.

A FEW REMARKS.

BY CHARLES L. COOKE, LL.D.

The white races, inhabiting countries more or less removed from the torrid zone, have heard a divine call, as they imagine, to go to the rescue of these millions, and lift them to higher planes of civilization. The Spanish, the English, the French, the Dutch, the Germans, for many years past, have been busy with this philanthropic (?) work of rescuing feeble and more degraded tribes and nations from their moral and physical squalor. And they have done this always with the understanding that at least five per cent on their investment must first be made secure. Sordid gain has been the real impelling force to those so-called philanthropic efforts. Stronger Powers, with keen eyes to the expansion of trade and commerce, to enrich themselves, have gone forth with armies and navies, and conquered feeble peoples. They have seized upon the rich natural products of such countries, and instead of using them to elevate the standards of civilization of the native populations, have transported them to their own homes to minister to their own luxury. In tropical countries this has been especially true, and the people have been left with poorer prospects than when the foreign propagandist first set foot on their soil. A fine writer, who writes the facts, uses the following words in regard to Central America: "Away from the coast, where there is fever, Central America is a wonderful country, rich and beautiful and burdened with plenty, but its people make it a nuisance and an affront to other nations. The Central American are like a lot of semi-barbarians in a beautiful and fertile land, in which they can understand neither its possibilities of comfort nor its use. Nature has given to their country great pasture lands, wonderful forests of rare woods and fruits, treasures of silver and gold and iron, and soil rich enough to supply the whole world with coffee, and to make it the natural highway of traffic from every portion of the globe. Nature has done so much that there is little left for man to do, but it will have to be some other man than a native-born Central American who is to do it."

The true reason the stronger nations have failed to make their conquests in tropical climes available in a beneficial way to the higher civilization, is that they have gone for gain only. Climate and soil do have their influence on all nationalities; but it is the Bible, its high standard of right, its noble virtues and beautiful graces, its high aims and inspirations, its faith—the Bible is the greatest factor in lifting people up to a high standard of national life. The Bible, not in the hands of a few, not in the hands of ignorant, besotted priests, but in the hands and hearts of the entire people. Look over the nations and see which are the powerful, the progressive, growing stronger every day, and destined soon to lay down the law to the rest of the world. They are those nations where the Bible has its true course among the people, and its high and pure principles have taken deep root in the hearts and consciences of all men?

"Uncle Sam" has finally determined to take part in this world-wide philanthropy. When Uncle Sam puts his foot down, we be to any who oppose. He has fought on many a field, but has never been discomfited—he attacks his mistakes and marches right on to them. In six months, without either army or navy, he has brought both into being, scattered the forces of his antagonist, and sent them, disconsolate and limping, back to their distant home. He has sunk the proud navy of the most ancient maritime power in the world, and taken his countless islands from him. When Uncle Sam's second step, the world awaits with mingled feelings of expectancy and foreboding. He may annex to his already boundless dominions all of Mexico, the third of China and half of Africa. Who knows? He has all the resources, and "asks no odds" of any man. He has a fleet of stretchers for thousands of miles along the Atlantic and the Pacific, with an immense territory between, abounding in all that ministers to the want of man. His ship yards, his gun factories, his powder mills, his shot and shell shops, are all busy. He is about to dip a deep ditch to connect the great waters which wash his shores, and thus let his ships at rapid speed roam over all the wide seas of the world. A commerce, far more expansive and profitable than that of the Atlantic will cover the great peaceful ocean, and with Hawaii and the Philippines as way-stations, the heathen Chinese will wake up some morning trembling and pale, with stretched eyes and bating breath: "Why, what's the matter?"

Wars, strife, revolutions, are inherent in the human race. They are the result of envy, jealousy, spite, ambition, greed, revenge, or the mere thirst for blood—the love of killing—oh, what a cage of unclean birds! "Is the heart of man! What a home for devils to take up their abode! But there is an over-ruling Providence! That Providence causes the wrath of man praise Him, and restrain the remainder. In my day I have seen myriads of the human race with their gates bolted and barred against the entrance of the light of science, education and revealed truth, forced to open their gates, to unlock their doors and let in the true light.—"That light that cometh into the world." The recent war with Spain has opened many eyes.

I deeply sympathize with my dear friend and brother, Dr. T. T. Tibenour; but, in reality, I cannot decide whether my sympathy is that of joy or sorrow; I only know that it is deep and heartfelt. Dr. Tibenour indicated that Cuba should be made a part of the home field when it was a foreign country, and now Cuba

has become by national treaty *de facto*, a part of his home field. But Cuba has not only come in herself, but she has brought with her uncounted other islands, scattered over all the oceans and embracing people of every skin and tongue. Pray what will Dr. Tibenour do with his great expanded and still expanding home field? He deserves the sympathy. Let every Baptist extend sympathy and money to the good and eloquent Doctor—he is in trouble and needs both sympathy and success.

The Baptists of the South embrace millions of people. In church polity they are a pure democracy—the purest on earth. In relation with these thousands of small brooks, we need must necessarily combine and co-operate—hence District Associations, General Associations and Conventions, not one of them, however, empowered to make deliberations or legal enactments infringing the rights and liberties of the feeblest little body we call a church. For fifty years, and why not longer, has been going on in peace and harmony, with ever-expanding power; each succeeding year has shown advance. But here comes a few learned professors and distinguished editors lifting questions and theories into the minds and hearts of this great mass of Baptists, to disturb their peace and harmony, to excite factions and heart-burnings, and to end finally, if continued, in the disruption of our great organic work. I tell you, brethren, if these mighty hosts are once divided into two or more hostile camps, you will see a Baptist war on this continent such as your fathers never saw, and lasting, too, for generations. We have had our fights in the past with the anti-mission and self-styled Christian elements; they were mere pigmies in comparison with that conflict which would follow such disruption and continue for years.

The questions at issue are unimportant, affecting no vital principle or doctrine, practice or faith, and why then, why are we being troubled that their very existence as a Christian people is endangered? Many are now saying, "Right or wrong, I am for Paul, I am for Apollus, I am for Cephas," and none for Christ and his great command to preach the Gospel to every creature. Democracies are dangerous things to handle. They either split up into factions and go to fighting, or they all go back on themselves and their leaders and turn over to the other side. In this controversy, so unnecessary and so unseemly, many a man has lost all prospect of promotion to higher honors, not because he is not learned or not pious, but because he is hindered, and lacks wisdom and sound judgment. The good, the broad, and deep and still proliferate; there are many good fish in it. We may conclude to go a-fishing.

HOLLIS, VA. THE CHURCH OF MANY CONVERSIONS.

The church was established to witness for the truth, to edify believers and to convert sinners. It is not enough for her to stand for doctrine and order, nor even to build up Christians in their most holy faith; she must be distinctively a soul-saving organism. Her Lord is a Redeemer, and calls for such a use of her ordinances and life as to attract and win numbers to him and his cross. He bids her ministers to preach a pure Gospel in a way to convict and convert, and his people to so live that others shall be savingly impressed. She is to be no beautiful piece of rare ornamentation, or costly pile of veneration, but a house of prayer, service and activity, where multitudes are yearly brought into the kingdom.

Many persons recognize this end of her institution, and not only pray and work for, but expect conversions. A man of this type was once shown through a European cathedral. It was a magnificent structure, and his companion became interested in pointing out its relics and treasures when he innocently, but suggestively, inquired, "Do you have many conversions here?" "Ah, man," was the reply, "this is not a Wesleyan chapel." The idea of conversions in such a structure seemed out of place, or preposterous, to the attendant upon its services. The big building was for ritualistic purposes.

Some persons have a similar conception of a church. There are many congregations in America, as well as in Europe, where, if the question were put, "Are there many conversions here?" the people would hardly know what was meant. The duty of using their churches for evangelistic or soul-saving work is rarely, if ever, broached; they are not made to bear personal responsibility for coming together for this purpose. They meet for religious edification and enjoyment, not for others' salvation. They have a fine ritual, or splendid music, or scholarly and artistic preaching, or pure entertainments, but little or nothing is said or done to bring men under the converting power of God's grace. They long to bring about a faith world-wide and universal view-points that they never enter into calculations respecting the number of conversions that might and should result from their supplications, lives and labors.

But all this is out of line with what Christ ordained, and what he expects from every church which bears his name and professes his Spirit. Give us the Presbyterian, the Wesleyan or the Baptist chapel, where souls are converted, rather than the stately and gorgeous superstructure in which no account is taken of the poor souls in it and about it that need renovated hearts and lives. It is the high privilege and distinguishing glory of every church to be an instrument in God's hands of bringing hundreds into saving relation with the Redeemer of souls. The more she can reach in this way, the greater right has she to live, and the more will she multiply her influence.—Presbyterian.

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

BOOKS. THE SCHOOL HYMNAL. Square 12mo. cloth, 272 pages. Single copies, 40c; \$7 a hundred; sample copies with a view to introduction, 25c. Philadelphia and New York: Presbyterian Board of Publication.

This completes the series of three Hymnals intended to cover all occasions of worship. We think it of the greatest importance that the grand hymns which are found in Manly's Choice should be sung in the Sunday-schools that the children may learn them by heart in their youth. This hymnal for schools is the best of its kind we have seen. We are not partial to separate books for singing in Sunday-schools. We think it of the greatest importance that the grand hymns which are found in Manly's Choice should be sung in the Sunday-schools that the children may learn them by heart in their youth.

But this hymnal is a great improvement, a very great improvement upon the usual Sunday-school song-book. Many of the immortal hymns which do indeed praise God are here. The usual trash of poor music and senselessingles is conspicuous by its absence. These hymns, so far as we have read them, are of a fine order of poetry, and what is more, are reverent and do indeed worship God. We wish we could put in "How firm a foundation is laid our spirits' rest," and "O Lord, a soldier of the cross," and leave out "O God rest ye, merry gentlemen," and "My country, 'tis of thee." The latter is a fine patriotic ode, but a hymn is something sung in the worship of the singer's God, and odes to anything but God have no place in a hymn-book.

THE CAPTAIN'S BARGAIN. By Julia McNair Wright. 12mo. Price, 35c; by mail, 40c. The National Temperance Society, New York City.

Temperance books have improved as much as tracts. Time was when so many of both were good—good and weak. But now the best writers are engaged on both, and there is no finer literature.

This is the story of Captain Allen, who had a saw mill and dealt in lumber. He was not a drunkard in the usual acceptance of the word, but was fast becoming so. One day, as he was going home from a town where he had been to sell lumber, he found a little boy who had been deserted by a woman. Although he was quite poor and had two children, his warm heart was won by the abandoned child, and he carried him home. When he plead with his wife to keep the child she agreed that he might keep the child if he would let strong drink alone. He agreed, and this was the bargain. The child proved to be a fine, noble-hearted boy, and the Captain kept his promise.

One of the most interesting scenes in the book is after the boy had been discovered by his own father. He was sick, and the young physician wished to give him alcoholic stimulants; the father resisted, insisted that there were other stimulants which would do as well, and told the sad story of his own life.

PERSONAL WORK. By Samuel M. Sayford. 12mo. cloth, 185 pages. Price, 75c. New York: The International Committee of Young Men's Christian Associations, 3 West Twenty-ninth St.

In his first chapter the author defines personal work and lays down two general propositions: First, that every Christian is under obligations to do personal work; second, that personal work is not difficult to do.

His second chapter describes the personal work of the individual person the worker ought to be—and gives valuable suggestions, with Scripture references, as to how the desirable qualifications may be acquired. Spiritual equipment is the subject of the third chapter; and this proves to be a simple Scriptural study of the Holy Spirit as God dwelling in man to be depended on for every need in life and so-called suggestions.

The chapters on training and methods endorse and embody to some extent the system of the International Committee of Young Men's Christian Associations, together with suggestions from the large and varied experience of the author.

Mr. Sayford has grouped striking illustrations in the sixth and seventh chapters; and the closing chapter on Opportunities suggests the ready field for such work.

MAGAZINES.

The following is the contents of Lippincott's Magazine for September: The Duchess of Nona (a complete novel), Maurice Hewlett; Where the Sun Sets (a story), Charles M. Skinner; The National Export Exposition, Dr. W. P. Wilson; The Question of Yachts, Chas. Ledward Norton; Echo (a poem), Madison Cawein; Anecdotes From the Antilles, Hon. John Stephens Durham.

E. F. Benson; In the Morgue and in the City; I Zangwill; Effect of Equal Suffrage in Colorado, Virginia G. Ellard; Thirst: An Incident of Southwest Texas, Albert Rigelow Payne; A Sunday Eclogue, Maurice Thompson; Bronze Button Heroes, George Morgan; Maria's Inheritance, Mrs. Schuyler (rowling-shield); The Volcano Goddess, Charles M. Skinner; The National Export Exposition, Dr. W. P. Wilson; The Question of Yachts, Chas. Ledward Norton; Echo (a poem), Madison Cawein; Anecdotes From the Antilles, Hon. John Stephens Durham.

The Ledger Monthly for September.—The yacht Columbia, built to defend the American flag, sweeping before a wily and crafty yard of canvas filled, is the subject of a beautiful colored picture by the famous marine artist, M. J. Burns, on the cover of the September number of the Ledger Monthly. The yacht is followed by a crowd of excursion boats, and far in the rear is the outline of the Shamrock—a situation apt to be met in the chase of the great race. A portrait of the late Robert Bonner, founder of the Ledger, forms the frontispiece, and the funeral address on Mr. Bonner, delivered by his friend, the Rev. Dr. John S. MacIntosh, of Philadelphia, is given on the following page.

MORNING WORSHIP.

The natural divisions of time which the Creator has established, may be made to contribute to the support of our spiritual, as well as our physical life. The morning calls to worship. The man who goes forth into the day without prayer, praise and meditation is not wise. The Christian who forgets or neglects his morning devotions will soon lose his hold on God and the spiritual life.

In the morning the condition of the mind is favorable to religious devotion. The faculties are refreshed with sleep, and free from the agitation which the later hours of the day will bring. When the business man goes out from his home he plunges at once into the tumult of business and care. The night breaks into this tide of thought and care, and in the morning the mind is comparatively free. The busy world has relaxed its grasp and the faculties are rested. The hour is quiet. The din of business has not yet begun. In theclusion of his home the man who is driven through the day to the limit of his strength may think on nobler things. This is the time to pray, to meditate, to rest, to meditate on God and the things of his kingdom.

The blessings of the night call for thanksgiving and praise. When one wakes out of sleep his first thought should be of God, who has watched over him through the night. His new strength and vigor which he feels should awaken feelings of gratitude. The dawn of a new day is a benediction on which we should not forget to give thanks. The habits of the mind are exceedingly important. The direction it will take is the result of habit. The first thought of one on waking is concerning his studies; another thinks first of his business; another of his pleasures and low gratifications; the wise man, however, will command himself to think of God when first his mind awakes in the morning will do so without an effort. This habit, once acquired, will be of exceeding great value through life.

The engagements of the day make it important that the morning hour be spent in religious devotion. Some save their plans for the day arranged beforehand, and others do not; they intend to do. But they know not what turns their course may take. They may be able to carry out the prearranged programme, and they may not. What unforeseen conversations, what unexpected debates, what services not anticipated, may be required. For all these unexpected engagements, which need special preparation, we must have the things for which they have made no preparation. How many men have gone forth in the morning full of hope, and returned at night defeated and disgraced because of unforeseen emergencies. The best preparation for all the engagements of the day, whether anticipated or unexpected, is earnest and holy communion with the Father of our spirits.

The possible perils of the day call us to prayer every morning. No day shall pass without temptation. Every day brings serious obligations and important opportunities. Dangers stand thick in all the hours of every day. Some are spiritual, some are physical. Sickness may attack, accident may befall, conflict may arise. "My soul, be on thy guard." No man can surely know when he goes forth in the morning that he will return at night alive. This day may be his last. Surely every wise man will spend a season every morning in prayer for wisdom to discern the opportunities of the day, and for courage to stand firm in every conflict, for patience to endure whatever hardship or disappointment he may meet, for strength to conquer every foe, and for divine guidance in all things.

The excuse sometimes offered, that we have no time for morning prayer, is a dangerous delusion. It is not true. We have time for it. Time occupied in eating our daily food is well spent. Better still is the time taken to pray and draw nigh to God.—N. Y. Advocate.

An old English author says that there are four parts to repentance, which make a ladder whereby we may climb from the pit of perdition up into the castle of endless salvation. The rounds of this ladder are contrition, confession, faith and amendment. If a single round is missed we fall through.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 17.

POWER THROUGH THE SPIRIT.

Zech. 4:1-14.

MORRO TEXT—"Not by might nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4:6.

Some time had elapsed since the previous vision. Zechariah had returned to his normal condition in the flesh in which he could see only with his fleshy eyes. And this, the usual state of man, is called in this first verse, being asleep. If we were truly awake we could see the angels as they move around us, but our eyes are clay sealed. Hence, when the angel enabled the prophet to see the vision he calls it an awakening. Thus Elisha prayed to God to open his servant's eyes, and, when they were opened, the man saw the host which was guarding the prophet.

"I have looked and behold a candlestick all of gold."—The candlestick of the tabernacle, now supplied from a constant and unfailing source. This candlestick represents the church which is the light-bearer upon earth. The seven lamps in John's vision were the seven churches of Asia. The candlestick was all gold, showing how precious his elect are in God's sight—showing, too, the need of having none but regenerated souls in the churches. There must be no dross in the gold.

"With a bowl upon the top of it."—A golden bowl full of oil above the seven branches of the candlestick. The priests filled the candlestick in the temple that its light should never go out. But this was fed by the living olive trees. "And the seven pipes to the seven lamps, which are upon the top thereof."—Seven pipes to each lamp to show the abundance of the supply. The bowl represents the Spirit, whose presence and unction is necessary if the churches are to be the light of the world. There is no greater sin than the lack of faith in the Spirit's power shown in the devices which some churches use to draw the crowds or to "please" young or old, men or women. There is a blasphemous lack of faith in the power of the Spirit in the efforts to add "variety" to the simplicity and spirituality of Baptist worship by imitating the performances of Episcopalians and Catholics.

"And two olive trees by it."—The oil from the branches of the olive trees poured into the bowl with no intervention. As the trees were living while their life continued there could be no failure of the oil. It is the usual, and, no doubt, the correct interpretation to consider the two olive trees represent the priestly and the kingly work of our Lord Jesus. The Holy Spirits takes of his and gives to his disciples. The blessings come to us through the word of the Comforter.

"What are these, my Lord?"—Zechariah was familiar with the symbolism of the golden candlestick, but he did not understand what was represented by the two olive trees, nor by the bowl above the lamps. The vision was granted to him that he might encourage or instruct others, and he asks in regard to it, frankly acknowledging his ig-

norance. The symbolism is so clear to the angel that he appears somewhat surprised at the prophet's lack of comprehension.

"This is the word of the Lord unto Zerubbabel."—Zerubbabel was the prince of Judah, and was the ruler of Jerusalem under, of course, the Persian king. The task before the brave and godly prince seemed more than could be done. They were surrounded by enemies, the country was lying desolate, the remnant who had returned were few and seem to have been discouraged. The city was, for a great part, in ruins.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—The word translated might means army, and the meaning is "not by numbers." Zerubbabel had few men and little power. That was a matter of no consequence, so only he was faithful and obedient and thus kept God's Spirit. One with that Spirit is a majority. This is a verse which ought to be engraven on all hearts. Numbers seem to be everything. Some would try to persuade us to believe that God, like Baal, is to be influenced by the number praying to him at once. To call on all the churches to pray for the same thing at the same time, as though God counted to see how many asked for a thing at once, is an affront to the Spirit. Two or three praying because the Holy Spirit has put it into their hearts will be heard. The crowds praying because other people are at the same time will not be heard. There is no strength in such "united" prayer. Nothing must be done to grieve the Spirit—blasphemy against him has no forgiveness. Let us walk in the way he has appointed in the Word, in reverence and godly fear. We must not insult his wisdom by adding to or taking from his directions. He is not a man that he should change, not fallible that he should improve.

"Who art thou, O great mountain?"—The angel does not underestimate the difficulties before the prince. These difficulties were indeed as a great mountain, to be overcome by no human power. The difficulties before the churches to-day are thus great. The worldliness, the love of money, the drunkenness, the flippancy, the perils from false brethren, the vast expanse of heathenism, all these things, and more, rise as a great mountain before the advance of the cause of Christ. "Thou shalt become a plain."—"Be a plain" is the Hebrew—a brief, strong command of God. Thus shall the difficulties, mountain high, vanish before the saints. If only they shall have faith in the Holy Spirit and his agencies and methods, and not rely upon their own wisdom for new schemes. "And he shall bring forth the headstones thereof with shoutings."—This is the gable or finishing stone—the foundation had been laid long before. "Grace, grace unto it." That is, may the grace of God rest on this stone and the temple to which it belongs. The Bible is full of the grace of God—can a good reason be given why "grace" is a word so often missing from sermons in these days? Grace is indeed a charming sound to a soul which has been genuinely convicted of sin. To one which has merely "accepted Jesus" without repentance towards God grace is not a pleasant word. For it means love and mercy to the underserving. Such prefer to hear of the love rather than the grace of God.

"The hands of Zerubbabel have laid the foundations of the house; his hands shall also finish it."—A definite prophecy of a definite event, which, by being fulfilled before their eyes, would give the people faith that Zechariah was a true prophet of God, and hence give them faith to believe that the gracious prophecies for the future would be fulfilled. Through all that is said of the temple, there runs a prophecy of the greater temple which is building for eternity of lively stones, in which some have the promise that they shall be pillars. And a greater prince of the tribe of Judah who laid the foundation shall finish it. His enemies shall not prevail. The days may seem long and dark, but Jehovah, who never hastens nor fails, shall finish in his own good time.

"For who hath despised the day of small things?"—Alas! have we not, all of us? Is not it a prevalent sin to overlook the small things near at hand while we dream of doing great things? The reference does not seem to be to their enemies, but to the discouraged ones in Israel. The old men who had seen the first house wept aloud at the difference between the temples. And others, no doubt, who had heard of its greatness, shared in their feelings.

"They shall rejoice and shall see the plummet in the hand of Zerubbabel."—The plummet showed he was engaged in building. "With those seven."—Referring to the seven eyes to which reference was made in the preceding chapter. This shows that it was not intended in the previous verse to represent the eyes as those of the stone, or engraved on the stone, but eyes which were watching the stone. The seven eyes of God represent his all-pervading Providence. They watch the whole earth, but they watch in a very different way the building of the temple.

Three times (verses 4, 11, 12,) Zechariah inquires as to the two olive trees. At last he is answered. Primarily it is generally believed these refer to Zerubbabel as the prince, representative of kingly power, and to Joshua as the high priest. Some think these represent the Old and New Testaments, but I agree with those who consider them the types of the Lord Jesus as priest and as king.

EMPHATIC CHRISTIANS.
BY REV. THEODORE L. CUYLER, D.D.

The Lord Jesus Christ put great emphasis on the spiritual character of his followers. They were to be sympathetic and yet separate—a peculiar people, zealous of godly works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; he touched human life at every point, lofty and lowly. He did not draw back his foot when a sinful woman's tears of penitence trickled upon it, nor did he refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which sums honest worth in coarse raiment, or refuse to shelter the harlot who is struggling towards a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all his infinite sympathy which drew not back from the bitter agonies of the Cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a divine holiness, an unworldly spirit and a spotless life; tempted in all points, he was yet without sin. "Ye

are not of the world," he says to his followers, "because I am not of the world." Just here runs the line of separation. It is to be a separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy him who was holy and undefiled and separate from sinners. "Be ye holy" means to be sound and healthy-hearted; it also means to be set apart to Christ's service.

The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season; i. e., the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He had his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to sneer at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is—"believe on the Lord Jesus Christ, and thou shalt be saved," and "faith without works is dead." Straight is the gate that leads to eternal life, and he whose love has opened up that pathway has a right to demand heart-belief in him and obedience to his commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasizes the divine claims of the Sabbath and does not rob God of his day. It recognizes the clear, distinct line between sacred time and secular time. That line with some church-members even is becoming a mere chalk-mark, easily rubbed out. A huge blanket-sheet of a godless newspaper covers the

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early part of God's day, and its later hours are devoted to social visiting or other secularities. This stealthy and steady undermining of the Sabbath is undermining the Church of Jesus Christ. Christianity cannot live without divine worship and worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the Fourth Commandment be "Puritanical," then let us have more of it. The salt that has done more to save our country from moral corruption and from the dry-rot of imported errors and vices has been the transmitted virtues of those staunch Puritans who were strict themselves because they served a strict and holy God.

Nothing did our Blessed Master emphasize more than non-conformity to the world. Its mammon-worship, its covetousness, its self-indulgence, its frivolities, its soul-destroying influences he protested against. "Be ye not conformed to the world!" Not to be taken out of the world, but to be kept from the evil in the world, was our Saviour's prayer for his people. The power of true Christly religion is not in assimilation but separation; Christians never will impress or reform or purify a sinful world by agreeing with it. When we go down to the world it drags us lower still; if we yield one mile, it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground, living a separated and Christ-obeying life, that we can hope to lift them to a higher, purer, holier and thus a happier living. Laxity is the Church's peril. The sorest need of the hour is an emphatic Christianity, an uncompromising Christianity, a Christianity that keeps its conscience clean, that finds its daily law in the Bible, and whose inner life is hid with Jesus Christ in God.—Evangelist.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Farrar.

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CLEAR FORK ASSOCIATION.

This body of Baptists met with White Oak Grove church, Logan county, on August 15, and was in session two days. Nearly all of its churches were represented, and they reported an increase of interest in the work of missions, as the sums contributed for the work exceeded the amount of last year by 25 per cent.

Eld. J. R. Jenkins was re-elected moderator, which place he filled with ease and grace.

Bro. H. K. Nelson was re-chosen clerk, a position which he has occupied for years.

Eld. J. C. Thompson preached the annual sermon from the text: "For the great day of his wrath is come, and who shall be able to stand?"—Rev. 6:17. The speaker presented vividly instances of God's wrath visited on the earth in the past, and affirmed that the day of his great wrath was yet to come, and that none would be able to stand before him except those whose robes are made "white in the blood of the Lamb" (Rev. 7:13-17). Hence all the heathen out of Christ must fall.

Among the visitors seen were Dr. W. S. Ryland, late President of Bethel College, and Elds. J. E. Gardner, J. R. Kennerly, late of Missouri, T. M. Jackson, representing the WESTERN RECORDER, and Wm. Banks, representing the Baptist Flag.

The spirit that pervaded the body of messengers in business was that of meekness and brotherly kindness, and attention was given to all the objects fostered by the body.

The largest crowds were assembled on the grounds that ever were there before, for this was the first meeting of an association ever held there. The large, attentive, quiet congregations hung around the preaching in the forest for the longest time (all day) your scribe ever saw. Instead of the hum and confusion usually encountered on such popular occasions, created by walking, talking, picnic crowds, solemn silence prevailed from the first song of the morning till the last amen in the evening. The public speakers felt that they had earnest hearers.

The people who fed the multitude did nobly. Plain, simple and frugal in their ways, they offered their food in large quantities, and nice qualities for the day, and opened wide their doors for the night.

The association chose Gupion Grove church for the meeting next year.

GASPER RIVER ASSOCIATION

convened with her church at Morgantown, Ky., August 22.

Eld. J. T. Osebiec preached

the opening sermon on the "Divinity of Christ," which received marked attention.

The letters showed a full representation of churches, with an increase of 20 per cent. in mission funds since last year.

Bro. Osebiec was re-elected to preside, with Bro. J. E. Gardner to assist, and Bro. H. L. Mahon was re-elected clerk, with Bro. Harold assistant.

A loving spirit characterized all the deliberations. The meeting was a grand one to this writer, since the sight and handshake of many old friends was a revival. Among these was Bro. J. S. Coleman, who, though feeble in body, is powerful in spirit. His speech in the association on the report recommending the Rodgers Bill in the Kentucky Legislature was enough to awaken every Kentucky Baptist and Christian. This young church and all of the Morgantown people seemed proud of the meeting, judging from their sociability and hospitality. The Presbyterians threw open the doors of their church-house for preaching during the session, and in it the densely packed crowds were fitted better for sermons by the selection of soul-shaking songs.

The Baptist church building is an elegant edifice, made of brick, well located. The enterprise was projected some eight years ago by the Baptist ladies of Morgantown, who organized a club, receiving 20 cents at the first meeting. In two years they purchased the church lot for \$200. In four years they paid a debt of \$200 more contracted for the foundation, and, by untiring perseverance of the membership, we see a beautiful house worth \$1,500.

All who have contributed to this enterprise may be comforted in having aided in firmly planting the Baptist cause in a deserving town. Being the county seat of Butler county, with a population of 1,000 people, continually adding new buildings and citizens. These people, living on their grand hill, look down at the foot on the beautiful Green River as a natural line of transportation, carrying their coal and timber to the world's markets. They can say God has done great things for this town. Their splendid schools are giving culture to their homes. The people are making smooth roads over the romantic hills because they love to go to Morgantown. The nice little town of Dunmore will be honored with the Association next year.

HOW'S THIS?

Whoever Has Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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THE converted soul comes into such relations to God that he is happy and at peace as never before. He does not fight against God's holy and just demands. He does not disobey and rebel. He has entered a life of obedience and loyalty. His will is no longer in arms against God's beneficence and righteousness. He is at peace with God through Jesus Christ. He is at peace with his own conscience, because he is now, for the first time, living a life that he knows to be right and good.

"THE WRATH OF GOD."

BY E. W. COOK, M.A.

It appears strange that when the expression "the wrath of God," as aimed against sin, appears so often in the Scriptures, we so seldom hear it from the pulpit. When John came preaching in the wilderness of Judea, the burden of his message was, "Repent, for the Kingdom of Heaven is at hand." And to the Pharisees and Sadducees he said, "Who hath warned you to flee from the wrath to come?"

The Gospel, in his apprehension, was not merely a dispensation of love and mercy, but of terrific judgment. And, therefore, in depicting the object of the Great Messiah in coming into the world, and the results of that coming, not a word is recorded in his preaching that he had come to forgive sin, but the message was only one of judgment, and the necessity of repentance in order to escape it. His only intimation was that he was ushering in a dispensation thorough and searching and fearful—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

In accordance with this, the expression "the wrath of God" as directed against sin is used in the Bible no less than one hundred and twenty-six times, as any one may readily see by consulting a concordance; oftentimes, of course, meaning by it only the infliction of temporal judgments; but oftentimes, also, judgments in the future world, e. g., "We shall be saved from wrath through him." "Jesus, who delivered us from the wrath to come." "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God." But how seldom do we now hear the expression used in the pulpit, or indeed anything approaching it!

Some dozen years ago or more President Northup, in a sermon read before the Congregational Club in Minneapolis, the title of which was "A Silent Revolution," sums up what he regards as the present attitude of the churches in relation to the doctrine of endless punishment, in these words: "From all this it appears that the church has made a general movement in the direction of modified Universalism." (The idea of "modified Universalism" is nonsensical. All are saved or all not saved. The first is Universalist doctrine, the second, evangelical doctrine; and there is no middle ground.) A very prominent and influential Congregational pastor closed one of his recently published volumes with this sentence: "The one far off event to which the whole creation moves, in which every man and all men shall have reached the stature of the fullness of Christ." This is Universalism out and out, and yet it passes without censure.

For several years past it has been the privilege of the writer to listen to the ministers of several denominations, at least three—the Presbyterian, the Congregational and the Baptist—and in five different communities besides Brooklyn, one a city of nearly 100,000 population, and in not a single instance has he heard the expression of the caption used in the pulpit, nor anything implying it, or approaching it; and in not a single instance has the doctrine of the endless punishment of the wicked

been insisted on. From these facts, and others which might be mentioned, he has come to believe that the doctrine that the wrath of God against the wicked and his determination to visit those who die in impenitence with his eternal displeasure, as well as to banish them eternally from his presence, saying to them at the final judgment, "Depart from me, ye cursed," has been almost entirely eliminated from the preaching of the present day. He is disposed also, from this fact, to raise the vital question whether the pulpit has not, in this respect, departed from the teachings of the Master, as well as from the plain statements of the inspired Word generally; and whether, on this account, we must not look forward to a corresponding looseness in the principles and practice of all the evangelical denominations. For the question, What is the proper penalty of sin in the perfect moral government of God? is vital and fundamental; and any looseness at that point endangers the stability of the entire edifice. Christian Work.

TATE'S CREEK AND BAPTIST ASSOCIATIONS.

The former met with Mt. Tabor church, Paint Lick, Garrard county.

S. D. Cochran was chosen moderator, Rev. R. B. Mahoney assistant moderator and W. T. Pherrigo was elected clerk.

A report of the proceedings will be furnished by Bro. J. I. Walls.

The introductory sermon was preached by Pastor Crouch, of Stanford. He was master of his subject, and commanded the close attention.

Pastor Timberlake, of Nicholasville, delivered a strong sermon and made a profound impression.

The attendance was large and the hospitality was all that could be desired. The writer, in company with Prof. Arthur Yeager and Miss Maggie Harkley, of Georgetown; Wm. Chenaunt, Rev. I. B. Timberlake and Miss Mary Hollingsworth, was entertained at the elegant home of Bro. J. B. Parker.

The trustees of the district school adjourned in order that the teacher and children might attend the association.

Baptist Association convened with the church at Hopewell, near McAfce Mercer county.

Deacon Edmond Burrus, one of Kentucky's most consecrated and intelligent laymen, had for many years served as moderator, but, on account of the infirmities of age, declined re-election. Prof. H. V. Bell, of Lawrenceburg, was chosen by acclamation. His sainted father, Mat. Bell, during his life, had served as moderator oftener than any other man. He was a Baptist of the stalwart type, and through life loyally stood for Baptist principles.

The introductory sermon by Rev. Dudley Moore rang with no uncertain sound. Many expressed a desire for its publication. He clearly demonstrated, to the satisfaction of his hearers, that the church was set up before the day of Pentecost, and that Christ kept his promise in not allowing "the gates of hell to prevail against it."

The attendance was very large. Some estimated that there were 8,000 present the last day. It was our pleasure to be met at the depot by and to enjoy the hospitality of our friend and brother, James A. Witherspoon.

W. P. H.

SUBSCRIBER FOR THE RECORDER.

MEN AND WOMEN
Kidney trouble preys upon the mind, discourages and lessens ambition, beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For pleasing results use Dr. Kiltner's Swamp-root, the great kidney remedy. At druggists. Sample bottle by mail free, also pamphlet. Address, Dr. Kiltner & Co. Hinghamton, N. Y.

BETHEL ASSOCIATION.

In the Year Book for 1899, Bethel Association stands third in the number of her members. Long Run first and Daviess County second. Each of these nearly doubles Bethel in membership. Then Elkhorn and Concord nearly equal to Bethel. Then Salem, Barren River, Liberty, South District and Ohio Valley verging close on to Bethel's number. Among these ten Bethel stands fourth in the value of her church property, being surpassed by Long Run, Elkhorn and Daviess County. In home church expenses she stands fourth, being surpassed by Long Run, Elkhorn, Daviess County in the order name.

In Bible work and education Bethel stands second, Daviess County leading.

In Dr. Warder's report of contributions last year, Bethel stands second in her contributions to State Missions and Foreign Missions, only surpassed by Long Run. She stands third in Home Missions, Elkhorn taking second rank by contributing \$11.70 more than Bethel.

In District Missions she stands third, being surpassed by Long Run and Elkhorn. In District Sunday school and Colportage work she stands third, being surpassed by Long Run and Daviess County.

I have written this, not for invidious comparison but to call the attention of all Kentucky Baptists to the meagerness of our contributions in carrying out the commission of Jesus, "Preach the Gospel." According to this report the associations mentioned by Dr. Warder gave the following amounts per member. Let us blush for shame, and for the love of Christ do better, far better, in the future.

Baptist	07
Barren River	01
Barry Fork	06
Bethel	64
Blackford	03
Blount River	10
Bonnie Creek	10
Bowling Green	03
Broken	25
Campbell County	16
Central	15
Clear Fork	09
Concord	28
Crittenden	08
Cumberland River	01
Daviess County	23
East Lynn	03
East Union	02
Elkhorn	55
Enterprise	02
Franklin	08
Freedom	05
Gasper River	05
Goshen	09
Graves County	22
Green River	01
Greenup	07
Irvine	09
Laurel River	09
Liberty	10
Little Bethel	06
Little River	13
Long Run	106
Lynn	02
Mt. Zion	08
Nelson	28
North Bend	29
Ohio River	11
Ohio Valley	11
Owen	01
Russells Creek	11
Salem	11
Sherbourn County	29
South Concord	02
South Cumberland River	01
South District	19
South Kentucky	09
South Union	01
Sulphur Fork	25

J. G. Bow.
Penbrooke, Ky., Aug. 28, 1899.

A REPROOF entereth more into a wise man than a hundred stripes into a fool.—The Bible.

SOMEWHERE, SOMETIME.

BY F. G. BROWNING.

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years
Does faith begin to fail, is hope declining?

And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, sometime, somewhere!

Unanswered yet—the 'when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking;

So anxious was your heart to have it done?
If years have passed since then, do not despair,
For God will answer you, sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.

"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,
And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

OUR PULPIT.

THE RIGHT KEY-NOTE FOR THE NEW YEAR.

BY G. H. SPURGEON.

"But we will bless the Lord from this time forth and forevermore. Praise the Lord."—Psalm 115:18.

It has been truly said that, if the members of our churches were in a right condition of heart, the work of the pastor towards them would be no more difficult than that of a commanding officer to his troops. A general, or a captain, has never to study eloquence; he has simply to give the word of command tersely and plainly, and himself to lead the way. So, if our hearts were right in the sight of God, we should not want illustrations to win attention, and arguments to urge us on; we should only want to know what is the special duty of the hour; and, helped by the Divine Spirit, we should, with alacrity, seek to form it.

Well, now let us hope that this is our condition to-night. God grant that it may be! Certainly it ought to be our condition in reference to the duty which is taught us in the text. I shall but, as it were, give the word of command in my Master's name; and I trust that the Holy Spirit will be working in all our spirits, causing each one of us to say, "Ready, ay, ready, to bless the Lord from this time forth and for evermore. Praise the Lord."

You noticed, while we were reading the Psalm, that it contained a piece of cutting sarcasm upon the gods of the heathen,

which are unable to do anything for their worshippers. Albeit that they have the outward semblance of the organs of life and sense, yet in those organs there is neither life nor power. Their mouths cannot speak; their eyes cannot see; their ears cannot hear; their noses cannot smell; their hands cannot handle; their feet cannot walk. But our God is declared to be the living God, who is in the heavens, and who hath done whatsoever he hath pleased. Well, that being so, a living God should be worshipped by a living people in a living manner. This is one of the rules of Christian worship, which we should never forget. Let us come before the Lord, not as mere bodies, fancying that it is enough to put in an appearance in the place where prayer is wont to be made; but let us bring our living souls, our hearts, into God's worship; and whether it be in prayer, or in praise, or in the proclamation of his truth, or in the listening to the gospel message, let us do it with all our life. Let the praise be full of life; let the prayer be full of life; let the ministration of the truth be the lively oracle of the living God; and let the ear, the heart's ear, be all alive while we listen to the gospel. There is nothing more that is acceptable to God in the mere routine of Christian worship, than there is in the turning of the windmills of the Tartars, when they put their prayers upon the mill, and they revolve with the blowing of the wind. If true life is absent from our service, though we speak with the tongues of men and of angels, though we have the richest music, though we have everything that heart can devise to create a charm, yet it profiteth us nothing, and brings no glory to God. "God is not the God of the dead, but of the living," is a text which may be applied to dead services as well as to dead men. May the Lord, in mercy, send to some religious services a resurrection; may he be pleased to put a living heart and soul into them; for if there be not these, he will not accept a dead sacrifice at men's hands! A living God must be worshipped in a living way by a living people.

In the text we see also that, as it is true with the heathen's idols, that "they that make them are like unto them, so is every one that trusteth in them," so ought it to be with us in reference to our God. A living God should have a living people; and a blessing God should have a blessing people. He has blessed us with unspeakable favours. He is always blessing us; it is not possible for us to compute the amount of blessing which he is constantly bestowing upon us. Therefore, "Bless the Lord, O my soul: and all that is within me, bless his holy name." If he doth exalt thee with his favour, take care that thou dost exalt him with thy praise. If he enriches thee with his blessings, bring thou thy blessings, and offer them at his feet, as the wise men brought their gold and frankincense and myrrh, and laid them as tribute at the feet of the new-born King. Bless a blessing God. What can be more congruous? As the echo answereth to the voice, so let our blessing of God answer to the blessing we have received from God, even as Paul puts it, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the

world." This, then, is the work that is to occupy us to-night, and the work in which we shall continue, I trust, from this time forth and for evermore. Living unto the living God, time and eternity will be spent in blessing the blessing God.

"We will bless the Lord," for it seems to us to be the very thing for which we were created. This is the flower of our being. We are never happier, surely, never more developing what God has put into us by his grace, than when we are praising and blessing him.

We will bless the Lord by our songs. They shall be more frequent than they have been. Brothers, and sisters, do you sing as much as you might? Do you sing at your work, do you sing in the household, and do you sing on your beds? I have known some who managed to live always singing. It was my joy to know an old man, a very old man, who was famous in the village where he lived because, as he walked the streets, he was always humming a little bit of a hymn. He was a grand old Methodist of the grand old days, and he had always some glorious hymn that he would go along tooting as he went about the streets; and he sang himself to bed, and sang himself to sleep, and I was going to say, sang himself awake; but he was scarcely awake before he began to sing again. It was all singing with him. Now, you know how the worldlings sing. You cannot be quiet in your beds at night because of the noise they make in the streets. Let us be as ready with the songs of Zion as they are with the songs of Gomorrah. Let us magnify the Lord with our songs far oftener than we have done.

Then, let us magnify the Lord in our daily talk and conversation, while we speak about him. Never speak badly of his name. Some of you do; there is sometimes a grumbling at his providences; there is a fretting at the trials he sends; there is a complaining about all sorts of things. But ye who love him, begin from this night to bless him by speaking well of his name. Bless him for everything. Bless him for the bitters; bless him for the cold; bless him for poverty and sickness. "That is a hard thing to do," say you. Yes; but it is a sweet thing to do; it will be as comforting to yourself as it will be glorifying to God.

Begin to praise him in the tone of your spirit. May God the blessed Comforter help you to do it by a calm, equable frame of mind, by a divine placidity of temper, by a complete subjection of the will to him, so that you will not feel it to be subjection, but find it to be your delight that the Lord should do with you whatever pleases him! It is bliss to praise God so that our very thoughts praise him, not by effort, but as flowers pour out their perfume; so that our inmost soul praises him, just as the bird doth sing, not as if it were task-work, but because it cannot help it. Was it not made to sing? And so it sitteth on the bare bough, before the spring has yet developed the green leaf and opening bud, and it sings even amid the frost and snow, and wakes us up in the spring-morning with its hymn of praise to its Creator. "It," I said, but I mean a thousand of them, winged choristers praising and blessing God, not because they are told that they ought to do so, but because it is their intense delight to pour out their music. Oh, that we were little birds,

made always to sing God's praise! Oh, that we were drops of dew, forever sparkling in the light of God's love! I like to look at the lilies sometimes, and to think how they worship God. They never study a sermon, or compose a hymn, or weave a rhyme, or even think, but they serve God by standing still and showing themselves, and breathing out their sweet perfume to the winds. Oh, to be full of God till at last you bless him even by existing, till life becomes a psalm, and even breathing becomes a hymn of praise unto the Most High, in whom we live, and move, and have our being! Blessed be his name, we will bless the Lord from this time forth, in some such way as that, as he shall help us!

For, dear brethren we may well bless the Lord because we are alive. That "but" suggests that, since others have gone, we should bless him that we live. I do not know whether I would not as soon have been in heaven as here; but, still, to abide in the flesh for awhile, may be more needful for some, therefore am I glad to be alive. And some of you with your children about you, with many dependent upon you, should thank God that while you are needed here you are spared here; and you should thank him who has kept you. You might have been killed in some accident. You might have been smitten down, as many have been this year, by contagious disease. You might have been in such pain to-night that death would have seemed a relief to you. Bless the Lord that it is not so. Bless him that you live. O God, our Creator and Preserver, we will from this time forth bless thee that we are alive!

Then bless God because of life spiritual, for there is something in that calling for devout gratitude; for to live, and yet not to be alive spiritually, is to be a walking corpse, an animated dunghill, a Lazarus who by this time stinketh, and yet is not in his grave. It is a horrible thing to be going about in this world with eyes that do not see God, and with ears that never hear his voice when he is speaking everywhere, and with a heart that never responds to his divine love. Better not to be than to be and yet not know the greatest and best of beings. Let us bless God that he has quickened us into spiritual life, for it was not so with some of you a long while ago. Nay, it is but a few months since some of you were made alive, and this new year may remind you of some former new years, and how they were spent, and into what condition you brought yourselves. O Lord, our state of spiritual death does not bear thinking of, except we wet the page of memory with many tears: Blessed be thy name, thou hast delivered us from the bondage of corruption and brought us into newness of life, therefore will we bless thee from this time forth, and for evermore!

And let us bless the Lord because, according to the Psalm, we have been blessed of him. Read again the twelfth verse, "The Lord hath been mindful of us; he will bless us." Now, it is not only according to the Psalm, but it is also a matter of fact. "The Lord hath been mindful of us." I do not know your histories, dear friends, as you know them; but I should like you to pull out your pocket-books and your diaries and just look down them. How many times has the Lord been mindful of you during the past year? I could tell of many

interpositions of his divine love on my behalf, but I will not do so at this time. I will bless his name in secret for his loving kindness towards his unworthy servant. A good old woman used to hear people speak about their Ebenezers, or stones of help, in remembrance of God's mercy, but she said that when she looked back on hers she thought she was looking back on a wall. They were set so closely together that they seemed to make a wall on the right hand and on the left of all her pathway. Well, that is just like mine. I am such a debtor to divine mercy that if I could but pay half a farthing in the pound I should need to give fifty million times more than I am, or ever hope to be, worth. Oh, what I owe him! Rutherford speaks somewhere of his soul going right down in the stream of God's love, not floating in it, but sinking, foundering, going down, till mighty love went over the masthead of his soul. And such do I feel that our gratitude ought to be. The ocean of God's love rises above us so as altogether to swallow us up. The Lord has done such great things for us that, if we do not bless him, the very stones we walk on in the streets might cry out against us, and every beam in the wall might groan in the night to think that it sheltered such an ungrateful sleeper. Oh, the mercy, the forgiving mercy, the abounding mercy, the ceaseless mercy, of the living God! What tongue can ever tell it? Surely the poet did not strain metaphors too much, or use hyperboles, or push them too far, when he said—

But, oh, eternity's too short
To utter half thy praise!

Again, we ought to praise the Lord, according to the Psalm, because he will bless us. You must have noticed that the psalmist expressed that idea several times in different forms: "He hath been mindful of us; he will bless us." This is a very sweet duty to which I would exhort you to bless the Lord in the prospect of what he is going to do. Come, let us weave songs out of to-morrows! We will not boast of them, but we will bless God for them. Let us praise him for all the love and kindness that is going to be with us through all the year that is just beginning. Troubles will come, but the Lord will deliver the godly out of them all. Tribulation will be our portion, but in Christ we shall have peace. Perhaps we shall go home this year; if we are to do so let it not cause us even so much as one single fear, but let us put that into the song, and bless the Lord for gates of pearl and harps of gold, so soon to be the heritage of his unworthy children.

Now I must be brief on the other points, but I want to delay a minute or two on the third head, which is an appropriate commencement: "From this time forth."

When is the time to begin to praise God? Now, brethren, now: "From this time forth." You see, it was just then that the heathen were saying, "Where is their God?" When God is blasphemed by others then let his people praise him. Whenever you hear anything said against God, any note of blasphemy or scepticism, then say, "We will bless the Lord from this time forth. Always feel as if you were called upon to make some recompense to the blessed name for the dishonor which the adversary has done to it. I think there will be less swearing in the world if we always do that, for the devil will tell his children to leave off when he finds that every

time they curse we bless God all the more. Whenever you hear that a bad book has come out, whenever you hear that some scientific man has been saying something that will mislead the unwary, say, "We will bless the Lord from this time forth. We will have a new song because of that. We will make some kind of amends to God's great name because of all the calumny that is cast upon it."

So let us do it whenever we have a sense of mercy. He hath been mindful of us; therefore, from this time forth will we praise his name. Do you feel as if he had done great things for you, whereof you are glad? Is your heart leaping to-night because of some special mercy? Then let this be your sweet resolve, "We will bless the Lord from this time forth."

I think that we ought to praise the Lord from the first moment in which we know our sins are forgiven, the first moment in which we have peace with God through our Lord Jesus Christ; and then from every period of spiritual enjoyment. You who are about to be baptized may well say, "We will bless the Lord from this time forth, from the time when we come forward to confess our faith in Jesus, when we put on Christ by public profession of allegiance to him." From every season of coming to the communion table, from every hallowed night of wrestling prayer, from every time you climb the mountain of transfiguration, and behold your Master's glory, say, and from every Gethsemane's night, when you strive almost in vain to watch with him one hour, even then say, "From this time forth we will bless him."

I am sure that I may claim that the beginning of another year is a good time to begin blessing the Lord. For the mercies of another year, the forgiveness of another year, the provision, the instruction, the guidance, the supplies of another year, for the mercies of the year on which we enter with good heart of hope, for all our fears which have been averted, for all our hopes which have been fulfilled, for all that we have learned, for all that we have experienced, let us carry out this happy resolution that, from this time forth, we will bless the Lord.

Oh, how I wish that I could put this resolution into the hearts of some people whom I know! I hope they are Christians; but, you know, they were born on a bleak day, and they always speak with lips of frost. You are never many minutes with them, but you hear grievous complaining. Dear brother, how would it do for you to say, "From this time forth I will bless the Lord"? We do know some who, like myself, are depressed by this horrible wintry weather. We get to feel all our bones aching, and we are very apt, when we are full of rheumatism, to begin to talk about it. Come, my sister, come, my brother, let us have done with that theme, and say, "From this time forth we will bless the Lord." I know the style of talk that is very frequent: "Never was there such a dull time for trade. Business is worse than ever I knew it. Everything is going to the bad. There are wars and rumors of wars, and the world is coming to an end, and I do not know what is not going to happen." Well, brother, if you like that strain, you must keep on at it; but as for me, and you, too, I really think that it would be better if we were both to say, "From this time forth we will

bless the Lord." We have strummed away long enough on that sackbut; let us begin to play on the psaltery, and the harp of a solemn sound. We have too long been singing:

Lord, what a wretched land is this.
That yields us no supply!
No cheering fruits, no wholesome trees.

Not streams of living joy.
But pricking thorns through all the ground.
And mortal poisons grow;
And all the rivers that are found
With dangerous waters flow."

Let us go on to the next verse and sing:

Yet the dear path to the next abode
Lies through this horrid land.
Lord, we would keep the heavenly road,
And run at thy command!

Let us begin to sing of the path, and the Guide, and the home to which we are going. We are a day's march nearer home, a year's march nearer home; so from this time forth let us bless the Lord.

And then comes, lastly, an everlasting continuance: "We will bless the Lord from this time forth and forevermore."

I was born in a county where they were many old-fashioned people, and I am old-fashioned myself; and whenever I read my Bible, and find that it says "everlasting" or "evermore," I believe that it means what it says. Of course, I have lived in a world in which I am informed that it does not mean anything of the kind, that it means a very short period, or a period longer or shorter according as circumstances may happen. I am afraid I shall never learn this new lingo; I never mean to try to learn it, so I am sure that I never shall be able to understand things the wrong way upwards, as the wise men now do. "Everlasting" will be everlasting with me forever and ever, I can tell you; and it will find me, at any rate, a believer in eternity as being that which never has an end. I believe that those who think differently will have to come round to the opinion that I have found in the Word of God. At any rate, if we are to agree, they will have to do so; for I shall never come round to their view.

Now, then, the expression, "We will bless the Lord from this time forth and for evermore," means that our praise shall have no end to it. "For evermore," means eternity, I believe; and I pray God that we may make it to mean eternity in our praise "from this time forth and for evermore." Falling from grace shall not come in to make us cease praising and blessing the Lord. We began to praise him, not in the strength of nature, but in the strength of grace; and that strength will not exhaust itself, for it will be renewed day by day, so that we shall be able to bless the Lord for evermore.

Death itself shall not stop us from blessing God; nay, it shall but increase the choir, and sweeten the harmony. We shall love the Lord more, and praise him better, when death shall have divested us of these tongues which now are impediments to the highest praise, and shall have given us the power to speak without lips and tongues, in a nobler language, before the throne of God.

My God, I'll praise thee while I live,
And praise thee when I die.
And praise thee when I rise again,
And to eternity.

Dear brethren in Christ, if we are in the right state of heart, there is not a time when we could leave off blessing the Lord. When shall we cease to bless him? When he leaves off blessing us?

That will never be. When we leave off being in debt to him? That can never be. When he ceases to be worthy of blessing? That cannot be. Or when the life of grace within us ceases to recognize his blessedness? That also cannot be, for it shall be in us "a well of water springing up into everlasting life." Leave off praising him? O brothers, sisters, never, never, never, not even for the time in which a clock might tick once! Go on praising him, if he shall take you up to the bed of sickness, if every limb shall be a mass of pain, if every nerve shall be a highway for a crowd of pains to travel on; yet still go on blessing and praising and magnifying him, for this is his due. When we have praised him best and most, we have not given him what he deserves. Let us fill this house of prayer with our praise and thanksgiving to-night. The Romanist sets his incense on fire, and fills the whole place with the smoke thereof. Oh, let there go up to God from our grateful hearts a cloud of the smoke of praise unto his blessed name! Blessed be the Father, and the Son, and the Holy Spirit, from this time forth and for evermore!

If any man cannot join in that praise, let him recollect that he is not fit to live, nor fit to die; for to die without praising God, and to rise again, would be to remain in a state in which he could not possibly enter heaven, since the one occupation of heaven is magnifying and blessing and praising the Lord forever and forever. Let such one seek the Lord now; let him trust in the Lord Jesus Christ. Then he shall be saved, and he will be able to join us in saying, "We will bless the Lord from this time forth and for evermore. Praise the Lord."

CONTRIVERSY is one of the unhappy conditions which we cannot altogether escape so long as we live in this wicked world," says the *Living Church* (P. E.) of Chicago. "It is as old as sin, and will last as long, unless sin be granted the undisputed right of way to all hearts and homes. We must fight the good fight of faith if we would lay hold on eternal life, or on that which is worth having in this present life. Yet there are timid souls who live in mortal dread of controversy, as the principle thing to be shunned. They go about as if they were treading on eggs and feared that a shell might be cracked. And they are not satisfied with this tip-toe style of perambulation for themselves only; they insist that everybody shall dance to the same tune. Let no dog bark, lest the nerves of these neurotic degenerates be disturbed. The first and great commandment to them is 'peace at any price.' Controversy is a boggy which makes their particular hairs to stand on end, especially if it occurs in the church. They would not smite against the gates of hell even if their spiritual mother were in danger of being crushed. They belong not to the church militant, but to the church dormant, to that part of it which sleeps while the enemy sows tares; and that seems to be in these days the larger part. 'Hie thee to a nunnery!'"

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EDITORIAL.

The daily papers tell us that General Bates, acting in behalf of the United States Government, has made an agreement with the Sultan that his slavery and his polygamy shall not be interfered with, and also that no Christian missionaries shall be allowed to enter his dominions; and on the Sultan's part he agrees to submit to the authority of the United States on these conditions. We have not seen the text of the agreement, but have read the accounts of it given by some of the leading dailies, and we can hardly believe our eyes as we read. How any representative of the United States should consent to any such agreement, we cannot understand. It cannot be excused on the ground of martial law or military tactics, because the agreement contemplates the cessation of all hostilities. It sets forth the conditions of peace. To break that agreement after the military necessity has passed away, would be to act in bad faith.

The Constitution of the United States expressly provides that—"Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

Let the last words be noted—"or any place subject to their jurisdiction." Here it is declared, as plainly as language can declare it, that slavery shall not exist in any place subject to the jurisdiction of the United States. Such an agreement as the papers say has been made with the Sultan, is thus point blank in the very teeth of the Constitution of the United States. Of course, such an agreement cannot be allowed to stand; and the Government at Washington should lose no time in repudiating it.

And beside this, the exclusion of missionaries from any part of the United States is a plain violation of religious liberty. It amounts to the establishment of Mohammedanism in the Sulu Archipelago, as the state religion. The civil authority can only protect all the people in the free exercise of their religion. The Constitution of the United States declares:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

Certainly prohibiting Christian missionaries to go to any part of the territory of the United States is to abridge the free exercise of religion for that territory, and is to abridge the freedom of speech for the same.

We are aware that there are peculiar difficulties in the Philippines—difficulties which those of us who stay comfortably at home cannot be expected to fully understand; and we are not disposed to add to the already great embarrassment of the Government in its work in that far-off region; but we must protest against any representative of this country's making any such agreement as above mentioned. No matter what complications exist, or may exist, in the Philippines, the American people

will never consent to the maintenance of slavery and polygamy under the flag, or to the violation of religious liberty within our territory. We enter our solemn protest against these things, and we call upon our national authorities to conform to the Constitution they have sworn to support.

This civilized world have their eyes fixed on Capt. Dreyfus, now undergoing a second trial before a court martial at Rennes, France. His conviction and sentence to life imprisonment, the increasing evidence of his innocence which led the Court of Cassation to order a new trial, the cruelty of his treatment in the prison at Devil's Island, the heroic devotion of his wife, the stand in his favor taken by Zola, Piquart and others, the bitterness of the generals of the French army and of the Romish clergy against him—all these have made him the observed of all observers.

It has become pretty plain that he is the victim of a foul conspiracy, which seeks to destroy him in order to hide the corruption in the French army. His being a Jew invites upon his head the fury of the Anti-Semites. As one reads the reports of the trial, he sees the determination of the generals that Dreyfus must and shall be convicted. Whenever a witness testifies in his favor, up jumps a general and insists that the prisoner is guilty. It is a curious court anyway, for they do things strangely in France. There is no jury, but only the court, composed of several army officers. Each witness is expected to give his opinion of the case, rather than to tell the facts within his knowledge. Many of the witnesses have simply given their opinions and nothing else. We really do not see why the trial should ever come to an end, since every man in France may be called to give his opinion, and he can give it to any length and with frequent repetition.

Meantime the political cauldron is boiling in France, and a revolution seems imminent. To clear Dreyfus would be to drive the present government from power. To convict him would probably do the same thing, and would humiliate France in the eyes of the world. So how to steer between Scylla and Charybdis is the problem before the court. Perhaps the trial will be prolonged until a passage for the escape of the government opens. It has been suggested that Dreyfus be convicted of military indiscretion and be sentenced to imprisonment for five years, and since he has already been in prison that long, he could now be released, and that might satisfy the Dreyfusards (as those on his side are called), and at the same time satisfy the generals, the priests and the other Anti-Dreyfusards. The prejudice against Dreyfus is as senseless as it is venomous. What business has a Jew to be innocent, anyhow? seems to be the question in many French minds. The whole case is a sad commentary on France and on the boasted progress of this century. It is a striking *fin-de-siècle* incident.

The Walnut-street Baptist Church, of this city, are preparing to celebrate the 50th or Jubilee anniversary of the formation of the church, which was accomplished Oct. 12th, 1840, by the union of the First and Second churches. The programme will begin Tuesday night, Oct. 10th, and close Thursday night, Oct. 12th. There are four living

ex-pastors, Drs. Geo. C. Lorimer, A. T. Spalding, M. B. Wharton and J. W. Warder, all of whom are expected to be present and to take part. Representatives of our general denominational work are also expected to make addresses. A sketch of the history of the church will be read, and other exercises of interest will be held. The other Baptist churches are invited to take part, and it is hoped the occasion will bring these churches closer together in sympathy and fellowship.

There are many persons in this and other lands who have held membership in this grand old church, and many whose parents were members, who will be deeply interested in this celebration. Many of these will probably be present and renew old ties. We will publish the programme when it is ready. Committees have been appointed on the various phases of the occasion, and they are now at work. We hope the occasion will give an impulse forward to all our denominational interests.

THERE is to be an Ecumenical Conference of Foreign Missions in New York next April (21-30), to which delegates from all countries and of all evangelical denominations will come. There are to be twenty-five representatives from the constituency of the Southern Baptist Convention, and the Foreign Mission Board at Richmond have chosen the following: Joshua Levering, of Maryland; W. E. Hatcher and J. T. Ellyson, of Virginia; J. W. Carter, of North Carolina; D. M. Ramsey and G. S. Gardner, of South Carolina; W. J. Northen and I. T. Tichenor, of Georgia; Jonathan Haralson and G. B. Eager, of Alabama; R. A. Venable, of Mississippi; J. P. Eagle, of Arkansas; J. B. Gambrell and B. H. Carrall, of Texas; J. M. Frost and A. J. Holt, of Tennessee; E. Y. Mullins and T. T. Eaton, of Kentucky; J. J. Darlington, of District of Columbia; J. F. Forbes, of Florida; J. S. Felix, of Louisiana; E. W. Stephens, of Missouri, along with three ladies—Miss Fannie E. S. Heck, of North Carolina; Mrs. C. A. Stakely, of District of Columbia, and Miss Annie W. Armstrong, of Maryland.

This great meeting is simply a conference, a gathering to confer about the great work of foreign missions. It will doubtless be very helpful to all who attend, and will stimulate interest in the great mission work among the nations. We are glad that this meeting is held in this country in the year 1900. It will help the "Twentieth Century Movement," of which, somehow, we are hearing very little these days.

WHAT IS to be thought of a Baptist who tries to prove that for centuries since the Apostles there were no Baptists in the world? Is it enough for him to reply that he wishes to establish the truth, and he believes that is the truth? Suppose a Baptist should try to prove the Scripturalness of infant baptism, and should say that he wished simply to establish the truth, and he believed that to be the truth—what of him? A man never tries to prove what he does not wish to be true; though he may admit unpleasant things when some one else proves them to him. Those who try to prove that there were no Baptists for centuries since the Apostles, really desire that no Baptists should have existed during that time. And they are strangely inconsistent if they really desire that the Baptists shall exist in the years to

come. The man who believes the absence of Baptists during one period was a good thing, is logically bound to believe that the absence of Baptists during every period is a good thing and that the existence of Baptists at any time is a bad thing. How a Baptist can regard the existence of Baptists at any period as a bad thing, is a mystery to us.

We spoke recently of the book of Prof. Stevens of Yale, in which he paraphrases the language of the Apostle Paul with the claim that the thoughts of the Apostle are expressed in modern English, so as to make those thoughts clearer to the reader. We gave a sample of Prof. Stevens' work on 1 Cor. 13:1 as follows: "If love does not inspire and direct the use of the gift of tongues, its expression however ecstatic is mere meaningless and valueless sound."

This is no new thing. More than a century ago, Rev. Edward Harwood, D.D., an English divine, published an edition of the New Testament whose purpose was "to clothe the genuine ideas and doctrines of the apostles with that propriety and perspicuity in which they themselves, I apprehend, would have exhibited them, had they now lived and written in our language." He hoped that "to diffuse over the sacred page the elegance of modern English" would attract "men of cultivated and improved minds" to the Bible.

The reverend doctor changed Rev. 3:14, from: "So then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth," into: "Since therefore, you are now in a state of lukewarmness, a disagreeable medium between two extremes, I will, in no long time, eject you from my heart with fastidious contempt." Herodias' daughter is mentioned as "a young lady who danced with inimitable grace and elegance."

In describing the raising of the daughter of Jairus, Mark tells us Jesus said "Dame! arise," Dr. Harwood makes him say: "Young lady, arise." Matthew, in narrating the transfiguration of Christ, tells us: "Then answered Peter and said unto Jesus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles: one for thee and one for Moses and one for Elias." The Rev. Doctor Harwood changes this into the following: "Oh! Sir! what a delectable residence we might fix here." Paul wrote to the Corinthians: "We shall not all die, but we shall all be changed." This was Harwoodized into: "We shall not all pay the common debt of nature, but we shall, by a soft transition, be changed from mortality to immortality."

Dr. Harwood claimed that his edition of the New Testament left "the most exacting velley without ground for quiritation." Prof Stevens has not yet favored us with his opinion of the merits of his work, but these points from Dr. Harwood may serve as good suggestions to the Yale professor.

It was Goldsmith who said: "When I was a young man, being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false." Generally what is supposed to be a "new truth" is simply an old error which has been weighed, found wanting and thrown aside by those who have gone before.

Editorial Varieties

It was a Oposchian monk, and not an Irishman, who talked God for putting death on the minds of the middle, so men could have time to prepare for it.

The oldest tree with an authenticated history is a hoo tree in Burma, which for 2,000 years has been sacred to Buddha. No one is allowed to touch the trunk, and the leaves, as they fall, are gathered up as relics.

The Prudential Insurance Company refuses to insure bar-tenders, saloon keepers, distillery and brewery employees (except in office). This is an instructive fact. We suppose other insurance companies do the same thing.

A college for the special training of experts is about to be established in Paris. A great many Roman Catholic priests are quitting both the priesthood and Romanism. This college is to train these men to be evangelical lecturers and missionaries.

In the laws of Meau it is written: "Whoever reads the Veda, he is always great. Whoever reads the Warans Rakoonas, he is orthodox. For, if an unorthodox man begins to read the Rakoonas, one of two things will come to pass: either he will become orthodox, or he will become so angry that he will cease to read the paper."

It is an evil sign that the tastes of recent novelists run so largely to murder. In the latest and greatest novel, there must be a horrid or a startling murder. The effect of this on the young who read novels cannot be otherwise than evil. The New Century Review very properly laments and condemns this tendency of modern sensational fiction.

The Methodist Conference at Carlisle, Ky., passed a resolution endorsing Dr. Kerfoot and condemning the *Shedding of Blood*. The resolution was opposed by one member who is a candidate for the legislature, and there was but one dissenting vote. That venomous attack on Dr. Kerfoot has outraged the Christian sentiment of the state.

On the 9th of this month you can date your letters 9-9-90, i. e., the 9th month and 9th day, in the year '90. It will be a hundred years before you can do this again. Indeed you will never be able to do it again, but your great-grandchild can do so on the 9th of September, 1990.

And now the astronomer are saying that our sun is moving through space at the rate of 164,000,000 miles a year. This is not so fast as the earth travels on its orbit, our rate being over 285,000,000 miles a year. But we are slow coaches compared to some of the stars. Alpha Centauri goes 21,000,000 miles a year and "Cygnus" one of the most interesting stars in the heavens, moves at the incredible speed of 1,810,000,000 miles per annum.

Through the kindness of Mr. Robert Otter of this office we have received the following receipt given over forty years ago:

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The death of the Hon. H. B. Fulk removes one of the best men and one of the most honored Baptists in Tennessee. He was a man of rare gifts and of lofty character. With a pure and grandly open head, Judge Fulk was for many years a leading lawyer and at the same time he took an active interest in denominational matters and in the progress of the kingdom of Christ. He often preached, and always with marked acceptance. The writer knew and loved him for many years. He was the father of Dr. E. E. Fulk, editor of the *Recorder* and *Reflector*. The memory of such a father is blessed.

The *Century Mag* tells us of the claims of some scientists that a flood is imminent and sure to come before very long. They say the great ice cap around the South Pole has, during all these ages, been drawing the waters of the ocean away from the Northern Hemisphere and banking them around the South Pole, so as to move the earth's center of gravity two and a half miles from its original place. Now this great ice cap has reached the stage where it must break to pieces and float away in all directions. This will release the waters and send them Northward, causing the Northern Hemisphere to be deluged. Such is the claim. A scientist does not keep a man from being a fool.

One of our most useful Kentucky pastors writes: "Enclosed find check for \$20, my renewal to the *Recorder*. To plain, practical pastors, such as I am, it grows dearer and, more helpful all the time. May the Lord richly reward you for your courageous and manly defense of our cherished views." This pastor finds that the *Recorder* is to him what it is designed to be for all—really helpful. Our design is not to entertain, so much as to benefit. We furnish articles from the *Recorder* and we fill our columns with wholesome reading matter, rather than with pictures. If anyone will only compare the *Recorder* with any other denominational paper, he will see how much more reading matter it is in our columns than in theirs; and we challenge comparison also in the character of the matter.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Three joined by letter.

Broadway.—Bro. J. Wm. Jones preached. The pastor will preach next Sunday. Bro. J. W. Edwards will supply McFerran Memorial church for a couple of Sundays.

Chestnut-st.—Pastor Weaver preached morning and night.

East.—Pastor Christian preached. One baptized and three received by letter.

McFerran Memorial.—Bro. L. W. Doolan preached at both hours.

Twenty-second and Walnut.—Pastor Hunt preached as usual.

Franklin-st.—Pastor Jenkins preached at both hours. Bro. J. N. Edwards preached on Wednesday night of last week.

German.—Pastor Wm. Ritsmann preached at both hours.

Highlands.—Pastor Dawes preached as usual.

Logan-st.—Pastor Montgomery preached. He held meetings in South Carolina.

Parkland.—Pastor Gordon preached. Two received by letter and two for baptism.

Portland-avenue.—Pastor Tralle preached.

Southgate-st.—Pastor McFarland preached. Two received for baptism and one by letter since last report.

Third-avenue.—Bro. W. P. Harvey preached in the morning and Bro. J. N. Prestridge at night.

Twenty-sixth and I Market.—Pastor Thompson preached. One received by letter.

Clifton.—Pastor Foster preached. They paid \$106.50 more on the lot debt.

East Mead.—Bro. Cooper preached. One approved for baptism.

Preston-st.—Bro. Green preached.

Highland Park.—Bro. Bell preached. Two received by letter.

Tabernacle (New Albany, Ind.).—Pastor Long preached. Six joined by letter.

Jeffersonville (Ind.).—Bro. A. N. Whitlinghill preached at both hours.

After the meeting of the Pastors' Conference the brethren, at the request of Walnut-street church, organized a presbytery and examined Bro. W. A. Tallaferr for ordination.

THE STATE.

Bro. O. G. Green writes: "Last week I was in a meeting with Bro. A. S. Allen at Liberty church, eight miles from Prospect. On Sunday night, August 27, the house was filled to overflowing—the attendance was good throughout. Eleven additions during the meeting—3 by letter, 1 by restoration and 8 by baptism. There were several conversions besides those who united with the church, and others were very much interested. The interest continued to the close, three joining with the church at the last service. I believe have continued another week I believe there would have been still greater results, for certainly the Lord was with us, and to his name be all the glory and praise. There are many good and faithful people in Liberty church, and in the community. May the Lord prosper the work there."

Bro. John A. Pierce writes: "On August 6 I began a meeting at Holly Grove church, Green county, and continued until the 19th, which resulted in much joy, gladness and good to the church and community. The writer does not know precisely the number of conversion. Some of the brethren said there were 85, some 38 and some 39. There were 35 additions—23 by baptism, 3 under watch-care and 1 by letter. Some few will join the Methodist church, and others being more convenient to other Baptist churches may join them. The church, so far as we can possibly conceive, has been awakened to perfect work for Christ, more so than it has been for eight years. There has been but one protracted effort at this church in the community years that the writer has not been in, and am glad to say, as pastor, that I have been greatly strengthened because there is more willingness with the brethren to work one with another in love for the Master than has been developed previously, and, as I

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meeting for each Thursday night. We trust that much good will result from it.

Bro. Geo. C. Cates writes: "A great meeting at Elk Creek. Thirty-seven additions, 27 baptized; 2 baptized just before the meeting. Nobody claimed the 450 which the pastor proposed to give to any member who would attend each meeting and claim at the close that he had lost with much more by attending than his soul had gained. Just before preaching each night, while the service of song and prayer was going on in the house, we held a young men's prayer-meeting out in the city of the dead. We began with six and closed with sixty-five. During the entire two weeks not one refused when called on by the pastor to lead in prayer. Marvellous work of grace! God bless the noble boys. How many will join in prayer for these boys as they meet each Saturday night!" Bro. J. N. Edwards did most of the preaching, and did it well. Bro. P. B. Grant also did some good work. We baptized on Saturday, but several others came and we had to trouble the waters again. Rejoice with and pray for us."

OTHER STATES.

Recently 7 were added to the Hamburg church, and the result of a series of meetings in which Pastor C. D. Benson was assisted by Pastor Fawcett, of Hot Springs.

A series of meetings in Union church, Union county, Ark., resulted in 38 members being added to the church.

A good meeting at Hillsboro, Ark., closed Aug. 27. The church was greatly blessed, and 12 were added to its fellowship. The pastor, B. F. Milam, is much esteemed by this church and in that region of country in which he is pastor of two other churches which are prospering under his ministry.

Pastor Edwards has resigned the care of Mt. Zion and his other churches in Madison county, Ky., to take charge of the First church at South McAlester, I. T. The brethren greatly regret having to give him up. He is greatly loved for his work's sake, and their prayers will follow him to his new field.

Bro. Jno. E. Briggs writes from Millville, Ky.: "Have just returned from a visiting and preaching tour in North Carolina and Georgia. While in North Carolina it was my pleasure to preach at my home church—Glenmont—and in the Baptist church in my county town—Roxboro. The late and beloved pastor, J. E. Lambright, served these churches for years. Bro. W. B. Morton is now doing a good work at both these places. Roxboro has just completed a new and most elegant church building. While in Macon, Ga., it was my pleasure to be

with Bro. J. G. Harrison and his dear people at Tattall Square. He would have me preach. Bro. Harrison is the right man in the right place. I predict a bright future for him and his church. It was a delight to visit some of our ablest workers, Bro. C. B. Willingham, Dr. E. B. Carroll, of the Vineville Baptist church, and Dr. J. A. White of the First Baptist. After a year's absence from one's college community, it is such a pleasure to return. During August I preached for Rev. J. S. Callaway, who lives at Penfield, where Mercer University was located until the early 70's. Bro. Callaway has four model churches. At County Line 16 were added, and at Phillips Mill 14. Here Jesse Mercer, for whom Mercer University is named, was ordained. We enjoyed good spiritual meetings at old Bethesda and Penfield. These are in one of the finest sections of the State. Society is purely Southern. Nearly all the people are Baptists. Bro. Callaway has done a great work here. He succeeds well in following the ablest men Georgia has produced. Dr. Jesse Mercer, H. H. Tucker, Dagg, Crawford and Mell did much of their best work here. September 3, I begin a meeting at Millville, Ky. Bro. D. P. Montgomery of Louisville, will assist me.

A church has been constituted at Daisy, Tattall county, Ga., with 32 constituent members.

A recent meeting in the Bethesda church, Ga., closed with 11 additions to the fellowship of the church.

A meeting in the Byron church, Ga., resulted in 11 additions by experience and baptism, 2 by letter and 1 restored.

A meeting in the Harrisonville church, Ga., closed with 17 additions, all by experience and baptism. Among those who were baptized were three who had been Disciples.

A meeting in the Newville church, Va., closed with 16 additions to the fellowship of the church, all by experience and baptism. Thirteen of these belonged to two families, and these families are all now members of the church.

Twenty-five have been added to the fellowship of the Hagston Grove church, Va., by experience and baptism.

SOME GOOD MEETINGS.

We have just closed some very delightful and profitable protracted efforts of four weeks' duration in all, here on our new field in South Carolina. This field is composed of the two old mother churches of Buffalo and Horeb, and two younger ones which have grown out of them, located at McCormick and at Troy. We feel that God the Holy Spirit was with us in these meetings at the different churches, and that our people have been greatly blessed.

Our highly-esteemed friend and former fellow-student of the Seminary, Bro. J. B. Hunt, of Cox's Creek, your State, was with us during the time and did the preaching. We shall never forget his clear, terse, and forceful presentation of the truths of God's Word. His sermons bristled with good points, and were simply out, and we feel sure they were a blessing to all of us. His style of preaching is plain, he makes no attempt to work up interest or excitement by any of the means or methods so popular in this age of sensation, and we are glad to see him simply upon the plain and clear presentation of the truths of God's Word, and upon God the Holy Ghost to make effective that Word. Our good people all learned to love Bro. Hunt, and to esteem him very highly for his work's sake, and were all loath to part with him when he had to return to his own work in Kentucky. We who had known him for years felt sure that this would be the case. We had 25 to unite with us, 21 of these by experience and baptism and 4 by letter. Besides these there are others who stand approved for baptism.

I am pleased with my new field in this State in many respects, and I trust that God may abundantly bless me in doing his work here. I find so many earnest and true workers, and so ready for any and every good work, I am as ever, yours in the service,
W. W. JONES.

Troy, S. C., Aug. 31, 1899.

Secure a good name to yourself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

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Place and Time of Meeting, 1899.

- SEPTEMBER.
- Long Run—Plumb Creek church, Waterford, Sept. 6.
 - Central—Springfield, Sept. 5.
 - Owen—Pleasant Grove church, September 5.
 - Rockcastle—Poplar Grove church, Sept. 5.
 - Ray's Fork—Scottville church, September 6.
 - Greenup—Oak Grove church, Greenup Co., Sept. 6.
 - Little Bethel—Richland church, Hopkins Co., Sept. 6.
 - Lynn—Uptonville church, Sept. 6.
 - North Bend—Burlington church, Sept. 6.
 - South Cumberland River—New Salem church, Sept. 5.
 - Greenville—Laurel Springs church, Menefee county, Sept. 8.
 - Mt. Zion—Bethlehem church, Whiteley Co., Sept. 8.
 - North Concord—Ebenezer church, Sept. 8.
 - Stockton's Valley—Locust Grove, Clinton Co., Sept. 9.
 - Boon's Creek—Corinth church, September 12.
 - Nelson—Cedar Creek church, September 12.
 - Russell's Creek—Mt. Oilhead church, Green Co., Sept. 13.
 - Sulphur Fork—New Castle, Sept. 13.
 - Warren—Barren River church, September 13.
 - Second North Concord—Hopeful church, Sept. 15.
 - Landmark—Bethlehem church, Madison Co., Sept. 20.
 - Salem—Siltion church, Sept. 20.
 - Salem—Lynn—Rolling Fork, LaRue Co., Sept. 22.
 - Freedom—Central Union church, Sept. 22.
 - Goose Creek—New Home, No. 2, Clay Co., Sept. 22.
 - South Union—Pine Grove church, Sept. 22.
 - Concord—Carrollton, Sept. 27.
 - Edmonson—Pleasant Grove church, Sept. 27.
 - Goshen—Stephensport, Sept. 27.

OCTOBER.

- Enterprise—Shelby church, Pike Co., Oct. 4.
- Little River—Harmony church, October 4.
- Union—Berry, Oct. 4.
- West Kentucky—Mayfield Creek church, Oct. 4.
- Laurel River—Mt. Ararat, Oct. 5.
- East Union—Cumberland River Ch., Oct. 6.
- South Concord—Mt. Pisgah, Wayne Co., Oct. 8.
- West Union—Mt. Zion church, October 11.
- Upper Cumberland River—Middleton Settlement church, Oct. 13.
- Ohio Valley—Unlontown 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. NUNNELLY, Sec'y.

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Arrive Philadelphia	10:20am
Arrive New York	11:20am
Arrive Providence	12:20pm
Arrive Boston	1:20pm
Arrive Richmond, Va.	2:20pm
Arrive Old Point Comfort	3:20pm
Arrive Norfolk	4:20pm
Reaching arrives in Louisville	5:20pm

WASHINGTON EXPRESS DAILY.
Only electric lighted train leaving Louis-
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Arrive Washington	8:55am
Arrive Baltimore	9:20am
Arrive Philadelphia	10:20am
Arrive New York	11:20am
Arrive Providence	12:20pm
Arrive Boston	1:20pm
Arrive Richmond, Va.	2:20pm
Arrive Old Point Comfort	3:20pm
Arrive Norfolk	4:20pm
Reaching arrives in Louisville	5:20pm

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to Frankfort	9:20am	9:20am
to Lexington	9:55am	9:55am
to Winchester	10:20am	10:20am
to Mt. Sterling	10:55am	10:55am

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is published by us.
Capital Book Company, Louisville, Ky.

SOME CUSTOMS OF SLAVERY IN KENTUCKY BEFORE THE WAR.

It was customary for the farm
slaveholder to set apart a piece of
ground called a "truck patch" for
the exclusive benefit of his slaves.
The slaves could always find
time from "Ole Massa's" work to
cultivate melons, tobacco and veg-
etables which they could exchange for
"store goods" for a Sunday suit,
a set of dishes for the wife, tea, cof-
fee and sugar for all. Ole Mis-
sasses" did not give their slaves such
luxuries as tea, coffee and sugar.
Sundays were the only days the very
economical mistresses permitted such
extravagances. But Aunt Sally's
slaves had just the same every
day as the whites had.

They had hedges in pan-
try, dairy, garden and orchard with
the whites. During my long visit to
aunt's I never knew that any one of
the whites spoke in harsh tones to
the slaves, and corporal punishment
was not have been permitted.
On one occasion "Uncle Bill," a
large and powerful man, committed
some misdemeanor while on a visit
to his "wife's house." The law took
the case in hand and sent official or-
ders for him to be taken to Bloom-
field and whipped. I do not know
whether the whipping-post was in
use then or not.

Speaking of wife's house recalls
to mind another custom of slavery.
It frequently happened that the
husbands and wives were owned by
different masters, who sometimes
lived several miles apart. In such
cases the husband could not visit his
wife oftener than once a week.
Saturday afternoon was at his dis-
posal. He would then don his Sun-
day suit, bring out one of the horses
and proceed the meridian of life, put
on a saddle and bridle that had
been thrown aside by young "mas-
sa," get a mealbag, fill it with the ex-
changes of the truck patch, balance
it across the saddle, then, seating
himself on the top of this, would ride
away as gayly as a very night-errant
rode to do battle for his lady love.

He could remain away until Mon-
day morning. If the wife lived on
an adjoining farm he might go every
night after the chores were done,
provided he was back the next morn-
ing time to begin the day's work.
Christmas was the time of all
times with the slaves. Then all who
were old enough, or not too old, were
at liberty to go where they chose,
and remain away until New Year's
morning, when they were required to
be home by the time of business.
Some of the older ones would remain
at home during the holiday—the men
to feed the stock and make fires, the
women to cook, milk the cows and
sow in the house, and for this their
owners paid them.

Christmas was the usual time for
celebrating marriages among slaves,
as they had a week's time to devote
to pleasure. No license or official
was required to make the marriage
legal. The master or some other
white man was generally chosen to
perform the ceremony. A slave
preacher sometimes performed the
marriage rite, which consisted of
wholesome advice to the young
couple. The marriage ceremony
sometimes took place in "Old Mis-
sasses" dining-room, and was wit-
nessed by the white family. The
friends and relatives of the bride and
groom were also present. After the
ceremony was concluded the couple,
with their friends, repaired to the
cabin where a supper good enough
for a king was awaiting them. Sup-
per being over, dancing was indulged
in until a late hour.

One would hardly believe that the
financial condition of a master would
influence a young slave girl in the
choice of a husband. Nevertheless,
it had its influence. Aunt had two
young women to marry about the
same time. One was a slave of a
wealthy man; the other married the
slave of a man in moderate cir-
cumstances. She met with opposi-
tion from the family, one of them
saying, "I wouldn't marry no po'-
trash."

WHAT ETHEL SAW AT CHURCH.

"Oh, Aunt Alice, did you ever see
such a dowdy bonnet as the minis-
ter's wife had on to-day?" said Ethel
Mayne, as she turned from church
with an aunt she was visiting. "Did
you take notice of it?"
"No, my dear; I was interested in
the sermon, did not observe it."
"Well, aunt, I could not help but
look at it. Why are people holding a
prominent position so careless about
their personal appearance? I am
very glad our minister is a young, un-
married man. Why the ladies in our
congregation tolerate such a dowdy-
looking person as your Mrs. Be-
seliff. I noticed a lady in the

next seat, and she was beautifully
dressed, with a lovely wrap, exquis-
itely trimmed. I was glad we sat so
near; I got a fine view of it, and I
know now how I shall have my new
wrap trimmed. I can do it very
easily, as I took particular notice
of that one."

"You have all the material upstairs,
I believe," said her aunt, gently;
"would you not like to run up for it,
and bring down your needle and
thimble, and just arrange it now, be-
fore you forget it?"

"Why, Aunt Alice, it is the Sab-
bath. Do you think I would do such
a wicked thing as to sew on the Sab-
bath?" said Ethel, in a shocked tone.
"Why not, my dear? Have you not
sewed it over many times in your
mind to-day?"

Ethel looked ashamed, but presen-
tly inquired: "Was it as bad to think
about such a thing on the Sabbath as
to do it?"
"God looks on the heart, Ethel. In
his sight you have broken his holy
commandment by sewing your wrap
to-day."

"But I would not really sew on the
Sabbath for anything."
"You remind me, Ethel, of a poor
woman who took out the parts of a
garment and began arranging them
together with pins on the Sabbath
morning. I said to her: 'You are not
going to sew to-day?' 'Oh, no,' she
replied; 'I am only fixing those
pieces together nicely, while I think
of it, to sew on Monday.' You may
smile, Ethel, and consider the poor
woman very inconsiderate. But is
there really any difference? My
dear, God's commandment is ex-
tending broad, its folds us, not
only to our own works, but to
think our own thoughts on the Lord's
day. Heart sins are the worst of all,
for they produce all the others."
—CLARISSA, in New York Observer.

NO FAITH CURE ABOUT STUART'S TABLETS.

They Cure Stomach Trouble and Indi-
gestion Anyway, Whether You
Have Faith in Them or Not.

All physicians agree that the ele-
ment of faith has a great deal to do
in the cure of disease.
"Firm belief and confidence in a
family physician or the same confi-
dence and faith in a patent medicine
have produced remarkable cures in
all ages.

This is especially true in nervous
troubles, and no field offers so pro-
fitable a harvest for the quack and
charlatan as the diseases arising
from a weak or run-down nervous
system.
Nevertheless, the most common of
all diseases, indigestion and stomach
trouble, which in turn cause nervous
diseases, heart trouble, consumption
and loss of flesh, requires something
besides faith to cure.

More faith will not digest your food
for you, will not give you an appet-
ite, will not increase your flesh and
strengthen your nerves and heart,
but Stuart's Dyspepsia Tablets will
do these things, because they are
composed of the elements of diges-
tion, they contain the juices, acids
and peptones necessary to the diges-
tion and assimilation of all whole-
some food.

Stuart's Dyspepsia Tablets will di-
gest food if placed in a jar or bottle
in water heated to 98 degrees, and
they will do it much more effective-
ly when taken into the stomach after
meals, whether you have faith that
they will or not.

They invigorate the stomach, make
pure blood and strong nerves in the
only way that nature can do it, and
that is from plenty of wholesome
food, well digested. It is not what
we eat, but what we digest that does
us good.

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The plety that Christ smiles upon
is plety that will stand a pinch and
face a storm; that would rather eat
an honest crust than fare sumptuous-
ly on unholy gains; that gladly gives
up its couch of ease to sally on its
mission among outcasts; that sets its
Furitan face like a flint against fan-
table sins. We walk glibly about
"making up the cross," but a cross is
intended for somebody's crucifixion.
On Calvary's cross we know full well
who bled away his precious life. On
our cross sail is to be the victim.
Paul, the hero, was emphasizing
this fact when he said: "Gildy Chris-
tians to mortify their members which
are upon the earth."—Theodore L.
Cuyler.

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LITERARY.

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

MAGAZINES.

The September *Century* is a sea number. It opens with A Painter of the Sea, and goes on with Salvage; the Sea Gull; Sailing Alone Around the World; The Cruise of the Ivaru; The Way of the Ship; Where a Day is Lost or Gained; The Atlantic Speedway and The Scourge of the Eastern Sea—all very interesting articles. A day is lost or gained in crossing the Pacific, according to the direction one goes, and this is made plain to the reader in pleasant style. Beside these articles we have Via Crucis, XI, a romance of the second crusade; The Cathedral of Le Puy, a delightful sketch; Gilbert Stuart's Portraits of Women; The Vizier of the Two-Horned Alexander, by Frank R. Stockton; Bloudel; Franklin the Scientist; Immutables; Alexander's Return from India, being Prof. Wheeler's eleventh paper on Alexander the Great. Mr. James Morris Morgan tells of An American, Fore-runner of Dreyfus, Uriah P. Levy, in 1812. The Century Co., New York. \$4 a year.

The *Atlantic Monthly* for September offers the following tempting bill of fare: Irresistible Tendencies, by Charles Kendall Adams; The Scot of Fiction; The Genesis of the Gang; The Book Review, Past and Present; Supreme Moments; The Man at the Edge of Things; Criticism and the Man; To Have and to Hold, XIV.-XVIII.; The Mission of Humor; John Murray Forbes; The Germans and the Americans; Autobiography of a Revolutionist, XI.; The Poin; Petersham; The Old Captive; The Winnower, by J. T. Trowbridge. Houghton, Mifflin & Co., Boston. \$4 a year.

Scribner's Magazine opens with a bright and breezy sketch—Where the Water Runs Both Ways. Then follow Francisco and Francisco; The Old Home Haunts; The Education of Paed; A Slumber-Song; The Painting of George Butler; The Chronicles of Aunt Minerva Ann—How Jess Went A-fiddlin'—by Joel Chandler Harris; Aguinaldo's Capital; In a Poppy Garden: A Copley Boy; The Letters of Robert Louis Stevenson; The Veery Thrush; The Ship of Stars, XXI.-XXIII.; Romance; Search-Light Letters—Letter to a Political Optimist; The Point of View and The Field of Art. Charles Scribner's Sons, New York. \$3 a year.

The *Homiletic Review*.—Bishop Hurst explains How the Preacher Should Study Church History as an Aid to the Pulpit; Dr. Stackenburgh tells of the Present Constructive Tendencies in Theology; Prof. Docker discusses Denominational Diversities. Prof. Waring points out the Insufficiency of Physical Law. In the sermonic section we have sermons on The Threelord Vision of Christ; In the Wrong Place; The Infallible Proofs of Christ's Resurrection from the Grave; The Christlike-ness of Service; The Knowledge, Origin and Mission of Jesus; The Making of Unmaking of a Minister; The Moral Significance of Christ's Resurrection. The other departments are well filled. We commend especially the article by the Rev. George Anderson, of Glasgow, on Grave Errors in Popular Teaching Relative to the Fatherhood of God. Funk &

Wagnalls Company, New York. \$3 a year; to ministers \$2.50.

The *American Monthly Review of Reviews*.—After the usual bright notes on the Progress of the World, Current Events and Cartoon Comments, we have articles on The New Secretary of War; The Half-Year War with Aguinaldo—the most satisfactory discussion of the subject we have seen—Why Trusts Cannot Control Prices; How to Eliminate Trusts from the Presidential Campaign; The Hague Conference and Its Outcome, by W. T. Stead; Col. Ingersoll, by Wm. Hayes Ward; The Late Grand Duke, George, of Russia; The Public Library Movement in its Parent Commonwealth; The Future Value of the New England Farm, by Heskiah Butterworth; Does Farming Pay?; Cuban Educational Association of the United States; Leading Articles for the Month, &c. The Review of Reviews Co., New York. \$2.50 a year.

The *Biblical World*.—We have the following: Editorial Letter; Use of the Vision in Religious Teachings; The Return of the Jews from Exile; Solomon's Temple; Individualism and Solidarity, as Developed by Jeremiah and Ezekiel; Methods of Sunday-school Teaching; The Samaritans, by Dr. Sampey; Letter to a Sunday-school Superintendent; The Religious Teaching of Haggai and Zechariah; International Sunday-school Lessons; The Council of Seventy; Work and Workers; Synopsis of Important Articles; Book Reviews. The University of Chicago Press. \$2 a year.

The *Missionary Review of the World*.—Dr. Pierson gives a capital sketch of Dr. Samuel Fisk Green, a medical missionary. We then have: Prison Reform in Japan; A Roman Catholic View of Missions in China; Jan Hus, the Preacher of Prague; Kaleidoscopic Japan; The Power of Missions in India; Present Conditions in the New Hebrides; The Mission to Lepers; Korea; Present and Future; At the Tibetan Frontier. The International Department is well filled, as indeed are all the others. Dr. Leonard gives a rich array of General Missionary Intelligence. All good people ought to read this sterling magazine. Funk & Wagnalls Co., New York. \$2.50 a year.

GASPER RIVER ASSOCIATION.

The Gasper River Association met with the Morgantown church, Butler county, Aug. 22nd and 23rd. The body was called to order by the moderator. Rev. J. T. Oasebier preached the introductory sermon. The church letters were read by E. D. Maddox and A. B. Gardner. Permanent organization was effected by the re-election of J. T. Oasebier moderator and H. L. Mohon clerk. The treasurer's report was read by Eld. G. W. Milam. Rev. J. H. Newman was re-elected messenger to the Southern Baptist Convention and Rev. J. E. Gardner was elected associational messenger to the General Association. The forenoon of the second day was occupied with the discussion of missions and was ably discussed by our own A. B. Gardner.

This Association has been trying for 18 months to secure funds to purchase a tent and through the efforts of A. B. Gardner succeeded at this meeting. The next meeting will be at Dunmor, Muhlenberg county, 20 miles from Russellville, on the O. & N. R. R. H. L. MOHON.

GERMANY AND INTOXICANTS.

The destructive intoxicants are rapidly and fatally getting in their work in the Fatherland. The authorities of the city of Bonn, alarmed at the prevalence of alcoholism among the pupils of the primary schools of that city, made an investigation, and found that out of 247 children of the age of seven years, there was not one who had not drunk wine, beer, or brandy. Twenty-five per cent. had never tasted brandy, but habitually drank beer and wine. Eight per cent. of the children received a glass of brandy from their parents every day "to make them strong." Some were confirmed cognac drinkers. Sixteen out of every hundred children did not drink milk, refusing it on the ground that "it was so tasteless." The *Northwestern Christian Advocate*, commenting on this, says: "A singular fact was brought out, that in Bonn there were many more girls than boys who breakfasted with brandy. The authorities further found that those who took a glass of brandy at breakfast every morning, and who found milk tasteless, were betrayed by their complete inability to pay attention during the first hour of the morning. Bonn is a place of unusual intelligence, the seat of a great university. The talk about the temperance of Germany, and the plea that if the inhabitants could have plenty of beer and have it cheap, stronger liquors would not be used, is as great an exaggeration as similar talk about France. Cheap beer or cheap wine for the people of this country would make a nation of drunkards. The habitual use of alcoholic stimulants generates the necessity for an increase in their strength, or a tremendous increase in their quantity. Drunkards on wine and beer are as bad as any other drunkards, and those who have become drunkards upon stronger liquors, never or very seldom, go back to the use of beer or wine in moderation."—Religious Telescope.

DISTRICT ASSOCIATIONS.

We are fortunate during the District Associational season to have the assistance of the following brethren who are efficiently representing and looking after the interests of the WESTERN RECORDER and the Baptist Book Concern at our District Associations: Revs. W. E. Mitchell, W. M. Murray, A. F. Gordon, G. W. Perryman, H. F. Aulick, J. F. Beacock, W. C. Pierce and J. H. Burnett. Where special representatives of the RECORD are not present, we trust that our friends will see to it that the interest of the paper is not overlooked. Dr. Eaton and myself attend all the Associations we can, but we are glad to have all the assistance possible, and regret, on account of so many meetings the same day, that we cannot attend more. See that reports of proceedings are forwarded for publication in the RECORD. W. P. H.

DEDICATION.

Pastor L. L. Kyle, of Friendship church, on Silver Creek, Madison county, informs us that the new meeting-house will be dedicated Sept. 17. Rev. J. I. Wills will preach the sermon.

ANY act is noble that responds to a law of God. Nothing is cheap that an immortal can do, and no sphere common where an immortal toils.

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WE HAVE HAD PREPARED AN EXCEEDINGLY LARGE EDITION, AND BY SO DOING HAVE SAVED MANY DOLLARS ON THE COST OF EACH COPY OF THE NEW EDITION OF

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Fall Announcement.

With the opening of the Fall Season, we are better prepared than ever to decorate and furnish the Interiors of Homes, Villas, Halls, Churches and Offices with

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Sunday-school supplies now ready. Order them from the Baptist Book Concern; they'll cost you no more—it costs a little. Prompt service guaranteed.

KENTUCKY COLORED BAPTISTS.

The city of Paris, called "the garden spot of the Bluegrass Region," was all astir last week by reason of the throng of colored Baptists in attendance upon the thirty-first annual session of their General Association, a body representing their leaders claim, 75,000 members of 500 regular Baptist churches in Kentucky.

Excepting the unnecessary noise and confusion, with the usual numerous "points of order" for which a small coterie of messengers are annually noted, it must be said that the recent session goes into history ranking with the best that have preceded it. No one present, seeing and hearing, could deny the fact that the colored brethren have a goodly number of brainy, pious, business-like men among them, and I am reliably informed that the personnel of the messengers occasioned no little wonder and much favorable comment on the part of the white people of Paris, a number of whom recall the meeting there of twenty-six years ago.

Evidently a better day for the brethren in the State. Changed conditions are developing a class of leaders whose loyalty to apostolic principles no one questions, though up-to-date methods obtain.

Rev. H. B. Webster, the pastor of the colored church at Paris, and his faithful people ably handled the large association, and it is to their lasting credit that it is not a single complaint was made of unfair treatment or of any lack.

Dr. J. W. Warder, that true and tried friend of the race, and Dr. W. P. Harvey, than whom there is no able advocate in the State, who are annually expected and ever heartily welcomed, were both, this year, conspicuous for their absence, and the absence of the pastor of the white Baptist church—I do not know his name—was several times alluded to. In fact, the white Baptists of Paris did what the colored Baptists of Louisville did during the sitting of the Southern Baptist Convention in May last—let it severely alone. Your scribe thinks this is to be regretted, for more fellowship tends to better acquaintance, which, in turn, produces better results.

The State University at Louisville, mission work at home and abroad and the condition of the colored people of the State were the subjects that elicited most discussion and raised the members to a high degree of fervor. They seemed determined to enlarge and endow their University, to maintain the plan of co-operation between Southern and Northern white Baptists, and to speak and vote for those candidates who will evince greatest interest in those measures that are making for even justice and equal rights for all the people of the State, regardless of color or poverty. Humanity, not politics, general, not class legislation, law and order, not mob rule, legal punishment for all the guilty, and ample defense for all the innocent, faith in God and upright living were the burden of the speeches on more days than one that thrilled the throng gathered to witness the deliberations. "To the Afro-American League," convened in Chicago, was telegraphed the following:

Resolved, That the General Association of colored Baptists of Kentucky tender greetings; we pray the blessings of God upon its deliberations, trusting that the era will soon dawn when all inhumanity to man will cease.

The moderator, Rev. G. W. Bolling, of Elizabethtown, selected as the theme of his annual address the words, "Remove not the old landmarks your fathers have set." Deprecating what he called a departure from Baptist principles and practices, the moderator said: "The Baptist denomination is on the verge of becoming a stench in the nostrils of intelligent people." That utterance was vehemently resented by Rev. J. H. Wood, of Danville, and others. The address, however, was quite a thoughtful one.

Rev. G. W. Ward, B.D., Rev. J. W. Clark, Rev. W. H. Craighead, B.D., and Rev. E. W. Reed preached the stated sermons with much demonstration and no little perspiration.

The association being without a financial basis of membership, the amount of money paid in by the churches did not far exceed \$850. Their numbers and possessions amply warrant the giving of \$5,000 annually for the support of their educational missionary work, and a considerable element last week present advocated a change of policy tending toward that end, even to the extent of the formation of a new State organization should the conservative, illiberal element refuse to improve. The division of the colored State bodies in Virginia, Georgia, Louisiana and Texas were cited by a number of messengers as a step in advance and an example for Kentucky.

The association adjourned to meet in Henderson, and made the Twentieth Century movement a feature of that session.

JAY SIRCH EFF.
August 20.

ITEMS FROM THE OHIO RIVER ASSOCIATION.

The seventeenth annual session of the Ohio River Association was held with Good Hope church, Livingston county, Ky., August 23 to 25. While there were but few visiting brethren, the association was well represented, making it one of the largest gatherings ever witnessed in this association. This body is composed of thirty-five churches. All were represented by letter and messengers except two, which were represented by letter only.

The former officers were re-elected—G. N. McGrew moderator and J. S. Miller clerk.

The annual sermon was preached by W. R. Gibbs from 2 Cor. 6:14: "The love of Christ constraineth us." The speaker was at his best while he emphasized the following thoughts on the constraining power of God's love: 1. The incomprehensibility. 2. The personality. 3. The antiquity. 4. The objects. 5. The sacrifice. 6. The effect. 7. The extent of this love.

The reports from the churches were encouraging, as there was some increase over last year, though not what we had hoped. We had hoped to have the 25 per cent. increase asked for at the Southern Baptist Convention. Some churches did nobly, increasing nearly 50 per cent., but others fell short, making a gain of only about 10 per cent. in all contributions over last year. The total contributions this year were \$4,149.80, and \$3,740.87 last year. All the churches except two gave for missions, and one of these gave \$5 for the Orphans' Home. There was rather a falling off in contributions for the Orphans' Home and Ministers' Aid Society—only about one-half of the churches gave for the Orphans' Home and only one-fifth for the Ministers' Aid Society. Brethren, we should not neglect this department of our work. The

contributions were as follows: Pastor's salary and church expenses, \$3,086.25; Home Sunday-school, \$171.85; all missions, \$378.52; Orphans' Home, \$121.83; Ministers' Aid Society, \$49.01; miscellaneous, \$263.42; printing minutes, \$45.90; collected at the association, \$34.42, of which \$7.31 was for Eld. D. M. Green and P. Melvin, and \$27.11 for J. B. Wakem, a Syrian student at Bethel College.

The churches report 27 Sunday-schools. Eleven churches do not report Sunday-schools. There is no increase in number of schools over last year, but there is a small increase in the number in attendance—the number enrolled is 1,465, against 1,258 last year; the average is 889, against 761 last year. The churches report only 3,220 members against 3,232 last year, which is a decrease of 12, but the increase and decrease reported this year show a gain of 14 members, as may be seen from the following: Increase by baptism 124, by letter 51, by experience 17, by restoration 5. Decrease by letter 72, by exclusion 43, by erasure 4, by death 60. The total value of church property reported is \$29,830, with a seating capacity of 13,000.

Among the visitors were Prof. Edmund Harrison, from Hopkinsville, Ky.; Rev. J. B. Wakem, a Syrian student from Bethel College, Russellville, Ky., who delighted the association with a talk on the customs of his native country; J. W. Hammock, Sturgis, Ky.; Rev. D. M. Green, Calvert City, Ky., and Rev. D. E. Bently, from Texas. All of these added to the interest of the occasion by their timely counsels.

During the association sermons were preached by D. M. Green, D. E. Bently, E. B. Blackburn, J. S. Henry and others, of which we heard many kindly remarks.

The entire session was harmonious and pleasant, but no feature of the association was more highly enjoyed by all present than the hospitable entertainment of the people of Good Hope community, which was so luxuriously furnished both on the associational grounds and at their homes.

The next meeting of this body will be held with Caldwell Spring church, Crittenden county, Ky., four miles from Fredonia, Ky., on the I. C. railroad, on Wednesday after the third Sunday in August, 1900.

Fraternally,
J. S. MILLER.
Smithland, Ky.

The Christian Register, of Boston, thus put the situation: "We shall not be suspected of any leaning toward Presbyterianism or Episcopacy when we say that, if a man has accepted the standard, he ought to be compelled to conform to it. Human beings associate themselves together under an almost infinite variety of ideas, from the most trivial to the most sublime. If to a Fat Men's Club a member was admitted who was six feet high and then shrank to the proportions of a 'living skelton,' it would be perfectly fair to say that he no longer conformed to the standard of the club."

RIGHTHOUSNESS exalteth a nation; but sin is a reproach to any people.

Use Allen's Foot-Ease in Your Shoes.
A lady writes: "I shake Allen's Foot-Ease into my shoes and rub a little on my hands. It is a most glorious remedy for itching feet. It is a most highly refined powder. Always Foot-Ease makes my feet feel easy. My feet are now so comfortable. We invite the attention of subscribers in New Haven. It keeps the feet cool and comfortable. We invite the attention of subscribers and assure to the absolute purity of Allen's Foot-Ease. All drugs and shoe stores sell it. Address: Allen & Sons, Lowell, Mass., U.S.A."

THE AGE OF SHAMS.

The passion for cheapness and the greed for gain have proved too strong for the American conscience. Altogether too many manufacturers are turning out goods which pretend to be one thing and are another. This is seen in furniture, in architecture, in patent medicines, in drugs, in clothing, in jewelry, in food—to name at random a few typical branches of industry. It is well that Emerson and Carlyle and Holmes and Ruskin and William Morris, have ceased to rage against the hollowness of a veneered civilization. What would they say to the vulgar, stone-faced buildings with their finny walls and imitation woodwork? How would they endure the varnished rubbish that finds place in so many homes, and the nineteen-cent books that will fall to pieces in half a lifetime, and the plated jewelry, and sweat-shop clothing, and the monstrosities of advertising, and watered milk, watered stock, and other abominations? Emerson's sarcasm would have to be re-enforced: Carlyle would tear his hair and hunt for new anathemas. Imagine John Ruskin in a Chicago department store!

It is fundamentally a vice of the mind that leads to such universal deception. The man that is content with appearance is the man who keeps up the market for shams. The woman who prefers cheap gold plate to real silver in her ornaments because "silver is so common" makes a good customer. The builder who is willing to put up a bad wall on a bad foundation and cover them up with respect ble finish and furnishings in order to make a little more on a contract is a partner in the crime.

The investigations of Senator Mason's food adulteration commission have simply proved what a great many people suspected, namely, that the adulteration of foods is not an exceptional or unusual thing, confined to a few unscrupulous dealers but is carried on in immense proportions by large manufacturers, some of whom have the audacity to deny any dishonesty in their business. That the digestion or the already dyspeptic American can endure without injury the continual administration of borax, salicylic acid, aniline dyes, brown hematite, cocoonut shells, ground fruit stones, and a bewildering list of unpronounceable chemicals used in flavoring extracts, is too much for belief. But whether the injury from some of the most common adulterations is great or small, the moral ideas of a man who can regularly use them in his business without a qualm of conscience, knowing that he is receiving payment for that which he does not furnish, are beyond understanding except on the very harsh and impolite assumption that he is a rascal. Many of these persons would feel deeply grieved to be called rascals. They pass for honorable citizens, and perhaps have philanthropic leanings. Their feelings would be hurt if any one questioned their sincerity or their benevolence.

Some reader may wonder what a religious paper has to do with the adulteration of food. Well, that question answers itself. A man who can ask it shows what his religion is. If religion does not include common honesty, the rendering to every man his due, the rigid exclusion of deceit even in unimportant matters, the application of the golden rule to one's daily business, then it is no better than

Prominent Baptist Minister.

Testimony to the Truth of Claims Made for a Home-made Remedy.

From the Times, Ashley, Ohio.

Elder A. S. Shoemaker has been a lifelong resident of Ashley, Ohio, and is favorably known by a wide circle of friends in this part of the State. For many years he was a prominent Baptist minister. He has been Mayor of Ashley, for three successive terms, filling the position with dignity and honor, and has held other offices of trust.

He is sixty-six years of age, hale and hearty, and attributes his present healthful condition entirely to the use of Dr. Williams' Pink Pills for Pale People.

"For about twenty-five years," he said, "I was afflicted with rheumatism and was constantly in pain. I could remain in one position but for a few moments at a time and could sleep but little at night. I tried a great many remedies that were recommended but they did not help me.

"One day while at work and complaining of my pain in the presence of a neighbor, he asked me if I had ever tried Dr. Williams' Pink Pills for Pale People. I told him no. He advised me to try them, saying they had benefited him and might help me. I replied that I had no faith in any medicine as I had tried so many different remedies without receiving any benefit, that I did not think it worth while to throw away more money.

"Time passed on for nearly a year until one night I was suffering intense pain and I thought of Dr. Williams' Pink Pills for Pale People and concluded to try them. In the morning I purchased a box of the pills and commenced using them according to directions.

"It was the wisest thing I ever did. On the third night after commencing their use I went to bed and slept all night without a particle of pain. I continued taking the pills until I had used five boxes and have not felt any symptoms of my old trouble since that time, now two years ago.

"Just after I stopped the use of the pills I met with an accident. In chopping wood I cut my foot and the axe going clear through the instep of my foot it was thought the wound would be very hard to heal for a man of my age.

"I cut his foot. My eye, but to the surprise of everybody it healed quickly without any difficulty. I attribute this also to the good condition of my blood through the use of the pills."

At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 60 cents per box; or 6 boxes for \$2.50.

the apple-core jelly or the embalmed butter.

The craze to be rich is perhaps not so dangerous in the long run as the craze to get bargains and make bargains. How few children, even of Christian parents, would absorb in their early years any other conception of the business of purchasing goods of every sort than that the one object is to get something that will seem all right for a price that seems very low. Not "is" but "seems." While we are teaching the boy to polish the heels of his shoes and the girl to sweep under the bed, let us also teach them that the only prudent, and the only right way to live is to do things genuinely and to demand that others do the same. If the people of this country really demanded pure food and honestly-made goods, they would get them. For there are many business men who have not yet bowed the knee to Baal.—The Standard.

LIBERTY COLLEGE.

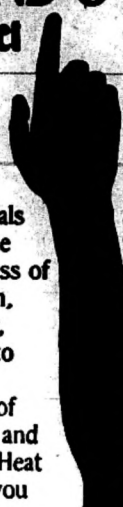
We learn that Liberty College, Glasgow, Ky., has had the best opening for years. The citizens are enthusiastic over the prospect. We congratulate President Burnett upon his success. For many years before he entered the ministry he ranked as one of the foremost teachers in the State. Under his management we predict a prosperous future for the institution.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle.

POND'S

Extract

has a mild and healing action that steals away the sharpness of Sunburn, Chafing, Mosquito Bites, Stings of Insects and Prickly Heat before you are aware.



Pond's Extract Co.
70 N. 11th Ave., New York

Pond's Extract Ointment
Solely Preparing. It is made
per sec. Total cost, 10c.
ALL DRUGGISTS.

THE FARM

KENTUCKY TRADE ITEMS.

At Danville on court day 40 heifers sold at \$1 to 40.

But few sales of wheat are being made in the state.

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

George Logan sold to Matt Cohen, of Richmond, a gray mare for \$125.

The Georgetown Times reports the sale of 16 cattle, 1,150 pounds, at 4c.

D. C. Terhune bought at Lawrenceburg last week 180 mule colts at \$15 to \$40.

Dr. J. S. Wesley, of Lancaster, bought of James Wright, of Kidd's Store, a gelding for \$100.

James Thompson bought in Oasey and Pulaski counties a bunch of fat hogs at 8.90 to 3.50.

Thirty-three mules changed hands at Stanford at prices ranging from \$75 to \$100.

D. C. Lisle, of Clark county, averaged \$11.60 on his crop of nine hogheads of tobacco on the Louisville brakes.

M. J. Farris, of Boyle county, sold to Simon Weil 295 export cattle for October and November delivery at 6c pound.

The Paris News reports the sale of 88 feeding steers at \$4.85 per cwt., with \$10 premium on the lot, to be delivered in October.

Oscar Johnson, of Millersburg, sold to J. K. Northcutt two thoroughbred Shorthorn heifers for \$350 and a bull calf for \$50.—Winchester Democrat.

Joseph Bales bought of R. B. Hatcher 330 spring lambs at \$1.65 per hundred. This is the highest price paid in Bourbon county this season.—News.

F. P. Bishop bought 300 sheep of different parties at \$3 to \$3.50 and sold to J. O. Caldwell, of Boyle, 30 feeding cattle at 4c, September delivery.—Interior Journal.

One hundred and nineteen cars of export cattle, bought in Bourbon, Clark, Montgomery and Scott counties, at prices ranging from 4 to 5 cents, were shipped East last week.

Gay Bros., of Versailles, have sold the premium saddle mare Jane Carter, by Highland Denmark, for \$1,000, to J. T. Crenshaw, and Ball Bros., sold to S. J. Look, of Louisville, the saddle gelding Searchlight for \$1,250.

There were about 2,500 cattle on the market at Mt. Sterling court day, quality only medium. Steers weighing from 800 to 1,000 pounds sold at 4c; yearlings 4 to 4 1/2c; heifers, 3 1/2 to 3 3/4c; cows 3 to 3 1/2c; bulls 3 to 3 1/2c and canners at 2c.

There was a big crowd at Georgetown court day, says the Times, with 240 cattle on the market, all common; no feeders. Yearlings sold at 3 1/2 to 4c; calves at 5c; 300 sheep at \$3.25 to \$4.00 each; work mules at \$85 to \$85; horses at \$35 to \$100.

W. C. McElwain, of Bowling Green, sold fourteen high-class horses in Lexington a few days ago at an average of \$483. He refused \$1,500 for a pair of horses.—S. C. Pemberton bought one pair of mare mules, three years old, sixteen hands high, for \$300.—Glasgow Times.

POSSIBILITIES OF GREEN GOOSE-BERRIES.

Wild gooseberries are abundant in many localities, but are not available on account of the prickled or sharp spines. They can be divested of these and are then valuable.

Remove stem and blossom ends, place about a quart at a time in a wire sieve, and with the hand well protected with a folded towel roll them about a few minutes until the sharp ends of the prickles are removed. It is not necessary to use great pressure. It well repays for the labor, and is not a tedious process.

To Can Without Cooking—Fill cans, shake down well, cover with boiling water and leave until cold. Open, pour off water and refill with boiling water, then seal at once. Do not put in any broken or crushed berries.

Another Method.—Fill cans, shaking the berries down as before, and cover with a rich, boiling-hot syrup. Seal as usual.

Canning by Cooking.—Dissolve two teaspoonfuls of granulated sugar in a little water as possible, add three pounds of gooseberries and cook very gently twenty minutes. Fill cans and seal.

Gooseberry Jam.—Put a little hot water in a preserving kettle, add a quantity of berries, and cook until the skins break and are tender. While the berries are cooking, have a like weight of sugar heating in the oven; add this to the berries and cook slowly, until a little of the mixture dropped on a plate glistens, and does not readily spread.

Gooseberry Catsup.—Measure and steam in a cloth until tender, slip them into a preserving kettle, and to every 4 quarts of the fresh berries add a teaspoonful of vinegar, 3 pounds of sugar, an ounce of ground cinnamon, and 4 ounce of cloves. Boil until thick, put into pint cans, and hermetically seal.

Gooseberry Shrub.—Pour boiling water over green gooseberries, spread a cloth over them, and let stand until cold. Pour off the water, slightly crush the berries, and return the water boiling hot; stir, then strain, and to each pint of juice add a pint of sugar; boil, skin and bottle.

Gooseberry Jelly.—When full-grown and only slightly turned, cook the berries in a little water until soft; put in double cheesecloth, squeeze and strain. Boil the juice 15 minutes, add (previously heated in the oven) two teaspoonfuls of sugar to each pint of juice, and boil five minutes.

Gooseberry Soy.—Cook six pounds of berries until tender in two teaspoonfuls of vinegar; boil 30 minutes, stirring often.

Gooseberry Cream with Gelatine.—Cook half teaspoonful of berries in half teaspoonful of water, to which has been added half teaspoonful of sugar, then rub through a sieve. Dissolve an ounce of gelatine in a teaspoonful of milk; stir lightly into the pulp a teaspoonful of whipped cream, add milk and gelatine, and stir until nearly cold, then put in a glass dish.

Without Gelatine.—Stew together until soft a teaspoonful of sugar, one of water and one of berries; then rub through a sieve. Whip two scant teaspoonfuls of cream, and beat well into the pulp as it cools.

Gooseberry Pudding, No. 1.—Into a teaspoonful and a half of rich buttermilk, stir a teaspoonful of

soda; as it foams, add a teaspoonful of sugar, a teaspoonful of salt and three teaspoonfuls of flour. Beat well; then stir in two teaspoonfuls (or less) of berries. Pour into a buttered pail and steam an hour and a half. Serve with sweet cream.

No. 2.—Cook the berries in a little water, rub through a colander, add two teaspoonfuls of butter, three well-beaten eggs, a teaspoonful of bread-crumbs and sugar to taste; around the edge of a pudding-dish, put a roll of pastry, beat the mixture until very light, put it in the dish and bake 40 minutes. Strew powdered sugar thickly over the top and serve at once.

Gooseberry Meringue.—Stew and rub into a pint of berries through a colander and add a teaspoonful of sugar. Beat together the yolks of two eggs, half a teaspoonful of cream, a tablespoonful and a half of cornstarch, and add gradually to the berries. Pour into a pie tin lined with pastry and bake. Beat the whites of the eggs to a froth with two tablespoonfuls of powdered sugar, spread over the top and bake in a slow oven until the meringue is well risen, then increase heat and quickly brown.

Gooseberry Fool.—Stew the berries, rub through a sieve, make very sweet with powdered sugar, put in tumblers, cover tops with a meringue made as above, set on a board and brown in the oven.

Gooseberry Tart.—Stew in a very little water, but not enough to break the berries; drain off the water and put them in a pastry crust, sprinkling liberally with powdered sugar, and bake. With a heart-shaped cookie cutter cut from pastry crust six or eight heart-shaped pieces, according to the size of the tart; bake, and when cold brush over the top of the tart with white of egg; place the hearts on it, one on each piece to be served, the points turning toward the center.

Gooseberry Trifle.—Cook a quart of berries to a pulp and sweeten to taste. Put in a glass dish and pour over a very sweet, boiled custard; when cold, cover with whipped cream.—SARAH E. WILCOX in Country Gentleman.

AS USUALLY managed, lettuce always tends to deterioration, the seed being saved mostly from the plants that produced seed most abundantly. The result is that after a few years lettuce is grown that produces very few leaves before it sends up a seed stalk. This lettuce is not worth anything. The best lettuce seed is from plants that grow a large head of leaves and send up a seed stalk from that. Such seed must always be dear as compared with that where the growing of a large seed crop appears to be the object aimed at.—American Cultivator.

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Lv. Evansville	10:15am	11:00am
Lv. Nashville, III.	11:15am	12:00pm
Lv. St. Louis	12:15pm	1:00pm

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No. 43	No. 44	
Lv. St. Louis	7:15am	8:00am
Lv. Mt. Vernon	8:15am	9:00am
Lv. Evansville	9:15am	10:00am
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N.E.A. Los Angeles, Cal., JULY 11th to 14th, 1900. ONE FARE FOR THE ROUND TRIP... MISSOURI PACIFIC RAILWAY AND IRON MOUNTAIN ROUTE.

Items of Interest.

NEWS THE WORLD OVER.

The report of the Commissioner of Pensions is published. Last year \$7,077 new names were added to the pension list which is now about a million. The total pensions paid for the year amounted to \$18,825,251. Already 14,000 have applied for pensions from the Spanish war, but only 26 of the applications have been allowed.

The hurricane off the coast of Australia was very destructive, though it did not equal that in the West Indies. Five ships foundered at sea. The City of York went ashore at Rott Nest Island with a loss of eleven lives. The Carlisle Castle was wrecked with a loss of thirty-three. One hundred lives are known to have been lost with the vessel wrecked.

The report of the Commissioners in Lunacy states that the number of lunatics in England and Wales at the beginning of the present year was 10,826, an increase of 4,114 compared with the previous year.

The War Department has issued a warning to check people from going to Cape Nome, Alaska, based on advices from Major Ray, in command of the District of North Alaska, under date of July 10, telling of the trouble there over locations, the desolation of the place, which necessitates dependence upon importation for supplies of food, fuel and shelter, and saying that conditions are such as to lead to great destitution during the coming winter.

A despatch to the Sun from Havana says that four bronze cannon, valued at \$30,000, which were in the Guisabaco fort, have been stolen by two Americans, who presented a letter of introduction to the consul at Gen. Ludlow for their delivery. The guns were melted, and the metal was shipped North last Saturday.

The skeleton of a mastodon was disclosed in digging a ditch on the farm of F. W. McNaester, one mile west of Newburgh, N. Y., last Saturday. Part of the vertebrae, measuring thirteen inches in diameter, has been dug up. The lower jawbone, measuring twenty-five inches across, with the teeth in good condition, and other head bones have been uncovered, and the tusks are in sight. Seven other mastodon skeletons have been unearthed in Orange county.

The Missouri man, as he was called, Paul Brown has died at his home near Sedalia in the 113th year. On his one hundred and eighth birthday he jumped over the back of a kitchen chair, and he kept his marvelous strength as well as his agility to extreme old age. Ten years ago he carried logs from the woods to his back yard and then split them into fence rails.

General Kitchener, on Saturday, opened the Albara bridge in Africa which was constructed by the British firm in fierce competition with British firms for the contract. In his speech he warmly recommended the United States engineers. The British engineers condemned the lines upon which the bridge is built and said it could not stand the floods of the Albara. Time will prove who is right.

The revolution in San Domingo is carrying everything before it, as was to be expected after the murder of the President, the only able man in the government. Battle after battle has been won by the insurgents and the government can offer little or no resistance. Gen. Jimenes is the head of the insurgents and will be made President if they are finally successful.

Quite a number of vessels have been wrecked the last week. The British ship Jane Burrill on her way to Manila was totally lost at Basilan Island, but all lives were saved. The British steamer Tekos was wrecked near Cape Horn. The Gifford rescued five of her men from a small boat, but the other boats have not been heard of. The British steamer Carpack foundered in a gale on her way to Bremen and the United States schooner William I. Park was wrecked on Cape Henlopen.

Some years ago M. Chambelland made experiments in the Pasteur laboratory which resulted in his expressing the belief that no living disease germ can resist for more than a few hours the antiseptic power of essence of cinnamon. He looks upon it as not less effective in destroying germs than carbolic or sublimated. Even its scent kills them and it does no harm to human beings. A decoction of cinnamon is often good to drink in localities where typhoid fever or cholera is rife. To combat the approaches of influenza by adding ground cinnamon to powdering it at intervals is certainly a pleasant way of taking antiseptic precautions. Stick cinnamon burned in the sick room has long been known as an agreeable deodorant, but in the light of the above it may very probably be that it was originally its real antiseptic use which suggested the idea.

The turbine boat Turbinon leads the record in speed having the ability to run thirty-five knots an hour. One of the young steamship lines has decided to try the experiment of equipping one of its vessels with the engine of the turbine motor system. If the system works, it will reduce the weight of the engine greatly, and also the force employed in the engine room.

DEATHS.

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

HOUSE.

After years of earnest, hard work in the Master's cause, Elder A. R. House was, on the morning of the 18th of August, called to his long home. Never ambitious as to the praise of men, he faithfully answered the call of his Master to the ministry and it was never too hot or too cold for him to fill his appointment to preach. By his death the world has lost one whose daily life and conduct proved that he had "dear with Jesus." Feeling sure of heaven himself, he spent his life persuading others to go with him. He who passes by his lonely grave can truthfully point to it and say, "There lies a good man."

The church has lost a faithful member, the ministry one who at all times, if he could, and his family a loving husband and father.

At a regular meeting of the Greenfield, Tennessee, Baptist church, held Aug. 20th, it was ordered that the above be spread on the church records and a copy furnished the Western Advocate.

J. W. WHITE, JOHN WARD, Committee.

BEAM.

Little Margie Hackwith Beam, daughter of E. L. and D. E. Beam, died June 28, 1900, aged 3 years and 16 days. This little bud was too precious in the eyes of her folks on earth, so she transferred the little flower to bloom in eternal youth. We grieve not for we know little Margie has gone where breathes no chill or tainted air. Where falls no darkness of the tomb. To prove the loving Saviour's care. And blossom in immortal bloom.

J. H. McINTYRE, Loretto, Ky.

SUTHERLAND.

Mrs. G. W. Sutherland, sr., died at her home near Chapin, Ky., July 4, 1898, in the 76th year of her age. She had been a faithful and consistent member of the Baptist church for over 40 years, having been converted under the early ministry of Rev. Geo. T. Lortimer. Truly it can be said that a faithful wife, a loving mother and a true Christian has gone to her reward. Kind friends and neighbors did all they could to alleviate her sufferings, for which the family are profoundly thankful. Her funeral was presided by the writer, after which she was laid to rest in the beautiful cemetery at Whitesburg to await the resurrection morn. W. M. STALLION, Springfield, Ky.

GHOULSON.

John F. Ghoulson was born April 10, 1821, in Scott county, Ky., where he lived until about ten years old, when he moved with his father's family to Hickman, now (Greenwood county) after which they moved to Ballard county. He professed religion at old Atlas church under the preaching of Rev. James Edwards; joined Mugar Creek church and was baptized by Rev. Willis White. He afterward moved his membership to Lovelocville where he lived a consistent member until his death August 1, 1898. He was married to Rebecca Hays by Rev. Willis White, Dec. 16, 1847, one brother and two sisters survive him—J. K. Ghoulson, Nancy Piper and Mattie Atherton. He leaves five sons, viz: W. E., L. T., F. F., J. C. and R. L. Ghoulson. He was buried at Mt. Zion church, McClracken county, Ky. His funeral was presided by the writer from J. R. 18:47.

J. R. STEWART.

HAWKINS.

Mrs. Mary Hawkins departed this life at her home near Milan, Tenn., June 20, 1860. She had pneumonia and, being over eighty years old, was not able to recover from it. She was born in Tennessee and nearly all her life was spent in that state. She was a member of the Baptist church at Gibson, Tenn., and was a noble Christian woman. She had many sorrows and bereavements—having lost many loved ones in death—yet she never allowed grief to overcome her. She fully submit to God's will in all things. She leaves many friends and loved ones to mourn her loss, but we sorrow not as those who have no hope, for we shall meet her in the glad beyond. The weary heart is now at rest—no more pain or sorrow for her, but everlasting joy with her Saviour and the loved ones gone before. ENNA HALL.

JAMERSON.

Master Mary McGregor Jamerson, wife of Mr. George Jamerson, deceased, daughter of the late John McGregor and niece of Dr. Chas. McGregor, a learned Presbyterian divine of Scotland, died August 14, 1899.

She was a woman of exceptional education, fluent in conversation, kind and hospitable in her home, loved and respected by her neighbors. She became a Christian and united with Macedonia Baptist church when young; was a zealous, active member till the summer on her bedridden state came home. She leaves an adopted son, a daughter-in-law, one loving, consecrated

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There is one thing more pitiable, almost worst, than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then to get up and live an orphaned life. To stand and say, "I believe in God the Father Almighty," and then to go fretting and hearing, saying with a thousand tongues: "I believe in the love of God, but it is only in heaven. But I believe in the power of God, but it stoppeth short at the stars. I believe in the providence of God, but it is limited to the saints in Scripture."—M. G. PEARSE.

ROYAL BAKING POWDER. Makes the loaf more delicious and wholesome.

Items of Interest. NEWS THE WORLD OVER.

The town of Portsmouth, N.C. was entirely destroyed by the West India hurricane...

The steamer Carrow has reached New York City from Porto Rico. It brings the news that for some reason the Porto Ricans in and around Ponce are angry and have resolved to burn that town.

Kruger and his Boers yielded practically all the demand which Sir Alfred Milner, the English Commissioner, made upon them...

How political issues change is shown in the election of a Congressman in the Eighth Missouri district, to fill the vacancy caused by Mr. Blaud's death.

The war in Cleveland, Ohio, is not ended, as was hoped. On August 26, a street car was blown up with dynamite.

Yellow fever has appeared in Key West and in New Orleans. There were four cases in Key West, and two in New Orleans.

The trustees of the New York Soldiers Home requested the superintendent, Col. E. C. Shepherd, to resign.

The Wetmorean movement is not making a stir about the vast quantity of liquor which is being sent to Manila.

The Secretary of the Methodist Young People's Society receives a salary of \$1,000. It was thought making the name of the Book Concern very plain and clear.

The pious woman who helped the dying Casparovich belonged to the Molokan sect. This sect of evangelized Christians have been severely persecuted by the Czar.

CLEANING SILVER. Instead of scouring and rubbing each piece of silver separately, the whole service can be cleaned in a few minutes quite effectively.

BAPTIST ASSOCIATION. This body met in her seventy-third annual session with the Hopewell church on August 8th.

The singing was conducted by Prof. Sanders. Bro. W. D. Moore read the Scriptures and Bro. J. E. Gwatkin led in prayer.

The Introductory sermon was preached by Bro. W. D. Moore from Acts 16:6. Subject: The Church of Jesus Christ. 1. Its origin. 2. Nature. 3. Its perpetuity.

The body was called to order by the moderator, Bro. E. Burrus.

After the reading of the church letters by Bro. W. P. Harvey and W. E. Gwatkins, Prof. H. P. Bell was elected moderator and Bro. W. L. Franklin clerk.

The reports were fairly good, and the speeches were full of spirit and good argument.

Among the visitors were Bro. W. P. Harvey, of the RECORDER; Dr. Rucker, of Georgetown College; Geo. H. Cox, of Owensboro; Miss Mary Hollingsworth, of the Orphans' Home.

Dr. Harvey preached on the second day at 11 o'clock, and your scribe at 8 o'clock in the afternoon, making three sermons during the sessions.

The meeting was harmonious from first to last. The crowd was estimated at \$,000, and, so far as known, were well provided for.

I have been invited to hold a meeting with the church, beginning the first of October. I go next Monday to assist Bro. Kyle at Friendship, in Madison county. Pray for us. Success to the RECORDER.

LAWNS which we would keep in the best condition are very frequently mown; the grass has scarcely any respite from the scythe.

GET AND GIVE INFORMATION. The advance movement ordered by the Southern Baptist Convention in Louisville, Ky., can be made a glorious success only by the hearty cooperation of our churches.

The people must have information about the work we are doing, if we get them thoroughly enlisted. We should let them know of how gloriously God is blessing our workers in foreign lands.

Give information as to the manner in which the work is done by the Board, how missionaries are appointed, how they get their salaries, how much it costs for expenses in the home land.

It is useless to get provoked with brethren and sisters for believing falsehoods, if we fail to give them the truth.

Some one will ask, Where can I get information? We will be glad to furnish tracts free to any who apply. These will give information.

Our associations are now meeting, and many of our churches are re-organizing their work for the fall and winter.

We hope to get many orders for tracts and Journals in the next few weeks. We can also send the last annual report of the Board to those who wish it.

Foreign Mission Rooms. Dr. Overton H. Coover and Miss Belle Campbell Whitington were married in Shelbyville, Ky., at the residence of Rev. G. S. Seaton.

MARRIED. Dr. Overton H. Coover and Miss Belle Campbell Whitington were married in Shelbyville, Ky., at the residence of Rev. G. S. Seaton, in the presence of a few select friends, at 10:30 o'clock on Wednesday morning, Aug. 30, 1900.

WATCHES BY MAIL. Our Illustrated Catalogue for 1900, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application.

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THE MARKETS. Report for week ending Sept. 7. Includes prices for various commodities like wheat, corn, and cotton.

Table listing prices for various types of sheep and lambs, including extra good export steers, light shipping, and common to medium butchers.

Table listing prices for hoggets, sheep, and lambs, including good to extra light, and fat sheep.

Table listing prices for leaf tobacco, including various grades and quantities.

Table titled 'Report for week ending Sept. 2' showing sales with comparisons for the week and year, including Year 1899 and Year 1900.

Table showing rejection rates for various items, including percentages of rejections to certain makes.

Table showing receipts for various items, including receipts for week and receipts for Jan. 1 to date.

Table showing prices for various types of corn, including fresh, green or mixed, and shelled.