

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 14, 1899.

NUMBER 41.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.  
(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance) \$2 00  
After three months, ..... 7 50  
After six months, ..... 7 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Would you like to have joy in your work and have it give joy to others? Then do your work with cheerfulness. Is the reward not worthy the effort?

How much God has to forgive his children even in their prayers. They pray too often for what they think they ought to pray for, when they do not sincerely desire it. Their minds wander even in their prayer, thus mocking God with lip-service.

Mr. Moody was asked if he had grace enough to be burned at the stake, and he answered, "No." The next question was, "Do you not wish you had?" to which he replied, "No, I do not need it. What I wish is for the grace to hold a three days' meeting here."

At their recent annual meeting the Dutch Baptists had before them the question as to whether it was a breach of their principles to lend a church building to any other denomination to hold a meeting in. We wish the reporters of the London papers had told us how the question was decided.

Whenever a man wishes to persuade Christians to surrender some vital doctrine, he is sure to disclaim against our holding any "theory" on the subject. Let us be contented with the fact, he says, and not attempt to have any intellectual grasp upon the doctrine.

The Commonwealth says in regard to a proposed Baptist Conference: "We believe there is great indifference to the missionary work of our denomination, even if there is not acute dissatisfaction with the societies and their methods." And this state of affairs comes after the greatest number of appeals for money that has ever been heard among the churches. An old brother suggested the other day that we try saying less about money for awhile.

The claim has been made again and again that drunkards were few in France, and therefore wine-drinking should not be condemned, as it kept men from stronger drinks. But it is clear beyond dispute that France is the greatest consumer of absinthe, the most deadly of all strong drinks. The Figaro shows the consumption of alcohol in France compared to that in Germany is 14 to 10, and to that in Switzerland 14 to 9. The writer adds that every Frenchman when he rises in the morning ought to say to himself, "I belong to the most besotted nation in the world."

## THE CHURCH AND THE SALOON.

BY REV. E. T. HISCOX, D.D.

Whatever excuse may be plead by individuals or governments in extenuation of their own acts, directly or indirectly, in aiding or abetting the liquor traffic, they cannot stand out from under the shadow of the old prophet's curse on all who, directly or indirectly, help on that matchless and unparalleled social evil: "Woe to him that giveth his neighbor drink, that putteth his bottle to him, that maketh him drunken also, that thou mayest look on their nakedness."

The present case is a fair application of this prophetic invective, and the language by some renderings is even more intense. Five cases of yellow fever announced alarm the entire nation, are telegraphed everywhere and excite universal solicitude. All needed resources of the government are called into requisition, and no expense is spared to prevent its spreading. And yet it is not certain the victims will die. And if they should, there is no disgrace or dishonor attending the misfortune, nor are their homes clouded with reproach, their families reduced to beggars by the means, nor their children branded with the stigma of a drunkard's name. Oh, for a reign of equity and justice! For righteousness and truth to be regnant in Christian lands!

But the heaviest indictment against intemperance and the rum traffic is by childhood and the Church of God. To both it is the deadliest and most inveterate enemy. On each of these topics could a writer be found, a volume might be written that would fire the soul with holy indignation at this crime of all crimes against helpless innocency and sacred purity. What chance has a drunkard's child to attain, or to hope for, intelligence, respectability or an honored place in society? Whether a boy or girl, especially if a girl, the silent anathema of society seems resting on the drunkard's child. Ignored or pitied, both alike cruel, ignorant, familiar from birth with degradation and perhaps crime, with companionships only of his kind, how can that child hope ever in the struggles of life to attain a place with the virtuous and the respectable through? Ostracized, cast off and condemned, damned by strong drink to dishonor, perhaps to infamy and crime. A virtuous but broken-hearted mother may for awhile fight the fierce battle, and strive to shelter and save the children she loves from the impending doom. But death at length ends the weary struggle, and she finds relief in the grave, leaving her children to their fate and the mercy of God. But suppose, as it is too often true, the mother is also a drunkard; then darker than ever seems the night of despair that settles upon childhood in the drunkard's home. Now and then miracles do occur through the overruling goodness of God. Here and there a case, like scattered stars in the immeasurable vault, of a child that emerges from the moral morass, the infectious and corrupting miasma of such a home, and rises to conspicuous elevation of virtue, respectability, distinction and honor. It is, however, only occasionally, and the indictment of the liquor traffic, by wronged and injured childhood is not abated by these means.

The saloon is the natural enemy of the church, the most bitter and implacable foe of all Christian institutions. The drink habit and the traffic in intoxicating liquors is the almost impassable barrier to the progress of the Gospel and the coming of the Kingdom of God in the world. All the institutions of false re-

ligions, all the degrading and corrupting rites of heathenism combined, do not equal this infernal agency for the production of human misery and the prevention of human salvation. And yet how fearfully at peace and in quietness do the churches and the saloons live together. The churches endure the gigantic iniquity, and make no sign—almost none. The saloon, with all its direful accessories, is quietly endured without conflict. Now and then a light skirmish, a brief attack upon the picket line, that affects little, but the main body of the enemy, well entrenched in the greed of gain, in consuming appetites and in the apathy of Christians, leaves the forces of the prince of darkness without fear. Sometimes it almost seems as if Christians were perpetrating a grim sarcasm or a comic travesty on the words of Jesus—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Or a literal obedience to the apostolic injunction, "Live peaceably with all men."

But the saloon is not cowardly nor inactive. It is seducing and destroying the members of the churches, the children from the Sunday-schools, and even the ministers of God from the sacred altars. It is doubtless true that few if any considerable churches can be found that have not some members either already ruined or in rapid process of being ruined by intoxicating drink. Unless the abounding grace of God shall interpose, or their churches prove more faithful than they usually are, these members will go to dishonored graves, leaving their families a heritage of sorrow as their legacy. There is probably not one of the Keely Cure homes, or other similar institutions for the cure of "hard drinkers," that does not contain a considerable percentage of clergymen and church-members among the patients from no one particular denomination of Christians. Recently the city journals stated that a minister's daughter was arrested for intoxication, and while intoxicated on the street in New York City, and taken to a police cell; but later was transferred to the ward for alcoholism in Bellevue hospital, where she is now. While I write, think of the anguish and sorrow of parents and home, the regret of the church of which she was a member, but which did nothing to suppress the saloon. There she is to the wonder of the community in which she lived, but which permits the saloon to flourish side by side with the church. There she lies, to the life-long shame and agony of her own poor heart and conscience. And this is but one out of the many, many cases of the wreck of the young, the lovely and the promising, out of the homes of the good and the pure, out of the churches of Christ our Lord. Shall iniquity forever triumph?  
Mount Vernon, N. Y.

In prayer we bring our matters before God; "application" implies a further degree of earnestness and perseverance. It may not be enough once or twice to bring matters before God; bring them again and again until the blessing comes. We lose much because we do not persevere in prayer. I would urge this upon Christian parents, who may have been for years praying for the conversion of their children. Because the answer does not come so soon as you expected, are you ready to give up and thus lose the blessing? Go on waiting upon God till the answer comes. I have myself had to wait for a long time, when praying for persons who were laid on my heart, but in time the answer came.—Muller.

## "TELLING GOD WHAT HE KNOWS."

BY REV. W. M. ASHMORE, D.D.

In early days, I remember being much abashed by hearing a person criticize another for "telling God what he knows already." Why tell God what he knows, as if he needed to be informed? The critic made quite a handle of it. As is usual in all such cases, he swung his criticism as a man does his flail, only instead of beating cut grain, he knocked the sheep over the head right and left, with wonderful self-assurance, as if he knew it all. There did seem to be a sort of reasonableness in what he said. Anyhow his words did embarrass poor saints who had not an overly large stock of material to begin with.

But now the criticism is not well taken; it proceeds from a wrong head, if not from a wrong heart. It would seem to put an end to prayer altogether, for a man would not be able to utter five sentences without danger of telling God something he knows already. But, most of all, this sapient sort of fault-finding is unscriptural. The man who says we should not tell God "anything he knows already" condemns every writer in the Bible; he condemns Moses and he condemns David, and he condemns Isaiah, and all the prophets, major and minor; and he condemns Christ, and he condemns Paul, and he condemns Peter, and he condemns John, and he condemns the four and twenty elders and the whole host of heaven, for they all seem to delight in "telling God what he knows already." They tell him how he has made the world; they tell him that he holds the seas in the hollow of his hand; they tell him the earth is his and all that is in it; they tell him that he waters the furrows with rain, that he gives the beasts their food, and man all that he possesses, and a thousand other things in heaven above and in the earth beneath. Now does not he know all this? What is the use of telling him what he knows?

The truth is, the critic only displays his own amazing ignorance of the essence of divine worship. Ascriptions of praise stand in the forefront. We are to recognize God's mercies to us, and "recount" all his wondrous acts, and to "make mention" of his goodness, and "take the cup of salvation" in our hands and give thanks in the great congregation, and in the little congregation, as well. So let the Christian keep on unabashed, use plentifully the words of David, and tell God with loving gratitude what he knows already.

Imagine a child dealing with a father after the style of that critic. The father gives him something. A good child would go and say, "Father you gave me this. You are always doing kind acts. You are worthy of my heart's affection. You made this beautiful thing with your own hands." "Tut, tut," says the critic, "boy, don't tell your father what he knows already." So he does what he can to turn the boy into a callous little ingrate. Critic, amend your ways.—Zion's Herald.

Our expectations, our ideals, our hopes and intentions in beginning life are generally all too low. Many and many a one is only indifferently successful in living a strong life, because at the start the standard of what one ought to be and the belief in what one may be, were set too low.—Charles Outburt Hall, D.D.

PRO PATRIA.

BY PROF. J. E. HARRY.

On leaving Scott county, Ky., I first stopped at "Great Scott's," the largest advertiser in Baltimore, then came to Harford and read Scott for pastime, preparatory to a projected trip to Scotland; delivered an address in which I had occasion to mention the celebrated Marylander's Francis Scott Key, Winfield Scott Schley and Irving M. Scott (the builder of the "Oregon" and a native of this county) and am now writing to the Recorder, taking for my text Sir Walter's famous lines:

Breathes there the man with soul so dead  
Who never to himself hath said  
This is my own, my native land?

In the April number of the *New England Magazine* appeared an illustrated article, entitled, "Through an Old Southern County." I shall not give here a "twice-told tale," for the aforesaid article is only a "half-told tale"; nor do I purpose (with the pomposity of a Macanlay) to complete the picture by telling the other half, but I do propose to tell some things about my native county which have never appeared in any magazine, among which will be some that are not generally known. I do not, however, intend to confine myself to that which has not hitherto appeared in print.

I dined to-day with a lady who was the nearest neighbor of the Booth family at the time of Lincoln's assassination. She gave me a vivid description of the search which the officers made for the fugitive. The first place visited (after the Booth mansion) was her house and the first person met, on being asked his name, replied "Wilkes Booth." The officers naturally thought that they had found the hiding-place of the assassin and, consequently, made a thorough search of the premises.

Only three miles east of this place is the farm on which the Booths lived. The house in which Edwin was born now stands half a mile down the road. The present farm-house was built by Junius Brutus Booth, after the birth of his children, and was their home for many years. A large cherry tree once stood in front of this house, and in the crotch of the tree, about ten feet from the ground, Edwin used to sit and recite Shakespeare. The trunk of this tree, with several feet of the crotch attached, now lies in the lane; the stump is in its original position.

My father told me to-day that he used to attend a lyceum at Chrome Hill and there heard John Raitt and Wilkes Booth in several of Shakespeare's plays. Raitt was a debater, he said, as well as a tragedian, and often did he have a tilt with him, but Booth never entered the arena.

I went up in the old county courtroom a few minutes ago and, as I gazed on the twenty portraits of prominent men, most of whom had gained a national reputation, my bosom swelled with pride, for I felt that it was no small honor to be a son of Harford. There was William Paca, signer of the Declaration of Independence, Commodore John Rodgers, Captain John Webster, who distinguished himself in the war of 1812 in the defense of Baltimore, Col. Edwin H. Webster, Hugh Jewett, Dr. David Harlan, Edwin Booth. The portrait of Booth was presented by himself. Captain Webster had a son, John, who served in the navy till his death. Daniel Webster was a great friend of Captain John and often visited him in Harford. A diamond brooch given by the great Daniel to the Captain's sister, Miss Hannah, is yet among the family treasures. On one occasion a younger member of the family went to Washington and called on the statesman, but, as the latter was engaged with a company of officers on important business, he could not be seen; but when the valet was told to go back and say that "Dan Webster of Harford county" wished to see him, Daniel came out quickly with both hands extended, and his first words were, "How is Cousin Hannah?"

But of all the famous beauties of Maryland, perhaps, none live in the hearts of more Harford people than Elizabeth Martin, whose charms are attested by the great number of suitors she had, among

whom, however, she had great difficulty in making a choice—a fact which has passed into a nursery rhyme—

Little Betty Martin, tiptoe please,  
Couldn't get a husband to please her mind.

But, at last, although she was the very type of Scott's characterization of woman, "Uncertain, coy, and hard to please," she made up her mind, for she married a nephew of the Duke of Marlborough. Betty Martin lived more than a hundred years ago, and many people here point to her with pride as being in their ancestral line, and her slippers and other articles of apparel and ornament are treasured. Her descendants point out even the fire-places at which she warmed her feet.

Hugh Jewett; with whom I had the pleasure of conversing at his home, "Landsdowne," a few years ago, was of Quaker parentage, and when he returned to live among the scenes of his youth, he built a handsome house on the estate on which he had been raised as a poor boy. He was at one time president of a great railroad, was prominently mentioned as a candidate for the presidency of the nation, and came back to his native county a multi-millionaire. He impressed me as being a man of exceptional force.

From my window I see the spot where Edwin Booth first appeared as an actor. He drove to Baltimore with a friend to have the bills printed for the performance. These bills they gave, on their return, to an old negro slave of the family to post. On the day of the recital, as they drove up to the courthouse, they saw to their consternation that all the notices were upside down.

In this courthouse Thaddens Stevens was admitted to the bar, after having failed in his examinations across the line in Pennsylvania. His qualifications are said to have been tested in Bel Air only by a question as to his ability to make punch, which he answered by asking another, viz.: if they would permit him to demonstrate his punch-making powers. His request was granted and so successful his demonstration that he was admitted to practice by a unanimous vote.

Harford has furnished many Congressmen (among them the present representative of this district) as well as many officials for other states, among whom may be mentioned Senator Kirkwood, who was in Hayes' Cabinet as Secretary of the Interior, and at one time Governor of Iowa. But it is not only in politics and war that Harford has excelled, but she has given to the world men who are prominent in science and in law. One of Baltimore's celebrated surgeons is a young man from Harford; the head of the Baltimore Medical College is a Harford Countian, and the greatest surgeon in the world, perhaps, (Dr. Kelly of Johns Hopkins) is erecting a handsome residence in sight of where I am now writing.

Certain social rights belong to the county families when they move to Baltimore. To belong to an old family in any part of Maryland is a card of introduction into the innermost circles of Baltimore society.

Bel Air, Maryland.

We are partly of the earth, and it is one of our earthly temptations to look upon the forms we see and touch as revealing nothing beyond themselves. We are like children playing around the vestibule-steps of our Father's abode. Light streams down the stairway, and through doors and windows, but we seldom look up towards the "house not made with hands," because we are so occupied with our own toy-structures of pebbles and sand, which we fondly regard as improvements upon the design of the Master-BUILDER. Or we light our little tapers and try to dig our way down to the foundations of things, guided by sparks which our own hands have kindled, turning our backs upon the illuminating hearth-glow which radiates from the One Eternal Centre of Knowledge and Wisdom and Love—the Home of the soul.—Lucy Larcom.

Keep posted on the doings of the denomination by subscribing for the *Western Recorder*.

"BACK TO CHRIST"—CERTAINLY.

BY THOS. A. T. HANNA.

We are made to wonder what is the meaning of the word which has been spoken so often of late, "Back to Christ." Does it mean that those who utter it are conscious of having gone so far in advance of Christ that they now feel they have been too progressive, and are aware that they must return to Him or lose their way? Are they, in their own feelings like the dog, who has outrun his master and must come careering back again?

Or, is the cry meant by them as a reproach to us, who endeavor to hold fast the form of sound words committed to us by the apostles? Verily, we fear that they write it altogether for our sakes; for the kind of people who have most freely voiced the words "Back to Christ" are not given to thinking that they have made any mistakes. Much of their time goes in felicitating themselves that they are free from the burden of believing the hard old doctrines. They delight in believing only soft things, and they do not like to believe very hard even in the soft things. The phrase "Back to Christ" has truly a grand and attractive sound, and I would commend it heartily to any one who feels that he has unhappily been led away from Christ. But, for my part, I refuse to acknowledge that in following the apostles, I have gone away from Christ. "He that receiveth you receiveth me," said Christ to his apostles. We have tried to be imitators of the apostles, even as they were of Christ. If we stick close to Paul, we shall not need to run back very far to get to Paul's Master. And when you arrive "Back to Christ," you will find one Saul of Tarsus there; Christ and his dear servant just as close together as master and man can be. They who want to get away from Paul (and their name is becoming legion), will have to go in some other direction than back to Christ. As Professor W. C. Wilkinson has said, this cry has in it a treason, conscious or unconscious.

The cry "Back to Christ" seems to come often from those who have a great dislike to creeds and doctrines. They shout thereby that they faintly appreciate what they are talking about. If they do indeed go back to our Lord Jesus Christ, they will have to receive from him more hard doctrine than they ever thought of. Back to Christ? yes, indeed, for your soul's sake go back to him. You seem to have had little appetite for the goodly portion of doctrine that Paul set before you; but Jesus himself will give you a Benjamin's portion of it. We do not read that the converts made by the apostles turned away from them on account of hard doctrines; but we do read that many of Christ's disciples went away from him because of what they called his hard teachings.

Tell me, ye that desire to go back to Christ, do ye not hear Christ? What doctrine do ye find in Paul, or in any apostle, which you do not find in the teachings of Christ? Some of the things which have offended you when written from Paul, will they not make you tremble when you hear them uttered with yet more tremendous emphasis by the Son of God? You set small store by the words of the apostles; go then back to their Master, and see if He will disown aught that these humble servants of his have written. Nay, rather, you will hear the same truth uttered with the immediate authority of Almighty God. Nay, more, in some of their doctrines you will find that his little finger is thicker than their loins.

Go back to Christ, then, ye that seem to have gone away from Him. Ye cannot go too soon, or too resolutely. Ye cannot too heartily believe all that the evangelists have written concerning Him, and all the gracious words which flowed from His lips, and have been preserved for us in the golden amber of their divinely artless narrative.

What heresy of our day is there which is not opposed to the words of our Lord Jesus? Is it the doctrine of the inspiration of Scripture which is questioned? Would that all the Lord's people would go back to Christ and make their thoughts concerning the holy writings to

correspond with His. They that think of Moses and the prophets and the psalmists as he did will have no trouble in mind as to the absolute truthfulness of their words. Go back to Christ, and we shall see what will become of your higher criticism. A few words from him would send it so far that it would never come back to earth. A strange ruin will all your Scripture-splitting arts appear when you take them back to Christ. You have been dividing up Scripture into fragments and lumps, and sizes, like the coal that passes over the screens at the pit's mouth; but you will soon learn from Him that the Scripture cannot be broken. If you go back to Christ, you will not fail to learn that Isaiah wrote both ends of his prophecies, and that the Holy Ghost spake them both.

We would be unfeignedly glad to hear the words "Back to Christ;" if we could feel that they who utter it have a comprehension of its meaning. They seem rather to mean, "Away from the apostles," than truly to have a longing to return to the doctrines of Jesus. As for us, we can have no greater joy than to see people who have gone away from Christ return to Him. We have no fear that they will depart from any teaching of the New Testament by going back to Christ.

As for us, we make bold to say that we have not gone away from Christ, and by the grace of God we do not stand in need of the exhortation to go back to Him. We received Him at first as the Son of God, who sits in heaven on equal terms with God, and we never thought that it would be possible to find the words of eternal life if we should go away from him. We believe that the words of Paul, and of John, and of James, and of Peter, are just as truly the words of Christ as if they had been written by his own hand, because they were dictated by his own Spirit.

The law and the prophets found their glorious end in Jesus Christ. In him they ended in a sweet euthanasia; not lost, but absorbed, as the stars by the ascending sunlight. And as the writers of the Old Testament had their glorious end in Jesus, so the writers of the New Testament all had their beginning in Him.—Commonwealth.

DEPEW'S CONFESSION.

Hon. Chauncey M. Depew, who has been elected United States Senator from New York, recently addressed the Nineteenth Century Club of New York. Some of the speakers who preceded him had given expression to skeptical views concerning the Bible and Christianity. When the great after-dinner orator arose, he said:

"I never felt so absolutely out of place. I am a practical man, overwhelmed by the cares of business. It is exceedingly difficult for me to get on the plane of philosophical thought. I believe in the Old Testament and in the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Prof. Fiske, who accepts it with an interpretation entirely his own. It was the atheism of France that taught license for liberty, and led to the French Revolution. Where are those old philosophies and philosophers? They are dead while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of Humanity and the Cosmic philosophy coming closer to the borders of Christianity as expounded by John Fiske. They tell us there is no more Creator, only Cosmic dust. Who made the dust? There is only protoplasm, indeed! Who made protoplasm? They tell us of evolution from dust to monkey, and then to man, but all the scientists have never found the missing link. The simple Gospel of the Son of God, preached by twelve fishermen, has survived the centuries, and outlives all other philosophies of eighteen hundred years."

Questions Answered.

BY SENEX.

"Will you advise a pastor what to do when good brethren are trying him to say in public something against a political candidate in the State?"

"Last Sunday our pastor denounced the candidate of my party. I was very angry and do not feel that I can ever go to hear him preach again. I do not like the candidate myself, and was thinking of cutting his name out of the ticket, but after that sermon I shall vote for him and do my best to persuade every one else to do it? Do you think that he did right?"

I put these questions together. I think the second question will give far more light in answering the first. I give the questions as they are, without the names, and often without any way of telling from what state they come. For the pastor in the case mentioned in the second letter cannot think I mean anything personal to him.

A pastor ought never to say one word in the pulpit by which any indication of his political party is given. I was sitting in a newspaper office some three years ago, reading the papers, when a prominent layman came in and urged the editor to have the paper "come out strong" on a certain political issue. I confess to listening to the conversation, which was not private, as there were several in the room. I was much struck with the editor's answer, so much so that I have remembered it almost verbatim. He said that before a question had been made a party issue, a religious paper had a right to indicate its opinion upon it. But not after—taking that as the proper partisan politics. That when we take our political paper we meet on common ground as Democrats or Republicans, as the case may be, and we have a right to insist that nothing shall be said in that paper against our denominations or our religious interests. The paper was not subscribed for the paper they met on common ground as Baptists, and they had a right to insist that nothing should be said against their parties, either against the platforms or the candidates. The brother insisted that there was a moral issue involved in the point he was making, and that the paper should take sides against the platform of one of the parties. The editor replied that a moral issue was in truth back of every one of the great political questions. In that especial case the brother thought national honesty was involved. Then the paper could exalt honestly, and show how necessary it is that the paper should be scrupulously honest, and especially all who are Christians, and leave all application to political issues for the readers to make for themselves.

The wisdom and the justice of those words struck me, and I have often thought of them since. If the pastor in the case mentioned met on common ground as Baptists, they had a right to insist that nothing shall be said for or against any political party and its platform, and have a right to be indignant if the preacher goes into partisan politics.

If I were the brother who asks the second question, I would go to my pastor and tell him privately and kindly, that he had done wrong, and would ask the pastor to repeat the offense. If he declared his intention to keep on, and there was another Baptist church in reach, I should take my letter and join that. If there was no other Baptist church to which I could go, I should ask him to tell me in what sermons he proposed to say anything political, that I might stay away from church meetings at any time. If he insisted to would preach politics at any time, and refused to indicate on what days he would do it, then I would tell him that whenever he did I would get up and go out of the church as soon as he began, as a man and citizen, and not as a member.

But outside of the church, in the streets, in the houses, public or private, you and your pastor meet on common ground as citizens. He has a right to his party politics, and you will show yourself narrow and bad-tempered and unjust if you object to his expression of his opinion on candidates, platforms, and to his voting as he chooses. He must regard your right as a Baptist when you are worshipping in the church. You must regard his rights as a citizen in all other places.

The pastor has the right to the frank expression of his opinion on politics outside of the church and on candidates, platforms, and to his voting as he chooses. He must regard your right as a Baptist when you are worshipping in the church. You must regard his rights as a citizen in all other places.

The pastor has the right to the frank expression of his opinion on politics outside of the church and on candidates, platforms, and to his voting as he chooses. He must regard your right as a Baptist when you are worshipping in the church. You must regard his rights as a citizen in all other places.

The pastor has the right to the frank expression of his opinion on politics outside of the church and on candidates, platforms, and to his voting as he chooses. He must regard your right as a Baptist when you are worshipping in the church. You must regard his rights as a citizen in all other places.

The pastor has the right to the frank expression of his opinion on politics outside of the church and on candidates, platforms, and to his voting as he chooses. He must regard your right as a Baptist when you are worshipping in the church. You must regard his rights as a citizen in all other places.

appropriate twenty years ago or twenty years in the future. He must be careful not to make any allusion to candidates, or show that he has any one in particular in his thoughts. The fact that he is expounding the Scriptures and giving to his hearers the message of God with which he has been entrusted, will carry his words home to the consciences of all.

Some time when there is no political canvass going on, I wish this pastor would preach a sermon to his people from the text in Exodus, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, having covetousness; and place such over them to be rulers of thousands and of hundreds, rulers of fifties and rulers of tens." On this text preach the duty of the men as citizens to take part in their party conventions, primaries, caucuses, etc., and see to it that candidates are nominated who correspond to this description. Whether the office be high or low, rulers of ten as well as rulers of thousands, the candidates should be an able man, a man of truth, fearing God and hating covetousness.

In a republic where all men are citizens, I think it would be well for every pastor to preach one sermon on this text. It would be especially appropriate on Thanksgiving Day. But it should be preached when no political canvass is going on, for it will make ten times the impression on men's minds when they feel sure the preacher has no candidate in his thoughts for whom he wishes them to vote.

Another sermon on this text, signed by the moderator and clerk of the church: "You are requested to meet with this church in person or by letter on Saturday, —. Neglect of sending letter or non-appearance will be considered by the church just cause for the withdrawal of church fellowship. By order of the church meeting on Thanksgiving Day. But it should be preached when no political canvass is going on, for it will make ten times the impression on men's minds when they feel sure the preacher has no candidate in his thoughts for whom he wishes them to vote.

Another sermon on this text, signed by the moderator and clerk of the church: "You are requested to meet with this church in person or by letter on Saturday, —. Neglect of sending letter or non-appearance will be considered by the church just cause for the withdrawal of church fellowship. By order of the church meeting on Thanksgiving Day. But it should be preached when no political canvass is going on, for it will make ten times the impression on men's minds when they feel sure the preacher has no candidate in his thoughts for whom he wishes them to vote.

On the face of the letter, and knowing nothing further, I think the members did wrong who refused to go or send a letter. They should go before the church and admit they had no right to resist the authority of the church, or to vote to make such a test, and uncalled for, regret that they had not gone to the church-meeting, and beg pardon and ask to be restored. They were not called on to approve the action of the church in issuing such a command. Their presence could not have been assumed to mean approval, but only submission to the action of the church.

On the other hand, this letter may mean a cantankerous pastor, attempting to lord it over God's heritage, and exasperating the most godly members in the church by his arrogance, his innovations on their worship, or his false doctrines he preaches. He may have secured, as a personal following, a majority of the young and less-wise members, and going to that church-meeting may have been a test of allegiance to him. If that were the case, there is more excuse for the members who were excluded. Yet even in that case they should have bowed to the authority of the church, by at least sending letters. These should have been letters which would have made very interesting reading to the pastor and his followers.

They ought to apologise for having refused to go to the meeting as they were duly notified and ask to be restored to the fellowship of the church. Then let them prefer charges against the pastor, and if the majority refuse to listen, let them ask the advice of their sister churches at the next meeting of the Association, laying the matter fully before them.

But I cannot form an intelligent opinion when I am confined to wild guesses, based on experience in other churches, as to what was the real position of the church in sending out such a summons.

WASHINGTON GLADDEN, in an article in the *Homiletic Review*, declares "the doctrine of the Fatherhood of God is the substance of the truth to which Jesus bore witness," meaning His natural Fatherhood by virtue of His being the Creator of the world, and concludes from this that man will never get beyond hope, if this be not all saved. But what right have men to assume this to be Christ's teaching, in direct contradiction of his declaration to the Jews, "Ye are of your father the devil," and what right have they to draw these conclusions? The case Lord expressed in the words, "The judgment man go away into everlasting punishment?" "Go ye away, ye Lord, ye are a doctrine when He contradicted its necessary implications by express statement, is to deny that he was a self-consistent teacher and a reliable guide.—Canadian Baptist.

In answering advertisements please mention this paper.

SEEK GOD WITH ALL YOUR HEART.

"And ye shall seek me and find me, when ye shall search for me with all your hearts." This promise of God to Israel is applicable to every wanderer from him. The only purpose of man's existence in this world is find God. Paul said, "God... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if they apply they might feel after him, and find him, though he be not far from every one of us. Man was created to be raised from the plane of this mortal existence into the position of sons of God by a voluntary subjection of himself to his Maker. He is to "feel after God." And God is to meet away. Every sincere desire toward him will meet with a response, and if one seeks for him with all his heart, he will surely find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word.

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

"I will find him. God can read our thoughts; he knows when we reach out after him; and if our yearnings transcend all other desires he will surely make himself known to us by his Spirit and his word."

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.

SUMMERVILLE. By Annette L. Noble. 12mo, 312pp. New York: National Temperance Society, 58 Beane St.

The character of the Quaker, David Fenton, is one of the noblest which has been drawn to inspire others to imitation. The change in Louise Welles from a giddy girl to a noble wife and mother, purified and ennobled by the sad experience her young husband brought on them through his drinking, is beautifully described. And the characters to be found in all Mrs. Noble's stories are most rare in their originality. Whoever buys this book will feel that his money was well invested.

MAGAZINES.

THE INTERNATIONAL CONGRESSIONAL COUNCIL is soon to meet in Boston, and this has caused the *New England Magazine* for September to be largely a Congressional number. "Congressionalism in America," by Dr. Morton Dexter is profusely illustrated by the portraits of a large number of the most distinguished men of that denomination. Ezekiel Rogers, the First Minister of Rowley, is the subject of a most interesting sketch by J. L. Ewell. There are other good things in this number, but these are the two which we have found most interesting. Published by Warren F. Kellogg, 15 Park Square, Boston.

THE INTERNATIONAL CONGRESSIONAL COUNCIL is soon to meet in Boston, and this has caused the *New England Magazine* for September to be largely a Congressional number. "Congressionalism in America," by Dr. Morton Dexter is profusely illustrated by the portraits of a large number of the most distinguished men of that denomination. Ezekiel Rogers, the First Minister of Rowley, is the subject of a most interesting sketch by J. L. Ewell. There are other good things in this number, but these are the two which we have found most interesting. Published by Warren F. Kellogg, 15 Park Square, Boston.

THE INTERNATIONAL CONGRESSIONAL COUNCIL is soon to meet in Boston, and this has caused the *New England Magazine* for September to be largely a Congressional number. "Congressionalism in America," by Dr. Morton Dexter is profusely illustrated by the portraits of a large number of the most distinguished men of that denomination. Ezekiel Rogers, the First Minister of Rowley, is the subject of a most interesting sketch by J. L. Ewell. There are other good things in this number, but these are the two which we have found most interesting. Published by Warren F. Kellogg, 15 Park Square, Boston.

THE INTERNATIONAL CONGRESSIONAL COUNCIL is soon to meet in Boston, and this has caused the *New England Magazine* for September to be largely a Congressional number. "Congressionalism in America," by Dr. Morton Dexter is profusely illustrated by the portraits of a large number of the most distinguished men of that denomination. Ezekiel Rogers, the First Minister of Rowley, is the subject of a most interesting sketch by J. L. Ewell. There are other good things in this number, but these are the two which we have found most interesting. Published by Warren F. Kellogg, 15 Park Square, Boston.

THE INTERNATIONAL CONGRESSIONAL COUNCIL is soon to meet in Boston, and this has caused the *New England Magazine* for September to be largely a Congressional number. "Congressionalism in America," by Dr. Morton Dexter is profusely illustrated by the portraits of a large number of the most distinguished men of that denomination. Ezekiel Rogers, the First Minister of Rowley, is the subject of a most interesting sketch by J. L. Ewell. There are other good things in this number, but these are the two which we have found most interesting. Published by Warren F. Kellogg, 15 Park Square, Boston.

NATURALLY we shrink back from death. Its contemplation is not pleasing. We cling to life. We love life. We do not like the thought of relinquishing that which lies beyond. The judgment seat and the reward and the punishment are not to be feared, but they are to be dreaded. By it we are kept from exposing ourselves unnecessarily to danger. By it we are deterred from self-destruction.

FUNDAMENTALS FOR A LIQUOR LAW.

The great liquor problem may be solved by a general law which may be enacted by any people. Therefore, let every nation, state, county and city adopt a law to regulate the use of intoxicating liquors, rise up in their individuality, wisdom, power and conscious sense of duty, and enact such a law as will be equitable to all. A law that will meet every emergency and that can be made applicable to every country, and that can be enforced. We give below some fundamental provisions, which, if enacted into a law, would furnish pure, unadulterated liquors of all kinds, which may be obtained, cheap, near, by every person, for every necessary use, and prohibiting every unnecessary use. As it is very important that there should be one uniform law, therefore, let it be known as the World-wide Liquor Law.

THE LAW.

The law should provide that some suitable judicial power, after obtaining sufficient medical and mechanical information, specify every necessary use that may be made of any or all intoxicating liquors. The uses so specified may be amended when three-fourths of the members of said judicial power shall favor it, but said power of specifying should never be construed so as furnish, in any sense, intoxicants as a beverage, and should provide that any intoxicant may be displaced by a substitute when found practicable.

No medical compound, or other health drinks that intoxicate so as to bring about drunkenness, should be allowed.

The law should provide that a manufacturer be appointed, or elected, wherever the liquor needed, may be made best and cheapest, whose duties should be fully defined relative to the time, kind and quantity to be made, and the salary to be paid him.

An inspector and gauger should be appointed wherever liquor is manufactured, who should receive all liquors at the hands of the manufacturer. If the liquors needed are not made in his district or county, let the inspector obtain them from another inspector, or otherwise gauge all liquors shipped to his county, as well as those made therein. Finding them what the law requires, he should seal and lock in his store-house and ship therefrom upon all legal calls, under seal of his office, direct to a legal vendor, or a legal inspector, as necessity requires.

There should be a vendor in each magisterial district or township, whose duty should be to send any and all liquors shipped to him, in keeping with the provisions of the law, for every legal use, and only to those who reside in his district, unless emergencies require otherwise, and it may be under oath, so that no one will likely overreach the law a second time. The price of all liquors so sold should be fixed so as to pay all expenses, and allowing no speculation. The vendor should record, under date, the name of every purchaser, if by an agent the name of both purchaser and agent, the quantity, the kind of liquor, the price paid, and for what use.

The law should provide that each liquor officer keep a complete record of all business transacted, open at all times for inspection and make a full report to the court that directs the business as often as may be necessary.

The law should require that all

persons, whether they be manufacturers, inspectors, mechanics, compounders, preservers of medicine, druggists, doctors, or any person whosoever, to go directly to a legal vendor for all liquors for uses as specified by law.

The law should provide that no liquors be shipped to any place or country unless said place or country has strictly provided for the necessary use only.

The courts and civil officers should have jurisdiction, compensation and such regulations as are necessary for the application and enforcement of the law. Every official duty should be enforced with sufficient penalty to insure obedience. Very heavy fines should be put upon those who are able to pay, and imprisonment for all who are found to have anything to do with intoxicating liquors unlawfully. Yes, let the fines and imprisonment be increasingly great until none will likely transgress the second time.

We believe the time has nearly come for a law that will effectually put away the evil uses of alcoholic liquors. All good and wise men for a long time, notably Lyman Beecher, D.D., seventy years ago have said: "Education, as a means necessary to put away the evil use of intoxicants." Has this not been sufficiently done in the United States, and perhaps in some other countries? If so, do we not now need a fundamental law, so extended as to show that it will work well and yet so brief, so plain, that every one can understand it and, therefore, vote intelligently without regard to party lines?

Let such a law be laid before Congress with so many petitions from every State in the Union, that Congress will make provisions for each State that will adopt, by a majority, the proposed law, with further provisions, that, when a sufficient number of States have adopted the same law, then it shall become the law of the nation. Or, if more expedient, let each State in the Union, as early as possible, provide by an act of the General Assembly thereof that the sense of the people be taken as to whether the proposed law be adopted or not.

We must get the best. All should have one law. Nothing else will do so well. If such a law as is herein proposed could be adopted by the whole world there would be no inland or foreign commerce for any kind of intoxicants unless restricted to their necessary use. Therefore all speculation in the liquor traffic would cease, and with it the temptation to make money. No government taxes upon it, national expenses so much less, the revenue now raised in this way not needed, and then, without speculation or taxation, liquors for necessary use would be much cheaper.

The adoption of such a law would take the making and selling out of the hands of the citizens as such, place it in the hands of law officials working for a salary, under no temptation to violate their sworn and bonded duty. But some will say the temperance people have so many different notions as to the best method of putting away the evils that come of the drink habit. "You cannot," say they, "get all to see alike." This is too true, and I believe it is the only hindrance. But let us hope that when the right way is marked out all will, like sheep, not only walk, but run therein. If such a law as could be founded on the foregoing was put before the world through the press, with the wis-

dom, power and a good degree of laudable enthusiasm on the part of a few of the right men, in our opinion, it would soon become the World-wide Liquor Law sure enough. Reader, I have done my best, and yet I am not satisfied that the best is done.

J. J. COOPER.

Waterloo, Palaaki Co., Ky.

PAVING THE FARE.

BY REV. THEODORE L. OULLEN, D.D.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board of an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost his money. He lost his time. He lost the approval of his conscience and the smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and a wiser man. When anyone attempts to run away from God he is sure to be overtaken, and when anyone chooses a seductive path of sin he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents be-ought her not to entrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my life-long observation I have almost never known a marriage contracted in opposition to the wishes of loving parents, that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman towards the stationhouse. Poor creature, he was paying the toll on the devil's turn-pike. The heartless saloon-keeper who sold him the poison will be required to pay his when he reaches the judgment-bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books, or to salacious scenes in a theater, or to any gratification of sensual lusts, will sooner or later encounter a toll-gate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to gross sins that pollute the body and the soul are not the only perilous ones. There is a pathway to political preferment into which bright and ambitious young men are pushing; if in name for the services of the people, yet too often only for party or self-advancement. The "fare" they pay is a constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil office ought to be accepted as an honorable and sacred trust; but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in it long without a smirch on their reputations. Whoever chooses that road of ambition let him count the cost.

Over in yonder city streets today are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards

they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel master when it owns its possessor. "How do you feel to-day?" was asked of a millionaire who at fourscore was tottering along feebly for an airing. "I feel better," was the pitiful reply, "I feel better to-day, stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must "pay the fare thereof."

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts are death! It always "finds us out;" and Christians need to remember this as much as the most worldly-minded slave of Mammon or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination and "paid the fare thereof." Even some ministers have been overtaken on the road to Tarshish, and have been glad to get back penitently to their right field of labor in Nineveh. The "meek will be guide in his way." Is not a life of godliness costly, too? Yes, but in quite another way. The straight road towards heaven by the redeeming love of Christ Jesus bath "a fare thereof" also. Repentance and faith are demanded at the entrance-gate. "If thou wilt enter into life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are the price of unending crowns. There is this mighty difference between the "fare" on the two roads into eternity. On the one, the wages are paid—in hell. At the end of the other, the reward is paid—in heaven!—Evangelist.

DEAR RECORDER—Olivet church has just had two spiritual feasts—Bethel Association and a revival. The editor of the WESTERN RECORDER has spoken of the meeting of the association, which he reported faithfully, but he said nothing of the preaching services that we had in the grove while the association was in session in the church. The crowds that came could not get into the church. Seats had been provided beforehand under large trees, and from time to time such followers of the Christ as Bro. E. S. Alderman, J. N. Prestridge, T. T. Eaton and M. M. Wood, following their Master's example, preached to the writing multitudes. The spirit that was manifested in the association, and the Christ-filled sermons prepared the minds and hearts of the people to enter heartily into the meeting that began on Thursday afternoon after the association closed, and continued until Friday morning of the week following, in which Bro. Weston Bruner, of Baltimore, Md., did all the preaching. This was his second meeting with Olivet church, having held a very successful one last fall (there being twenty-two additions then). Bro. Bruner is a good preacher. He preaches Christ and Christ as the only name under heaven given among men whereby we must be saved. The power of the

Holy Spirit was manifested in every service. Bro. Bruner took the things of Christ and showed them unto the people in such an earnest, simple way that sinners were converted and the saints edified. The results of the meeting will not be known until the final judgment. But the visible results are: The 'spiritual life of the church quickened and elevated and thirty-six additions to the church membership—twenty-eight of whom were by experience and baptism.

Olivet is in a farming district—though she keeps a pastor for all his time—and at the time that the meeting began the worms were threatening to destroy the tobacco crops, and it did look as though it was an inopportune time for a revival, yet the Holy Spirit took such a hold upon the people that they came to church, filling the house to overflowing at night, with good audiences in the day. The oldest members say that it was the best meeting that the church ever enjoyed. All things considered, we had a grand and glorious meeting in spite of the devil and the flies.

Olivet will be glad to see both the association and Bro. Bruner within her gates again.

Fraternally,  
W. H. VAUGHAN.  
Howell, Ky.

CENTRAL ASSOCIATION.

This body has just closed a profitable and harmonious meeting with Springfield church. All of our churches were represented, and the reports show gratifying progress along all the lines of denominational work.

The annual reports on the objects of our organized work were well written and showed much thought, and the discussions were timely and vigorous.

Bro. Warder lead in the discussion on missions with a soul-inspiring speech.

Temperance was warmly discussed by Bro. Mitchell, Purdom, Offutt and others, and Dr. Kerfoot was commended by the association for his great work against the liquor traffic.

The Orphans' Home received its share of consideration and \$20.60 in cash and many pledges made for the ensuing year.

The introductory sermon was preached by Dr. A. C. Gr. ves. It was timely, strong and spiritual. Bro. J. E. Gwatkin and J. W. Loving also preached good sermons.

Judge W. E. Seecman and J. R. Breeding were elected unanimously as moderator and clerk.

The next session will be held at Lebanon church on Tuesday after the first Sunday in September, 1900. WM. M. STALLINGS.

We have just heard of the death of Deacon H. J. Lyen of Harrodsburg. We knew him well and take pleasure in bearing testimony to his noble Christian character. He lived according to his profession; was a true follower of Christ; a living epistle. He was ripe not only in years, being about eighty, but also as a Christian. The dread reaper found him ready and waiting.  
W. P. H.

HOW'S THIS?

We offer One Hundred Dollars Reward for every case of Catarrh that cannot be cured by Hall's Catarrh Cure.  
F. J. CHENEY & CO., Props, Toledo, O.  
We have the undersigned, have known F. J. Cheney for the last 18 years, and believe his perfectly honorable and all business transactions and solvency are in every way guaranteed by their firm.  
WALTER TRUAX, Wholesale Druggist, Toledo, O.  
WALTON, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50 cents per bottle. Sold by all Druggists. Testimonials free.  
Hall's Family Pills are the best.

**VIRGINIA NOTES.**

The Valley Association held its fifty-ninth session with the Bluefield church, W. Va., Aug. 17th, 18th and 19th. Prof. Ohas L. Cooke says: "I know of no association in the State, save the Rappahannock, which commands a larger amount of platform talent than the Valley. The speaking in the Rappahannock is of higher order in a rhetorical sense; that of the Valley more pointed, more practical and effective before a general meeting."

The introductory sermon by Rev. P. T. Hale was a masterpiece, profound and eloquent, subject, "Burying the Lord's Talent." I give one sentence. "As to what proportion of our income should be given to the cause, each must decide for himself; but it seems to me that none should think of getting off with less than one-tenth, while others should give far more. Christ gave himself and all he had to us, so we owe him all we have—every drop of blood and every thing else we have."

Prof. Ohas L. Cooke made one of the speeches of his life on education. He said, the Americans have been slow to heed the wisdom of Washington and Jefferson. Washington said for us to make our connections with the West instead of the North. While Jefferson said for us to free our slaves and diffuse general education. After the lapse of many years we have so done and are to-day a great people. He emphasized the necessity of general education and the importance of education to meet the peculiar issues and complex condition with which we have to do at the close of the century.

Thursday night a mass meeting was held in the interest of State Missions. Speeches of high order were made by a number of the brethren. The Bluefield church was built by a missionary of the State Mission Board. Today it pays the pastor \$1,000 per year and contributed last year over \$,000 to missions. "Is a good idea for a church to pay as much for missions as it pays the pastor. If we ever evangelize this world to Christianity or rather take Christianity to all people, must we not pay as much to missions as to home pastor? To pay a missionary \$500 to \$700 per year in China and the pastor at home \$2,000 is not as missionary as we may think. What does Christ think of this? Are we not playing at missions anyway? Home and Foreign Missions received the most earnest attention of the body.

The temperance issue produced a lively ripple and short speeches were made by the friends thereof. Judge W. W. Moffett, brother to the Bro. Moffett killed at Danville a few years ago, because he arraigned the whisky men, made a touching and effective speech against the liquor traffic, and criticized the wording of an article in the *Religious Herald* in regard to the action of the Dover Association.

The Bluefield, Bramwell and Pocahontas churches were dismissed from the Valley Association, to unite with the New Lebanon Association.

The ladies had a fine meeting in the interest of missions. Rev. W. W. Hamilton says: "The women's meeting was the best of the kind the women have had in this part of the State. Mrs. D. A. Ramey was sick and could not attend; but she had planned so wisely for everything that the programme was well rendered." After a very appropriate session

by R-v. J. M. Luck the body adjourned to meet with the church at Buchanan, Va., one year hence.

The New Lebanon Association convened with the church at Tazewell, Va., August 31st at 10 A. M. Rev. W. L. Ways of Kentucky, is bishop at this place. He welcomed the association in a short but pleasing address of welcome. The body after a little filibustering organized itself by electing the usual officers.

The introductory was preached by Rev. P. H. Pernell, subject, "The Power of Pentecost." Thursday night a mass meeting for State Missions. Wm. Ellyson made one of his greatest speeches on state evangelization. Home and foreign missions, education, the orphanage and temperance all fared well and stirring speeches were made by the brethren. R-v. C. J. Thompson of Lynchburg, Friday at 11:30 preached a sermon of unusual power and clearness on the two natures of a Christian.

Saturday about 4 P. M. the association closed to meet next year with the church at Honaker, Va.

August the 16th, Rev. P. T. Hale lectured in the Baptist church at Bramwell, W. Va., subject, "Tenting through the Holy Land." He used stereoptical views he had taken while touring through Palestine. The description and scene of his baptizing a lady in the Jordan was beautiful, touching and convincing.

The associational season will soon be over and we presume protracted meetings will be next in order.

Very truly,  
D. A. RAMEY.  
Freeman, W. Va.

**LYNN ASSOCIATION.**

The forty-fourth session of Lynn Association met with Upton church on September 6. Devotional exercises were conducted by Bro. W. H. Smith, of Cave City. The introductory sermon was preached by Bro. T. J. Brown from Heb. 1:1f.

The various letters from different churches were then read and delegates enrolled.

For the third time Bro. W. J. Puckett was elected moderator and for the fifteenth time, Bro. W. L. Ramey clerk.

The reports showed 170 baptisms and a net gain of 52 in membership. There were 22 churches reported, and 10 had Sunday-schools.

The regular routine reports of committees, with discussion, were considered.

The reports on Missions and Temperance evoked considerable enthusiasm. Many took part in the discussions.

Bro. A. J. Whitley preached the annual sermon. It was a very earnest discourse.

Messengers to the General Association were elected as follows: J. B. Hutcherson, T. J. Brown, W. E. Welsh, C. T. Brooks, J. F. Bloyd and W. T. Parrish. J. B. Hutcherson, alternate, was elected as delegate to the Southern Baptist Convention. The meeting was harmonious and helpful.

Among the visitors were W. H. Smith, R. C. Kimble, D. F. Shacklitt, W. W. Whayner, S. H. Tabb, W. M. Murray, of the Recorder; J. E. Gwarkin, of the Argus, and this scribe.

Fraternally,  
L. B. PAXSON.

If thou hast never been a fool, be sure thou wilt never be a wise man.—W. M. Thackeray.

**LONG RUN ASSOCIATION.**

This body met in its ninety-sixth session at Plum Creek church on Wednesday and Thursday of last week. Bren. Wm. Ellaby and J. M. Markwell read the church letters. The largest number of baptisms reported for the year was in Twenty-second and Walnut church—102, and the largest contributions from Walnut-street church—\$10,019 02. Nearly every church reported baptisms—over 500 in all. One new church was received—Mill Creek.

Bren. W. E. Powers, J. Henry Burnett and I. T. Woodson were unanimously re-elected moderator, clerk and treasurer respectively.

State Missions was the first topic considered, and Bro. Warder made a strong and impressive speech. It was a sort of farewell address on the subject, since this is his last year of service. He sketched the history of the work, and urged the obligation to support it. It was a fervent and eloquent appeal. Bro. Warder has done most valuable service during his twenty years term of office, and it will be appreciated more and more as the years go on.

Bro. Eaton offered the report on Schools and Colleges, telling of the Seminary, of Georgetown College, Kentucky College for Young Ladies at Pewee, and the neighboring schools—Lynnland, Shelbyville, Liberty and Bardonia. It was discussed by Bren. Eton, Jenkins, Nunn, McCall and McFarland.

Bro. Christian presented the report on the Orphans' Home, which he followed with a cash collection.

The report on Sunday schools and Colportage was offered by Bro. Gaunt, and was followed by the report on Foreign Missions by Bro. McFarland. This was discussed by Bren. McFarland and Eaton.

Bro. Thompson offered the report on R-ligious Literature, Chairman Risner having been summoned home on account of sickness in his family. The report strongly endorsed the *Western Recorder*, and mentioned no other denominational weekly. It was adopted without opposition.

Bro. Moody made the report on Home Missions, which was discussed by Bren. Jenkins, Hill, McFarland and Kuykendall. The Board was congratulated on securing the services of Bro. Kerfoot.

The most exciting part of the session was the discussion on the report on Temperance, offered by Bro. Weaver. The report opposed the churches' receiving or retaining members engaged in the liquor traffic, and strongly endorsed Bro. Kerfoot and condemned the *Shelbyville Sentinel*. The leading speech was by Bro. M. P. Hunt, who made a strong plea against the saloon and in favor of the work of the Inter-denominational Local Option Committee. Bren. Weaver, Eaton and Hill also spoke on the report, which was unanimously adopted.

Bro. W. E. Powers was appointed messenger to the Southern Baptist Convention, and the following were chosen to represent the association in the General Association: W. P. Harvey, J. W. Warder, T. S. McCall, J. Henry Burnett, W. E. Powers, O. D. Moody, Carey Arnold, D. F. Wigginton, J. O. Hawes, C. J. Casey, Thos. Carlin, J. W. Tucker, I. T. Woodson, E. J. Bennett, C. W. F. Samuels, Guy S. Wells, W. F. Hoagland, A. M. Baker, J. E. Napier and W. E. Foster. The next meeting will be held

with King's church, it being their centennial, Bro. O. M. Thompson to preach the annual sermon, with Bro. G. C. Oates alternate. The reports of the Executive Board and of the treasurer were presented by Bro. Burnett.

The moderator gave an interesting report as messenger to the last meeting of the Southern Baptist Convention.

The community in and around Waterford were thanked for their unbounding hospitality by a unanimous rising vote.

**TO THE SISTERS OF LONG RUN ASSOCIATION.**

DEAR SISTERS—I bring you greeting from your Central Committee. Though we can not be with you at this meeting, you are in our thought and prayers.

We rejoice at the good that has been done by societies in your association. Will you not help to get others started in the same good work? Why should not our women meet to study the mission fields, and plan ways to raise money that laborers may be sent into the fields that are ripe for the harvest?

Southern Baptists have great reason to be grateful to God that their missionaries have been so successful the past year, and from every direction we are appealed to for more men and women who shall carry the Gospel to the lost. The Foreign Mission Board asks Southern Baptist women this year for \$30,000 and the Home Board asks for \$20,000 in cash, besides boxes to the frontier missionaries. That means more money for the Home Board than we have been giving, but not less boxes.

For Foreign Mission we must give two-fifths as much again as last year, and this can only be done by enlisting new recruits. Let each society help organize a new one in your own or some other association. Let each member try to bring in one new member, not forgetting the children. Use your voices and your pens, let them be "consecrated, Lord, to thee," and ask God's blessing on your efforts.

Your committee is ready and glad to help you as it may be able.  
Yours sincerely,  
ELIZA S. BROADUS.

**THE ART OF UNLEARNING.**

BY REV. HENRY COLLIN MINTON.

We hear very much about the art of learning and we count them thrice happy who are the most skilled in that art. We do not hear so much about the other art of unlearning. And yet it is as great an accomplishment and as much to be coveted. Certainly it is much needed for the complete mastering of the greatest lessons of life.

In this poor, deranged, disordered world of ours, it is the fewest of us who make out to start right. Our faces are turned in the wrong direction as we begin the journey. We have begun before we know it, and some of the severest struggles are in trying to undo what we have already done. Habits are formed before we wake up to the fact that we are forming them. How many of the ten commandments have the "Thou shalt not?" People learn to do the wrong thing or to do the right thing in the wrong way, and then it is only by dint of unlearning that they can ever get themselves right. They have taken the wrong course at the parting of the road and they must now retrace their steps to the junction before they can advance along the way of their journey.

**WHO IS TO BLAME?** Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmor's Swamp Root, the great kidney remedy promptly cures. At druggists in fifty-cent and dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it and its wonderful cures. Address, Dr. Kilmor & Co., Birmingham, N. Y.

Every parent knows this. Your little boy has learned an ugly phrase on the street of which months will not long enough for the unlearning. If he has learned, at the beginning, to distinguish between b and d, or between p and q, before he gets the wrong notion into his mind, he is saved a world of worry afterwards. A distinguished supreme judge, in his boyhood, learned to say compromise instead of compromise, and his ripret, most learned utterances from the bench showed that he was not able to unlearn that mispronunciation.

In higher moral spheres we are doomed to the task of unlearning much. "Cease to do evil; learn to do well." The measure of the one is the measure of the other. In matters of an ethical sort, the level of the good rises as the level of the bad subsides. Indeed, it often takes more careful watching to make the evil go than to make the good come. Profanity is a wicked habit and great grit and grace is needed to quit it. False speaking is a habit of speech, because it is first a habit of the mind, and it is a very hard habit, once learned, to unlearn. A habit is essentially psychological. It is not only the act, it is the thought, the purpose, the impulse, that constitutes the habit. There is a habit of sulkeness and cynicism as well as of scolding and fault finding; there is a habit of cheerfulness and of charity as well as of commending and helping others.

The Christian life is, to be sure, a thing of spirit first of all, but we must not make the mistake of forgetting that the works also are indispensable. No man is converted when he is asleep, and no man is sanctified through listlessness or laziness. The will is active, alert, wide awake. The grace of God is the ground-work of the whole, but in the consciousness of the saved man, growing in grace is a profoundly and intensely real thing. If we are right in reading the last half of the seventh chapter of Romans of the regenerated Paul, we see what an intense experience it was to the great apostle; and even if we understand that passage as referring to the unconverted Saul, still every Christian knows for himself that the life he is living means conflict, struggle, storm and stress, with, alas too many a fall by the way, but with the confidence of the final victory.

Many a new-born saint, once a skeptic, would fain unlearn the haunting doubts which he has been cherishing for a life-time. An intelligent and successful physician, under the power of the Holy Spirit, once paced his office and wrung his hands in deep mental anguish as he exclaimed to the writer, "O, I would give the last dollar I have in the world if I could only rid myself of those horrible doubts which I have been hugging to my soul for fifty years; I wish I could be as ignorant as the poorest washerwoman in the city."

Growth in grace is both a dying unto sin and a living unto righteousness. Faith is largely an unlearning of what has been learned by sense; sanctification is largely an unlearning of the lessons, too well and too easily learned, in the school of sin. "For only by unlearning Wisdom and climbing backward to divine Youth..."  
—Presbyterian.

CALVARY.

BY ADAM DEAN.

There is a hill lone and gray, In a land far away, Across the deep blue sea; 'Twas there my Savior died, 'Twas there he was crucified, Beyond sweet Galilee.

But I think the saddest load Was when upon the road He wept in Gethsemane; Yielding to the power Of the sad and lonely hour, No friend was there to see.

In the twilight sad and still, I often see that hill Across the deep blue sea; And the teardrops will start, While my soul it feels the smart Of the stripes He felt for me.

But I think the saddest load, Was when upon the road He knelt in Gethsemane. The disciples they slept, While His lonely watch He kept, And wept for you and me.

OUR PULPIT.

PILLOW RELIGION.

BY PASTOR H. F. GOWER.

"Wee to the women that set pillows upon all elbows."—Ezekiel 18: 15, R. V.

The Oriental would, perhaps, seize on the significance of the prophet's metaphor more readily than we do, for, while he is a stranger to the familiar chair of our Western homes, he is well accustomed to the couches and lounges, the bolsters and pillows of the Eastern household. The "pillow" means quietude, luxurious ease, and the absence of all that can alarm or distress the mind. Ezekiel is uttering deep denunciation against the false prophets of his age, men who prophesied "out of their own hearts," men on whose eyes no vision from heaven had flashed—who had "seen nothing." No voice from the throne had spoken its Divine message in their ear, and their lips were untouched by "the coal from the altar"; and the prophet is instructed to expose these men who were deceiving the people by promises of the Divine favour without human repentance, and whose lips spoke honeyed words of grace and had none of the thunder of retribution and righteousness in them. He is angry at their effeminacy and unfaithfulness and at the softening down and adaptation of their teaching to the wishes of a people who had lost the sense of truth and righteousness. They were engaged in the pernicious pursuit and popular practice of making things pleasant all round, in "sewing pillows to all elbows" and making cushions for uneasy consciences; and with an inspired irony he likens them to "women." Hengstenberg says somewhere that "accommodation theology is effeminate." If any man should be full of a genuine manhood, strong to grapple with sin and sinners, fearless in the proclamation of truth, even unpalatable and unpleasant truth, and resolved that he will not trim his message or fashion his mission to please the prejudices and win the suffrages of men, it is surely he who stands forth as God's spokesman and mouthpiece, the interpreter of the Divine word and will to sinful men.

1. I remark first that "pillow religion" is very common. Of all books the Bible is most modern, and its truths have a perennial force and freshness in their application to the circumstances of every age and life. The

prophets of easy falsehood in Ezekiel's time were preaching delusions which were delightful, and uttering promises which were pleasant to a people who were far away from God, to a nation which had not yet awoke to its fearful condition before Him; the national conscience was being drugged, and loved the delusions of deceit; the arousal and conviction and repentant return of Israel were yet to come; meanwhile they were listening to lips which had seduced them, saying, "Peace, and there was no peace"; there was no honest looking at facts fairly and squarely in the face; the false prophets were all the fashion. As Matthew Henry says, "They did all they could to make people secure, which is signified by laying them easy, and to make people proud, which is signified by dressing them fine with handkerchiefs."

AND THE PEOPLE LIKED IT!

But Ezekiel did not, and was not slow to characterize this teaching as unmanly and untrue, and soon to crumble into the destruction which is the sure and righteous Nemesis of all self-delusion. Well, we have the modern type of all this now; men instead of facing fearlessly the truth of things, however stern and uncomfortable, hide up the disagreeable facts and realities of their state, and so rob themselves of a true peace. The age is one in which physical comfort is at a premium, and of the multiplication of the means of ease and luxury; are we wrong in suspecting that the same tendency towards softness may be seen in the realms of morals and religion? Why should the preacher make us uncomfortable and crumple the rose leaves of our downy ease? Archbishop Whately tells us that one of his parishioners at Halesworth objected to him because he thought "a person should not go to church to be made uncomfortable." "I replied that I thought so, too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort must depend on whether the doctrine was right or wrong."

"Pillow religion," then, is that which shirks unpleasant truths. An old pastime this of making pillows. The first "pillow" we read of in Scripture was of the devil's making—"Ye shall not surely die." Here is the first lie that was ever spoken; a smooth, plausible, soothing, pleasant lie; and the first mother put her head upon it only to find it a pillow full of thorns, which neither her hands nor ours have been able to pluck out. It is the lie which is the root of all lies; it is the devil's gospel, subtle and deceptive, that God is too merciful to punish sin, too kind to keep his word; it robs the threat of the All-holy of its thunder, and pacifies the anguished conscience with a delusive peace. What is the toning down of the severer doctrines of the Word of God, the explaining away of its sterner teachings, the rounding and smoothing of its rugged warnings, but "pillow" religion? It is possible to keep to the front the tenderer and more hopeful side of the Gospel, and to quietly ignore the "terror of the Lord." It is a question if the Apostles would recognize much of the current teaching as the same Gospel for which they lived and labored and died. When sin is spoken of as an infirmity or disease rather than as an infinite affront and crime toward God, one cannot help discovering a remarkable divergence

from the Bible treatment of this awful mystery; and when the Cross becomes the symbol of a martyrdom rather than a transcendent sacrifice and substitution for a sinful race, we cannot help wondering as to the origin of such teaching. But the popular doctrine of a "second probation" is perhaps

THE MOST ASTOUNDING ILLUSTRATION OF THEOLOGICAL PILLOW-MAKING.

Of all the utterances on the tremendous theme of the future of the impenitent, none are more solemn and terrible than those which fell from the lips of the tender, pitiful Christ himself; they throb with an awfulness, and a certitude, and an emphasis which there can be no mistaking. What are we to think of an exegesis which explains away the terribleness of the evident meaning? We may wonder indeed at the ingenuity of the attempt, but hardly at the honesty of it; nor can we help suspecting that "the wish is father of the thought." The late Henry Ward Beecher once remarked—and his confession is the more remarkable in view of his after-teaching—"I do not accept the doctrine of eternal punishment because I delight in it. I would cast in doubts, if I could, till I filled up hell to the brim. I would destroy all faith in it; but that would do me no good; I could not destroy the thing. Nor does it help me to take the word 'everlasting,' and put it into a rack like an inquisitor, until I make it shriek out some other meaning; I cannot help the stern fact." It is possible that we have lost somewhat of the sternness and robustness of the older preachers, and perhaps also as a necessary consequence somewhat too of their pitifulness and passion for the souls of men. We are not required to give an unqualified admiration to the message and ministry and method of the older pulpit, but it is a just criticism to pass upon it when we affirm that it produced a type of character and consecration which had bone and muscle in them; it made manhood full of heroic power, and justified itself in history as a force which made for the growth of the kingdom of God among men. The policy of making things pleasant and adapting the divine message to the spirit of the times does not justify itself; it robs righteousness of its robustness, and fills up the Gulf which divides world and church with the evil charities of compromise.

It is possible, too, for the church to indulge in an easy, alibi optimism in regard to the evils of our modern life—to

minimize them, if not to deny them, to sleep in a "fool's paradise" and dream that all is as well as it can be "in this best of all possible worlds." We are coming to recognize that the church in her life and warfare has to combat the evils of her generation which are destroying the souls of the people. But we may, and many do, prefer to ignore them and "to sew pillows to all elbows." There is the crying evil of impurity; those who are familiar with the underground life of our great cities are appalled by its magnitude. Is nothing to be done to stem the black tide which threatens the best life of the young? The closing years of the century have witnessed an outflow of impure literature, which, adorned with genius and literary power, has stained the purity of the imagination of the young beyond conception, and has pandered to the passions which are the strongest and the basest. The evil of intemperance stalks in our midst, and its enormous destructiveness baffles both language to describe and our effort to overcome it. The evil, too, of infidelity is rampant among large sections of the population, and its advocacy is more energetic and militant than many conceive. One does not like to challenge the charge of pessimism, but an intelligent outlook on the social conditions and problems need not win this condemnation. Facts must be faced, not for our disheartenment, but to nerve us to heroic endeavor and enterprise. An inspired church, awake to her duty, possesses in her God-given Gospel the unconquerable sword, and need not fear to wield it; but

A CHURCH WITH PILLOWED ELBOWS has forfeited her highest and holiest possibilities. God calls us to strenuous activity in the cause of righteousness. Are we to prefer ease and quiet? Is religion to become an opiate rather than a stimulant? The Gospel is a trumpet call to service, but "pillow" religion is narcotizing, and paralyzes into powerlessness the hands which should spend their strength in earnest effort.

Unregenerate men are often adepts in self-deceits, and skilled in the art of concealing their true state from themselves. The classic fable of Narcissus has its present anti-type among us. Pleasing and soothing conceptions of sin and duty, of the mercy of God, and of the future, combine to rob the Gospel appeal of its urgency and solemnity. The self-righteous man will ease his conscience by gratifying contrasts with others; the indif-

ferent man will lay the flatteringunction to his soul that all will somehow end well; and the procrastinator will whisper to himself, "Time enough yet." There must needs be a terrible awakening when the hand of justice shall pluck the pillows of men away, and the grim facts of ruin and retribution scatter once for all their flimsy fancies and deceitful dreams.

2. I remark next that "pillow" religion is effeminate. Here Ezekiel likens the false prophets to "women." The finest work of God is a womanly woman; and the next is like unto it—a manly man; but a manly woman or a womanly man creates an abhorrence and detestation in any well-balanced mind. Those men whose self-chosen ministry it was to make things pleasant all round—a ministry soft and debilitating, without grit or fibre—he likens to "women." We are reminded of one of the critics of our Baptist Demosthenes, Robert Hall, which for its pith and pungency is worth repeating. Asked once by a friend, "What do you think of Mr. B.—'s sermon?" he replied, "Why, sir, he is a remarkable man, a very remarkable man, in his line; mark me, I say in his line, sir." "And pray, sir, what may you consider to be his line?" "Why," replied Hall, "Mr. B.— is a remarkably good she-preacher, sir; soft preaching is his line." Let us distinguish between tenderness, pitifulness, and gentleness, on the one hand, and softness, effeminacy, and men-pleasing on the other. The prophets of the Old Testament were men of passionate protest against the unrighteousness of their day, but their voices of thunder could soften into the whispers of the music of a mother's lips as they comforted the sorrowful and oppressed; they were like some huge and rugged mountain, yet they had also many a welling spring of tenderness gushing up from their deep hearts for the parched lips of the thirsty. The supreme illustration is, of course, found in him who spake as "never man spake." We tremble at the severity of his tones, as with pitiless words he scourges the hypocrites of his time; but we melt too as the music of his gracious promises and invitations falls upon our ears.

The Bible represents sin as an "abominable thing," the thing that God hates; with lips of flame it denounces and scourges it; "pillow" religion softens and extenuates and palliates it, even apologues for it as the "growing pains" of a race rising through evolution to perfection. The Bible reveals a cross, grim and ter-



THE MOST ASTOUNDING ILLUSTRATION OF THEOLOGICAL PILLOW-MAKING. A picture was used to illustrate the fact that the church in her life and warfare has to combat the evils of her generation which are destroying the souls of the people. But we may, and many do, prefer to ignore them and "to sew pillows to all elbows." There is the crying evil of impurity; those who are familiar with the underground life of our great cities are appalled by its magnitude. Is nothing to be done to stem the black tide which threatens the best life of the young? The closing years of the century have witnessed an outflow of impure literature, which, adorned with genius and literary power, has stained the purity of the imagination of the young beyond conception, and has pandered to the passions which are the strongest and the basest. The evil of intemperance stalks in our midst, and its enormous destructiveness baffles both language to describe and our effort to overcome it. The evil, too, of infidelity is rampant among large sections of the population, and its advocacy is more energetic and militant than many conceive. One does not like to challenge the charge of pessimism, but an intelligent outlook on the social conditions and problems need not win this condemnation. Facts must be faced, not for our disheartenment, but to nerve us to heroic endeavor and enterprise. An inspired church, awake to her duty, possesses in her God-given Gospel the unconquerable sword, and need not fear to wield it; but

# CANCER

Its Scientific Treatment and Cure.

Dr. G. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. B. G. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Flows," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to him.

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

Judge R. J. Sherman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. G. Weber, 121 West 2d St., Cincinnati, O., will secure a 42-page treatise free.

rible, the consummation of all sacrifice and the climax of all love, the one altar and atonement for sinful man.

"PILLOW" RELIGION DENIES AND DECEIVES THE HEED OF BLOOD,

and would fain urge men to do their best and rest in their own efforts and attainments; the Bible affirms the unescapable condition of a new birth before the kingdom can be entered with a solemnity and emphasis which cannot be mistaken. "Pillow" religion will admit the word "reformation" into its vocabulary, but dismisses the humbling word "regeneration;" the Bible speaks of a future of woe, of an "outer darkness," and of "a worm that dieth not" as the destiny of the impenitent. "Pillow" religion dangles the vain hope of a "second probation" before the eyes of sinners. The evil is men love pleasing fictions and fallacies rather than unpleasant and unwelcome facts; they do not want trumpet-calls, but soothing syrups. We are adepts in concealing the undesirable. Plutarch tells us, "His [Pericles] person in either respects was well turned, but his head was disproportionately long. For this reason almost all his statues have the head covered with a helmet, the statuary choosing to hide that defect." The statue of Truth, perfect in symmetry and beauty needs no concealment of its parts, yet men must needs with evil skill fashion a helmet to hide what they in their distorted criticism imagine to be a defect. We like to be saved from the sharp stabs of truth, and to have the conscience lulled, and effeminate teaching does this for us. It aims only at ease and pleasure and comfort; it makes "pillows" for evil consciences, and invites our indolence to rest upon them. As one says, "The false prophets were sewing pillows when they should have been forging swords." Now this type of teaching must be exposed and opposed, for it is cruel—cruel to the souls that are being deceived by it—and fatal to its friends. The present age has a horror of pain, and builds its hospitals and invents its anodynes for its destruction; but sin is worse than pain, and the truest kindness is to pluck the pillows of deception away.

3. I remark, next, that "pillow" religion is bound to collapse. "Behold, I am against your pillows, and will tear them from your arms." God's pillows—the precious promises and holy doctrines of his Word—are restful indeed; but the pillows of a self-made religion are vanity itself; the more human greed spans out of a man's self shall perish as a spider's web. Men may exalt their reason above the words of God, and bow down and worship themselves, but the end is shame and confusion of face. We

do well to suspect any teaching which panders to our pleasure. Jesus Christ taught strenuously many things that go hard against the grain; he placed duty well to the front, and self-denial and self-crucifixion are his terms of discipleship. Is the eye an "offense?" Pluck it out! Is the hand a cause of stumbling? Cut it off! Such doctrines and commandments are not likely to commend themselves to the lovers of pleasant ease who prefer to lie under the lotus trees and eat the dreamy fruits of self-indulgence, to whom the mortification and crucifixion of the flesh seems but a madman's trick.

IT IS POSSIBLE TO BECOME AN UNCONSCIOUS ANTI-NOMIAN.

We are reminded of the Scots-woman who said of a sermon to which she had listened—"It was very well if it hadna been for the trash of duties at the hinner end." No doubt the preaching of "pillow" religion, with its pleasing doctrines and easy demands, may win its mean reward both in pounds and popularity; "the handful of barley and pieces of bread" will be forthcoming; yet none the less this preaching to the times means a dead loss in the long run, though for a while it brings grist to the mill. As Matthew Henry says, "There is nothing so sacred which men of mercenary spirits, in whom the love of the world reigns, will not profane and prostitute, if they can but get money by the bargain. But they did it for poor gain." Judas never makes anything of selling the Christ, and his thirty pieces of silver are the coinage struck in the mint of death. God is against the man who adapts and manipulates and misrepresents his truth, because all "pillow" religion is the enemy of righteousness. "Will ye pollute me... to slay the souls that should not die, and to save the souls alive that should not live by your lying to my people that hear your lies?" Righteousness is life, and must not be frustrated by the time-servers and men-pleasers of an easy-going religion. You may see in the London docks the "life-hooks" hanging ready for use at a moment's notice for the rescue of the drowning; they are consecrated for this one service, and hence have a sacredness attached to them; to tamper with them is to subject yourself to a heavy penalty, and this is right. Even so the revealed truths of the Holy Word exist for the high and solemn purpose of saving the souls of men, and to play with the means of salvation is to come under the divine hand of punishment. God will "tear away the pillows," too, because they not only affront righteousness, but also because they encourage the wicked in his wickedness. "With lies ye have strengthened the hands of the wicked, that he should not return from his way by promising him life." Easy doctrines, false hopes and sinful permissions greatly embolden the ungodly, and furnish them with a confidence which increases the pace upon the broad way of destruction. Men who might be aroused and alarmed by being compelled to face the severity of truth go on their way with easy unconcern. The indifferent man sews to his elbow which does not like the hardness of unwelcome truth the pillow—"All will somehow end well," the careless soul rests comfortably on the pillow—"God is merciful," the procrastinating sinner makes for himself the pillow—"There is time enough yet." And so men are everywhere busy making pillows for themselves and others, soft cushions of de-

ception, which have no restfulness in them. There must be an awful awakening when the hands of justice and truth pluck these pillows away.

I WILL HAVE NO PILLOW BUT GOD'S! If it be one of stone, like Jacob's, its hardness shall be forgotten in the vision of the ladder and its procession of the shining ones; and if it be soft, as the one whereon the weary Lord did lay his head, the roaring storm shall have no power to affright. His words promise his pardon and grace, the truth he has revealed and the hopes he has given—in these my soul shall find sanctuary and rest; and Jesus himself will pillow the penitent on his own warm heart, like John of old. In the cross is rest; there is God's pillow for the head that aches and the heart which is weary. Paxton Hood says—"When I visited one day, as he was dying, my beloved friend Benjamin Parsons, I said, 'How are you to-day, sir?' he replied, 'My head is resting very sweetly on three pillows—infinite power infinite love, and infinite wisdom.' I preaching in the Canterbury Hall, Brighton, I mentioned this some time since; and many months after I was requested to call upon a young woman who was apparently dying. She said, 'I felt I must see you before I die; I heard you tell the story of Benjamin Parsons and his three pillows: and when I went through a surgical operation, and it was very cruel, I was leaning my head on pillows, and as they were taking them away I said, 'Mayn't I keep them?' The surgeon said, 'No, my dear, we must take them away.' But, said I, 'You can't take away Benjamin Parsons' three pillows; I can lay my head on infinite power, infinite love, and infinite wisdom.'" I commend these restful pillows to you! At the cross you may find them—infinite power, infinite love, and infinite wisdom.

Lay down, thou weary one, lay down Thy head upon my breast. —London Baptist.

EDITOR WESTERN RECORDER:— May I ask a question or two? Is it not a fundamental doctrine, or principle, with the Baptists that the Church of Christ is composed really of those who are regenerated, and profess their regeneration in obedience to Christ, the Master?

Do Baptists hold or teach that the bodily or visible nature of man is regenerated? If not, then does the carnal body of man, in its unregenerated state, really enter and become a part of the substance of which the church is composed?

If it does not, then, is it not a fact that the substance of which the church is built is spiritual, and, therefore, invisible?

If the bodily nature is really in the church, and that being unconverted or unregenerated, then does it not follow that the church is partly made up out of unregenerated or carnal material? Is it not a fact that if any part of the church is composed of physical bodies and that when death destroys these bodies—as it does—does not death, in that sense, prevail against the church?

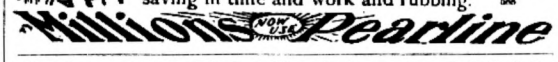
J. J. PORTER.

PRECEPT FREEZER, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.

To stop bleeding and weakening Hemorrhages, there is nothing that produces such prompt results as *Pain's Extract*.



"Seven days of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearlina. House-cleaning with Pearlina doesn't mean the usual hard work. Neither does washday. And what would ordinarily take seven days ought to be done in three. Try Pearlina and see for yourself the saving in time and work and rubbing.



## Summer Dress Goods.

All our beautiful Summer Dress Goods will be placed on sale, beginning this week, at one-half and one-third of their former low prices.

For printed India Mulls, all this season's goods, popular colors. <b>2c</b>	For new buck suitings, in early fall styles, regular value 10c. <b>7c</b>
For figured and plain linen Dutch Lawns, good fast colors, both light and dark. <b>3c</b>	For China Blue Lawns and Navy Blue Dimities, all the very latest patterns among them. <b>7c</b>
For pretty striped Dimities, in both light and dark shades, all the newest patterns among them. <b>5c</b>	For choice Dimities, Organdies, Batistes, in stripes, solid color lawns and other styles, worth from 12c to 25c a yard. <b>10c</b>

For 100 yards of Sea Island Cotton, full yard wide, extra good quality. **4c**  
New quality Bleached Cotton, extra good value. **5c**

MAIL ORDERS filled promptly and with the best of goods.

## J. Bacon and Sons,

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

## Complete your Library

By the addition of these two books—none better.

**TOUCHING INCIDENTS AND REMARKABLE ANSWERS TO PRAYER.**

Size 5x8 inches, and contains 220 pages. It is a rich mine of illustrations and brim full of the best matter touching upon the subject in hand. Nothing like it has ever before been published. Write at once for terms to agents.

**Cloth, \$1.00, postpaid. Paper, 35c, postpaid.**

The Children's Edition (120 pages) is illustrated with 40 large cuts. It has already had a very large sale and is one of the best books to put into the hands of your children.

Price of Children's Edition (board cover 25 cents and cloth, 50 cents, postpaid).

**Touching Incidents and Remarkable Answers to Prayer.**

Do Baptists hold or teach that the bodily or visible nature of man is regenerated? If not, then does the carnal body of man, in its unregenerated state, really enter and become a part of the substance of which the church is composed?

If it does not, then, is it not a fact that the substance of which the church is built is spiritual, and, therefore, invisible?

If the bodily nature is really in the church, and that being unconverted or unregenerated, then does it not follow that the church is partly made up out of unregenerated or carnal material? Is it not a fact that if any part of the church is composed of physical bodies and that when death destroys these bodies—as it does—does not death, in that sense, prevail against the church?

J. J. PORTER.

PRECEPT FREEZER, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.

## Dying Testimonies of Saved and Unsaved.

We are selling more copies of this book than any other publication we handle. It contains nearly three hundred of the most remarkable and authentic death-bed experiences that can be found. Write for terms to agents.

**Cloth, price \$1.00, postpaid. Paper, price 35c., postpaid.**

## Baptist Book Concern,

642 Fourth Avenue, Louisville, Ky.

EDITORIAL.

The verdict of the French court-martial at Rennes, condemning Capt. Dreyfus and sentencing him to ten years' imprisonment, is a simple outrage on justice: It is a stain upon France, and especially upon the French army. We do not see how any reasonable man can doubt either the innocence of Dreyfus or the guilt of those generals. There was absolutely no real evidence against Dreyfus produced during the trial. It was all mere suspicions, and the generals were there continually affirming their belief in Dreyfus' guilt, although they had no evidence against him.

The facts seem to be these: The French generals do not receive large pay, and they like to make a show of fine living. So they agreed to make money by selling military secrets to Germany. They employed Esterhazy as their agent. He wrote the *bordersau*, which after it was copied in Berlin was torn up and thrown into a waste-basket. A French spy got hold of it, pasted it together and took it to Paris. This revealed to the French Government the fact that somebody had been betraying the army secrets. An investigation would have been very inconvenient for the generals, so a victim must be found on whom the guilt could be fastened, and Dreyfus was convenient. Being a Jew, the prejudices of the army and of the people were easily arrayed against him, and he would not be likely to have any powerful friends. With him convicted and banished for life to Devil's Island, the investigation would stop and the generals could escape justice. Hence documents were forged to prove Dreyfus' guilt, he was charged with writing the *bordersau*, &c., &c. He was convicted and sent to Devil's Island for life, and the generals breathed freely. Madame Dreyfus was indefatigable in getting evidence of her husband's innocence and in enlisting friends in his behalf. Col. Picquart, whom the generals had had sent to North Africa to get him out of the way, told of facts showing Dreyfus' innocence. Zola came out on that side, and urged the innocence of this unfortunate Jew. Col. Henry, the author of one of the forgeries, committed suicide, and Esterhazy confessed that he wrote the *bordersau*. Other facts developed, and finally the Court of Cassation ordered a new trial.

This new trial, in which justice was travestied and outraged, has just been held at Rennes. The generals were on hand in force, and their safety demanded Dreyfus' condemnation. The court-martial was composed of seven officers, none of them higher than colonel, since the prisoner was a captain. Of course, the generals would have great influence with such a court-martial. M. Labori, Dreyfus' principal lawyer, was shot down by an assassin, evidently in accordance with a plot; but fortunately the wound was not fatal, and M. Labori was able, after some days, to reappear in court, though weakened.

The eyes of the civilized world have been fixed on France and on this court-martial, and the conscience of the civilized world is outraged by the sentence of the court. It will hurt France in many ways. It shows the corruption of her army, and will

encourage any enemies she may have. It will lower France in the rank of nations. She will henceforth be only a second-rate power. It is France that has been on trial rather than Dreyfus. The affair will seriously injure the Paris Exposition. The civilized world are disgusted, and their interest in France and the Exposition are greatly weakened by this outrageous incident. France seems to be in a bad way, and it is a thousand pities that it is so. The corruption of the army seems to have passed beyond the stage where even a surgical operation could bring relief. They may have another revolution, and close the 19th century as they closed the 18th. Poor France!

The *Congregationalist* (Boston) actually defends the arrangement between Gen. Bates and the Sulu Sultan, that his slavery and polygamy are not to be interfered with by the United States, and Christian missionaries are not to be allowed to preach to his people. Christians are graciously permitted to go to the Sulu region and live without being required to adopt Mohammedanism. This is generous now, is it not? The *Congregationalist*, with a naivete that is refreshing, says: "Even in the Sulu Islands, under the new treaty, Christians may practice their own religious rites and convert by the force of example, if not by persuasion." To say nothing of the Constitution of the United States, which is flatly and confessedly contradicted by this "new treaty," what does our contemporary do with the great commission Christ gave to his disciples? We are to preach the Gospel to every creature—except these Sulus—are we?

The only thing to do is to reject this "new treaty," which throws the aegis of the United States over polygamy and slavery, and which denies religious liberty to American citizens in part of the territory under control of our government.

We again call upon the authorities at Washington, President McKinley, Secretary Root and the rest, to maintain the Constitution of the United States, which they have sworn to support.

The Constitution declares: "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 in any place subject to their jurisdiction." (Emphasis ours). "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." (Emphasis ours).

This language is unmistakable. It cannot be explained away, and no one attempts to explain it away. It is the fundamental law of the land, the basis of every man's citizenship. To set it aside is to overthrow the Government. The attitude of some of the religious papers on this matter is simply amazing.

The Sultan of Turkey has issued a firman allowing Jews to enter Palestine at Joppa, provided they will agree to become Turkish citizens. They may buy land, erect houses and be like other Turkish subjects. The firman has been brought about by the Zionist movement among the Jews, which looks to settling Palestine with Jews, and making a Jewish commonwealth there. The Sultan sees that if he con-

get Jews to settle in Palestine and become Turkish citizens, he will have headed off the Jewish commonwealth movement, and will have supplied himself with a thrifty population out of whom to squeeze taxes. We are glad, however, that Palestine is thus formally opened to the Jews. Heretofore it has been formally closed, although Jews managed to go there all the same. Probably two-thirds of the present population of Jerusalem are Jews. And there are Jewish colonies in various parts of the land. Still their entering Palestine has been against the Turkish law. But the Jews have money, and money is omnipotent in the Orient.

It is stated that 600,000 Methodists in Great Britain have promised to contribute to the Twentieth Century Fund. Are we not going to have any Twentieth Century in this country? Dr. Wallace Radcliffe (Presbyterian) proposes that the Presbyterians raise \$20,000,000 for education as a Twentieth Century offering. The Methodists, both North and South, are active, and they have made a fine beginning. So far as we have heard, the Baptists have passed resolutions and appointed committees—only that and nothing more. Is it not time that we heard something from the committees? Perhaps they have been thinking profoundly, and will soon dazzle us by the brilliancy of their conclusion. If this be true, we think it would be helpful for them to throw out a hint or two, to let us know that they are at work at the problem. Now that the summer is over, it seems to us that unless we get at this business in good earnest, we are likely to be mortified at the showing made at the next Convention, in comparison with what others have done, add with what we might have done.

DR. GEORGE ADAM SMITH, who has been lecturing at Yale and Chicago, on his visit to this country, is reported as saying that a prophet shall arise. Why, we have had plenty of men who claimed to be prophets from Joseph Smith down, and ever and anon we hear of another one. Never were professed prophets more abundant than now, "for many false prophets are come out into the world" (John 4:1). Our Lord has told us that "false prophets shall arise," who will deceive, "if it were possible, even the elect" (Mark 13:22).

No, indeed! What is needed is not a new prophet, but a return to firm faith in "Moses and the prophets." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

These men who, with Dr. Smith, deny "Moses and the prophets," feel the need of some new prophet, blind to the fact that what they deny is the very thing they need. The Bible is the "all-sufficient rule of faith and practice." It simply needs to be obeyed and not supplemented.

A LOUISVILLE gentleman has published a book in which he denounces (?) conduct in an "ordinary operation of other vibrations with respect to the affairs of life and to conduct in general." There are various kinds of nonsense. Some is highly finished, some is very elaborate and high-wrought, and some, like this, is simply stupid. And there is a great quantity of such stuff sup-

plied on the public in these days. One great need is clearness of thought. Let a man stop and think what he really means by what he says, and he would be saved the utterance of much nonsense. Sounding nonsense is very popular, and men that utter it are thought to be very profound. Vague utterances are mistaken for wisdom, and the vaguer they are the safer they are esteemed to be. We heard of a German professor whose distinction was that he held vaguer views of the unknowable than any other man. Men's hold on truth is loosened by adopting vague notions. One cannot get any firm grip on a bank of fog, even though the fog be free from miasma.

THERE are now on the United States Pension roll four widows of Revolutionary soldiers. The Revolutionary war ended 117 years ago, and yet four widows of soldiers who fought in that war are still living, according to the Pension roll. Supposing a soldier was 20 years old when the war ended, and at the age of 80 he married a girl 18 years old, she would now be 76 years old. We know a Baptist deacon who married at the age of 79, and a prominent Kentucky politician married a young girl when he was older still. Thus we need not be surprised that there are four widows of Revolutionary soldiers still living. No law limits the age beyond which a man shall not marry. If the late Dr. Graham had married at the age of 100, he would have violated no law.

There are 7,000 widows of soldiers of the war of 1812 now drawing pensions, and that war has been over 74 years. We have, however, quit reading of the death of "Washington's body servant," and so we take it the last of him has passed away.

OUR bright and breezy neighbor, the *Evening Post*, is quite facetious over the complaints of some editors that their free railroad passes are withdrawn. One theory of free passes suggested is that the pass is "a petition on the part of the railroad issuing it to the eminent gentlemen in question that they will honor and disfigure the road by riding in its cars on every possible opportunity. This theory, cannot, of course, be adopted by more than forty or fifty editors in the State of Kentucky," &c.

Our neighbor very justly argues that the true theory of free passes to papers is that it is a business arrangement by which the road pays in transportation for advertising in the papers, whether the advertising consist of regular advertisements or of editorial mention. Thus an editor in no way commits himself by accepting a pass, except that the advertising given to the railroad shall equal the value of the transportation used. With Congressmen and legislators, however, the case is different. There is no advertising in that case, and the only equivalent must be legislative favors. Neither is the railroad in any way committed by giving a pass to an editor. If the road finds the advertisement does not pay, it is at perfect liberty to discontinue it at any time. Neither the road nor the editor is in any way committed. It is simply an exchange of wares; just as if a merchant should pay for advertising with goods rather than money. Of course, there should be mutual courtesy and good will, as in other business relations.

Editorial Varieties

The current number of the *Christian Repository* (St. Louis) has some timely and valuable articles on "The Universal Church—Its Real Meaning," "Is There a Catholic or Universal Church?" and "The Genesis of an Inevitable Church—Peculiarism."

The telephoto is what they call it. It takes photographs at a great distance. So that it is no longer necessary to be near the camera when your picture is taken. We have now the telegraph, the telescope, the telephone and the telephoto. Why not call it the telephoto?

Dr. J. J. Taylor, speaking of those who deny the continuity of Baptists from the days of the Apostles until now, calls them "discontinuists." We can have the two names "successionists" and "discontinuists." Neither name is acceptable to those to whom it is applied.

Dr. A. S. Pettie, of Jonesboro, Arkansas, has accepted the position of Superintendent of the Anti-Saloon League for Tennessee. We congratulate the League on securing his services, while we regret that he does not include many more who have renounced Mormonism and have left Utah because of the violent hatred and persecution of the Mormons. Thus while the Mormons are vigorously sending missionaries abroad, they are losing at home.

The Baptists of England have secured nearly \$1,000 for their Twentieth Century Fund. We have not yet heard from the committee of the Southern Baptist Convention. We hope to hear such news as will be most encouraging. What are Southern Baptists going to do about the Twentieth Century movement?

Dr. T. B. Felt has been on a trip abroad, and he reports hearing a lecturer say: "I cannot remember the time when I did not desire to travel, nor can I remember the time when my neighbors did not desire me to travel." The neighbors in the case, of course, wanted the lecturer to get the benefit of travel, while they—

Seventeen and a half per cent of the present members of the evangelical churches in Utah are converts from Mormonism. This does not include many more who have renounced Mormonism and have left Utah because of the violent hatred and persecution of the Mormons. Thus while the Mormons are vigorously sending missionaries abroad, they are losing at home.

Dr. J. J. Porter has given up the pastorate of the First church of Jerseyville, Ill. He has been pastor there seven years, during which time he has been averaged \$2,000 a year and the contributions \$2,572.26 a year. Dr. Porter has preached an average of 108 sermons a year in his pulpit in Jerseyville, besides many sermons elsewhere. Dr. Porter is an able minister and a staunch defender of the faith once for all delivered to the saints.

Dr. George C. Lorimer, who is just back from a visit to Kansas, was elected President of the English Co-operative Festival. He is reported as saying in his inaugural that Prof. Letaurov was right in claiming that the wage system is "the last evolution of slavery." The object of the organization is to foster co-operation instead of the wage system, so that workmen will get a share of the profits of their work instead of so much a day or a week.

It is said that in view of the conviction of Dreyfus, American Jews will boycott the Paris Exposition next year and will omit France from their European tours. While we do not advocate the boycott, yet we note the fact that Jews stand up for their kind. There are some Baptists who seem to prefer opposing Baptists to opposing any others. If Baptists would but stand together for their principles, they would ere long take the world.

Some of the German critics have been claiming that there were a great many Isaiah; say twenty-five or thirty. But Dr. E. König has come out refusing to admit more than two. He admits two, but stoutly argues against any more. This indicates that these critics are taking the back track. Let us give them time and they will come back to the old and true view that the book of Isaiah was all written by one man—Isaiah, "the son of Amos."

When a man wishes to get Baptists to accept a notion, to the support of which he can bring neither Scripture nor reason, he uses the old Romanism. For many centuries the Baptists and the Romanists have been opponents, and Baptists are naturally and properly shy of Romanism. Thus to cry out that the opposite of a good new notion is "Romanism" would naturally incline Baptists toward adopting the notion; but they require something more than that. They require Scripture proof. And they also want more than a bare assertion that failure to adopt the new notion is Romanism.

We have been told that if only the women had the right to vote, they would vote out whiskey and this idea has led to blending female suffrage with prohibition. When the writer was lately in Colorado and Utah, where the "women's vote" has found the women more plentiful than in Kentucky, he was told by a leading temperance worker in Denver that, before the women had been allowed to vote, whiskey had been voted out of some places in Colorado where it has been voted back since the women got their suffrage. It need appear that female suffrage, however it is used, can be counted on to drive out whiskey.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One joined by letter. Preparations are being made for the Jubilee October 10 to 13.

Broadway.—Pastor Jones preached, having returned from his vacation.

Chesnut-st.—Pastor Weaver preached. One received by letter.

East.—Pastor Christian preached in the morning. At 8:30 P. M. Bro. C. J. Casey was ordained to the ministry. Bro. A. F. Gordon read the Scriptures. Bro. J. P. Jenkins preached the sermon. Bro. T. T. Eaton gave the charge. Bro. B. A. Dawes presented the Bible. Bro. M. P. Hunt offered the ordaining prayer. Pastor Christian presided and conducted the exercises. Bro. S. A. Cooper, Peyton Stephens, N. P. Jones and D. P. Montgomery also took part.

McFerran Memorial.—Bro. J. Wm. Jones preached at both hours.

Franklin-st.—Pastor Jenkins preached. One received for baptism.

Highlands.—Pastor Dawes preached as usual.

Logan-st.—Pastor Montgomery preached as usual.

Parkland.—Pastor Gordon preached. One baptized.

Southgate-st.—Pastor McFarland preached morning and night.

Twenty-sixth and Market.—Pastor Thompson preached. Two joined by letter.

Clifton.—Pastor Foster preached. One received by letter.

East Mead.—Bro. Cooper preached.

Praston-st.—Bro. Green preached.

Jeffersonville (Ind.).—Bro. Whittingham preached.

Culbertson-avenue (New Albany, Ind.).—Bro. Scott preached.

Tavernals (New Albany, Ind.).—Pastor Long preached. One added by letter.

Bro. W. E. Powers was present at the Pastors' Conference. He reports 50 recent baptism at his churches.

Bro. Martin S. Humphrey was examined for ordination by a presbytery, composed of members of the Conference, at the request of the Jeffersonville (Ind.) church.

## THE STATE.

Bro. W. T. Scott, S. G. Hatcher and M. D. Taylor, committee, send the resolutions passed by the Hiseville church, expressing their regret in giving to the beloved pastor, Bro. W. H. Smith, who is going to Mexico, a Gospel Missionary to Mexico. The church pledges itself to give to his support, and what that church promises it will do. The Baptist and Reflector says of Bro. Smith: "He is a fine preacher, strong, bold, a true Christian and a brother to be loved. We commend him very cordially to the people of Mexico among whom his lot will be cast."

Pastor Wm. M. Stallings writes: "We recently closed a meeting of great spiritual power with my church at Chaplin Fork. Results: 14 added by experience and baptism and 5 by letter and the church greatly built up in the faith of the gospel. We had the efficient services of Bro. J. H. Dew, who preached the gospel with simplicity and power. He depends wholly on the Holy Spirit to use the Word in the conviction and conversion of sinners."

Pastor J. B. Ferrell writes: "I closed a 14-days' meeting on the 6th at Pleasant Grove church, in Larue county, with splendid results. There was a thorough revival in the church and 20 added to the membership by baptism, besides quite a number reclaimed. Bro. M. S. Ferrell assisted me, doing all the preaching, to the entire satisfaction of both pastor and church. He has been nearly blind for over a year, but he is blessed with a fine memory, and quotes whole chapters without opening his Bible. He is a good preacher, and a man sent of God."

Pastor B. H. Dement writes: "We have just closed a meeting of two weeks' duration with the Midway church. There were 5 added by letter, 5 baptized and 1 stands approved for the ordination. Bro. M. S. Adams, of Franklin, did able and earnest preaching, which proved a



great blessing not only to our church, but also to the entire community. The cause in Midway is in a flourishing condition. The church has very kindly given their pastor the month of September for a vacation."

Pastor W. E. Powers writes: "The church at Long Run has just closed a meeting of 10 days, resulting in 11 additions to the church—9 for baptism and 2 by letter and the church very much revived. Bro. H. C. Riener did the preaching to the satisfaction of all. This is my last meeting with my churches this year. The Lord has wonderfully blessed them all this year. To him be all the praise."

Pastor T. M. Green writes: "Please announce in your next issue that on the fourth Sunday in September, 1899, or the 24th, the new Baptist church at Leeburg will be dedicated. Pastor J. M. McDowell, of Atlanta, Ga., will dedicate it for us. A protracted meeting will follow, and I will be assisted by Bro. W. A. Whittle, of Franklin. Will be glad to have the brethren of the RECORD present and to attend our association on the 18th at Mt. Gilead church, Green county. Pray for us, brethren."

Pastor W. H. Setzer writes: "We have just closed a 16-days' meeting with the Meeting Creek church which we enjoyed very much. It was one of great strength to the church, and led many members to more personal consecration in the service of the Lord. The entire church was greatly strengthened, and the good influence of the meeting seemed to pervade the entire community. There were 75 additions, 7 by baptism and 1 by letter. Sixteen of the converts were young men. We hope there will be more to follow. Bro. R. C. Kimble, of Elizabethtown, did most of the preaching, and, a clear delivery and strong, yet tender way of pointing things, gave him a great hold on the people. They will keep a tender place in their hearts for him, and always follow him with their prayers. Friday, September 1, we had a called meeting of the church for the purpose of ordaining three deacons, which was a solemn yet joyous occasion. The pastor offered the ordaining prayer and Bro. Kimble delivered the charge. I am now engaged in a meeting at Stephansburg with Bro. John Willett."

Pastor I. W. Bruner writes: "On September 1 we closed a great meeting with our new church at Sacrament, 75 added by baptism and 1 by letter. The pastor, Bro. W. H. Smith, Third church of Owensboro, presided, doing some of his very best preaching, to the great delight and profit of many earnest hearers. A more lucid and logical preacher I have never known, nor one truer to his convictions and less fearless to declare them. The plan of salvation, with great plain-talking, was unfolded, and Christian obedience was insisted upon from purely Scriptural considerations, eliminating the human element so often prevailing. Ten months ago we dedicated our new church at Sacrament. Other religious denominations, up to this time, thought they had a sort of pre-emptive right to the town. This meeting was an eye opener, an educator. Later it will be heard from. All the merchants, from the beginning, to the end, were very helpful in their attendance, and took an active part in the meeting. There were 11 additions to the church, making over 50 additions since the dedication ten months ago, and there are more to follow."

Bro. J. Leslie Adkins writes: "I came to this place on the fourth Sunday in August and held a week's meeting at Salem church, two miles from town, where I found some very faithful Baptists and a great work to be done. The brethren here haven't

any pastor, and the Baptist cause has gone back to the Freedmen Association because of the fact that preachers are not as plentiful as they might be. However, there is a great work now open for the Baptists, but they are so few, and are poor with it, that it is hard to support a man in the field. The church here at Salem and Salem have been without a pastor since June. Before that time they were blessed with the labors of Bro. C. M. Morris, of Mississippi, but he returned to his native State and the poor Baptists here were left alone as a flock of sheep without a shepherd. The territory that the Baptists ought to be occupying is being taken by the sanctified people. The Baptists are not united (a great many of them) on the question of missions, which is a great hindrance to the Baptist cause. I pray God to send help to this people both in laborers and other help. The Baptists in town have no house of worship, and I think Baptists are entitled to a church house in every county seat in old Kentucky. The people here are a good, open-hearted people, and with some work may be made a power for the Lord. The results of our meeting are 5 by experience and baptism. All being bright, young girls."

Pastor B. J. Davis writes: "Tomorrow, the 10th, we begin our untraced meeting with the Mt. Pleasant church, Tenn. Bro. P. E. Burroughs, of New Liberty, comes on Monday to aid pastor and church in the great work. We feel hopeful that his labors among us may be greatly blessed. Pray for us. I have recently had an addition to the church here by baptism. All our work at Waddy last Sunday by baptism. We all love the old banner—the WESTERN RECORDER. God bless it more and more."

## OTHER STATES.

Pastor M. T. Anderson writes: "The church at Marshall, Texas, has just closed a gracious meeting in which the pastor was assisted by Bro. Luther Little, of Bonham. Three were added by baptism. It was one of the happiest meetings the church ever had."

A meeting in the Liberty church, Tenn., resulted in 45 professions of religion and 12 baptisms. Where are the others?

A church has been constituted at Florence, Tenn. There are 20 members, 9 of whom were baptized, a the result of a ten-day meeting held by the side of the unfinished house of worship. The church and the building are due under God to the prayers and work and faith in God of Sister L. C. Peyton. Never did a Christian labour with more untiring energy and refuse to be discouraged in darker hours."

Pastor O. L. Halley has resigned the care of the Fort Smith church, Ark., the resignation to take effect Oct. 1. Bro. Halley is a fine preacher and a writer of unusual clearness and ability. He wins hearts wherever he goes.

A meeting in the Endora church, Tenn., closed with 9 additions to the fellowship of the church. Among the number baptized were a Presbyterian and a Campbellite. Bro. J. Z. Brooks was licensed to preach, and will attend the Theological School of the Southwestern Baptist University.

Pastor J. W. H. Coker has been with the Bethel church, Tenn., for 21 years. The church was organized in 1878. In a recent meeting 29 were added to the fellowship of the church.

Curve church, Tenn., has been greatly blessed in a revival indeed. That it was a revival is shown by the fact that many of the brethren will be here for the Holy Family prayer. Thirteen were added to the fellowship of the church.

Bro. Sid Williams is being greatly blessed in his work in Texas. Fifty-nine were baptized into the fellowship of the Allen church, Texas, as the result of a twelve days' meeting, among them grey-headed men.

The Difficulty Creek church, Va., has set apart Bro. G. T. Lumpkin to the full of the Gospel ministry.

Thirty-three were added to the fellowship of the Union church, Va., as the result of a recent meeting.

A meeting in the Woodbury church, Tenn., closed with 10 professions of religion and 11 additions to the fellowship of the church.

Fifty have been added to the fellowship of the New Hope church, near Reno, Tenn., 18 by experience and baptism, 18 by letter and 2 by restoration.

# Enameline

is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form.

J. L. PRESCOTT & CO., New York.

Elder A. Moore held a meeting in the Macedonia church, Tenn., of which he is pastor, which resulted in 25 professions of religion and 12 additions to the fellowship of the church with others to follow.

A meeting in the Harmony church, Florida, closed with 36 additions to the fellowship of the church.

A twelve days' meeting in the Tiger Lake church, Fla., closed with 14 additions to the fellowship of the church.

A church has been constituted at Chestnut Hill, N. C.

A meeting in the Mt. Pisgah church, Central Association, Tenn., closed with 21 additions to the fellowship of the church, 19 by experience and baptism.

Little Flat Creek church, Tennessee, has set apart Bro. J. R. Chiles to the full work of the Gospel ministry. During a twelve days' meeting in the Hopewell church, Robertson Co., Tennessee, there were 25 professions of religion, one reclaimed, and 20 additions to the fellowship of the church.

A meeting in the Friendship church, Tennessee, lasted eleven days and resulted in 18 additions to the fellowship of the church.

Pastor G. A. Ogle held a meeting in the Hopewell church, Robertson Co., Tennessee, which closed with 16 professions of faith and 15 additions to the fellowship of the church.

A meeting in the Bethany church, McLennan county, Tex., closed with 27 professions of religion and 27 additions to the fellowship of the church. Others will yet be received.

## NORTH BEND ASSOCIATION.

This body of Baptists met with the Brington church, Sept. 6 and 7. It was the ninety-seventh annual session of the body, and to the credit of all who participated in the association, it was a most delightful meeting. Elders B. F. Swindler, Jas. A. Kirtley and D. E. Castleman, Esq., were unanimously chosen moderator, assistant moderator and clerk respectively.

Elder Swindler preached the introductory sermon on Missions. The sermon was strong and well delivered, the speaker dwelling at some length upon District Missions.

The following visitors in attendance were recognized by the moderator and invited to speak: Bro. W. P. Harvey, of the WESTERN RECORDER; A. J. Ramsey, of Dayton, Ky.; W. J. Hollin, of Cincinnati; Geo. Hill, of Williamstown; Elmer Atwood, of Georgetown; Geo. H. Cox, Esq., of Daviess County Association representing Ministerial Aid Society, and O. M. Huey, of Carrollton.

The letters from the various churches showed advancement along all lines of Christian work.

Able speeches were made upon the reports on State, Home and Foreign Missions by Elders B. F. Swinger, A. J. Ramsey and W. P. Harvey.

The 1900 movement in missions was considered, and a committee of five, with Elder J. A. Lee as chairman, was appointed to labor with a like committee appointed by the Central Association of Baptists. The movement has two objects in view—to instruct the members of our churches in missionary work, and to raise an increased amount of 25 per cent for missions.

Geo. J. Cox, Esq., represented the Missions' Aid Society, and took up collection of \$17 for that object. He also secured pledges from nearly all the churches for the same object.

A collection of \$36 74 was taken for the Orphan's Home. The pledges to this object were larger than last year. Elder Lick headed the list with a pledge of \$60.

The usual temperance resolutions were passed.

Bank Lick was selected as the place for holding the next session, Tuesday after the first Sunday in October to be the time, and Elder B. F. Swindler to preach the introductory sermon.

Eld. M. J. Hoover was chosen delegate to the Southern Baptist Convention.

Mrs. E. B. Sayers held a meeting for the ladies in the interest of missions, and a letter from Miss Broadus of the Central Committee was read.

## DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1899.
- SEPTEMBER.
- Boon's Creek—Corinth church, September 12.
  - Nelson—Cedar Creek church, September 12.
  - Russell's Creek—Mt. Gilead church, Green Co., Sept. 15.
  - Sulphur Fork—New Castle, Sept. 18.
  - Warren—Barren River church, September 18.
  - Second North Concord—Hopewell church, Sept. 15.
  - Landmark—Bethlehem church, Madison Co., Sept. 20.
  - Salem—Sullivan church, Sept. 20.
  - East Lynn—Rolling Fork, LaRue Co., Sept. 22.
  - Freedom—Central Union church, Sept. 22.
  - Goose Creek—New Home, No. 3, 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. 6.
  - West Union—Mt. Zion church, October 11.
  - Upper Cumberland River—Middleton Settlement church, Oct. 18.
  - Ohio Valley—Uniontown church, Oct. 17.
  - Graves County—Sharon church, near Mayfield, Oct. 18.
  - Blood River—Hardin, Oct. 18.
- If changes are desired, please write to the papers and oblige.
- J. K. NUNNALLEY, Sec'y.

Bro. J. J. Cooper, one of the Record's grand Old Guard, is a devoted temperance man, and has given much thought to the subject of temperance legislation. He makes suggestions in regard to a law which will be found on another page. The law he wishes differs in toto from the Dispensary laws which have been advocated in some states, because his law allows no sale whatever for liquor as a beverage, but only for medicinal and mechanical purposes.

Any truth is God's truth. All truth is God's truth. A man of God is set to declare God's truth. He cannot declare all of God's truth at any one time; but he can declare some of God's truth every time he has an opportunity. It is, therefore, an important matter for a pastor to decide what of God's truth he shall declare at each special time when he is called to address God's children. Unless a truth of God is a timely truth for then and there, a pastor has made a mistake in choosing it. Lord, help us to know what to say, and then to say it.—Ex.

## Boy View Reading Circle

Offers a brief, systematic, popular, low priced Course of Reading Study for individuals, present and projected clubs. Seventh year and 8,000 members. Never but one club adopting this course has given it up. The great Russian course begins this fall, with two months in England. Total expense \$3.50, for books and illustrated Boy View Magazine. For circulars, etc., address J. M. Hall, Pitts, Mich.



# AIR LINE.

Louisville, Evansville & St. Louis  
Consolidated Railroad.

63 Miles Shortest Route,  
AND

THE ONLY LINE  
RUNNING  
SOLID TRAINS  
BETWEEN

LOUISVILLE and ST. LOUIS.

Double Daily Service,  
Parlor and Dining Cars,  
Pullman Drawing Room Sleepers

SHORTEST LINE and FASTEST TIME  
TO  
EVANSVILLE.

Depot Ticket Office, 7th and  
River. City Ticket office, S. W.  
Cor Third and Main.

J. B. CAMPBELL, D. P. A.,  
LOUISVILLE, KY.

**CINCINNATI and OHIO RAILWAY.** Stops  
at Depot, foot of Second Street, one block  
from Louisville Hotel. Additional stop  
at Pleasant Station, back of Galt House, City  
Ticket office, 227 Fourth ave. Schedule in  
effect May 14, 1890.

F. F. V. LIMITED, DAILY.

Through Pullman vestibuled service to  
New York, connecting at Lakeland with the  
F. F. V. Limited, running solid to New  
York via Washington, with Dining Car and  
Observation Car. Entire train lighted with  
electricity.

Leave Louisville.	8:00am
Arrive Washington.	8:00am
Arrive Baltimore.	8:00am
Arrive Philadelphia.	8:00am
Arrive New York.	8:00am
Arrive Providence.	8:00am
Arrive Boston.	8:00am
Arrive Richmond, Va.	8:00am
Arrive Old Point Comfort.	8:00am
Arrive Norfolk.	8:00am
Returning arrives in Louisville.	8:00pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louis-  
ville in any direction. Through Pullman  
vestibuled Sleeping Car, Louisville to  
Washington.

Leave Louisville. 8:00pm || Arrive Washington. | 8:00pm |
Arrive Baltimore.	8:00pm
Arrive Philadelphia.	8:00pm
Arrive New York.	8:00pm
Arrive Providence.	8:00pm
Arrive Boston.	8:00pm
Arrive Richmond, Va.	8:00pm
Arrive Old Point Comfort.	8:00pm
Arrive Norfolk.	8:00pm
Returning arrives in Louisville.	11:00am

The C. & O. is the shortest route to New  
York via Washington, Connors in Wash-  
ington, Va. with Chesapeake and Ohio  
and Norfolk with steamships for Wash-  
ington, Baltimore, New York and Boston.

LEXINGTON SHORT LINE.

Leave Louisville.	8:00am
Arrive Lexington.	8:00am
Arrive Frankfort.	8:00am
Arrive Lexington.	8:00am
Arrive Winchester.	8:00am
Arrive Sta. Sterling.	8:00am

## Texas and Pacific Railway

Fastest Passenger Service  
in the South.  
Direct line to—

Texas,  
New Mexico,  
Arizona and  
California.

Operators of the Magnificent new train—  
**Pacific Coast Limit'd**

Solid vestibule, semi-weekly  
between St. Louis, Dallas, Ft.  
Worth, Los Angeles and San  
Francisco.  
Write for Book on Texas—FREE.

L. S. TRENCH, Vice Pres. and Gen. Manager  
P. P. TURNER, Gen. Pass. and Ticket Agent  
DALLAS, TEXAS.

## Church Roll and Record.

Contains: Names of Order, Church  
Officers, Deacons, of Faith, A  
Baptismal Index for Names and  
addresses, with full page for Min-  
utes, Church Records, and a  
book, with leather back and cov-  
er, a durable binding.  
It is a valuable record in every  
church, and is the only one of its  
kind.

**\$1.50**  
This price includes 10  
copies of the book. This book  
is published by us.

Capital Book Concern, Louisville, Ky.

## PUPPY, A COMMON DOG.

BY MRS. O. B. BUNNEY.

Puppy was a fat, curly-haired,  
brown little American dog, rather  
long in the body, and rather short  
in the legs. His eyes  
were a rich cinnamon brown, with  
the most intelligent expression possi-  
ble. Each paw was tipped with  
white, and on his cunning little breast  
was a star of cream-colored fur which  
made him a beauty; so the girls and  
boys doted on him, and he lived in the  
neighborhood. Puppy had no pedigree,  
but was a common dog.

Puppy first saw the light of day in  
a wood-house in the heart of the  
Green Mountains. He liked the air,  
and never wanted to go in doors. He  
was an out-door dog. He persisted  
in staying out nights, even if the  
weather was rainy. Instead of clear  
But in a village dogs, as a general  
thing, are not popular; and some peo-  
ple, who have fine lawns, pretty beds  
of flowers and beautiful plants, dis-  
like them exceedingly.

So Puppy did not always have the  
appreciation he had later. In those  
early days some ladies, who owned  
great houses, when they saw Puppy  
approaching, would take a little stick  
and drive him away. Others would  
complain and declare that Puppy  
should be killed, or make other illu-  
strated remarks.

But the little dog, when told to go  
away would manifest his position  
through everything, and only put  
down his little ears, and shake his  
curly tail, and look up with intelli-  
gent eyes, walking off at last in a  
most dignified way, saying to him-  
self: "Some day I shall be appre-  
ciated!" And so he lived thrifty  
and grew in time to be a fine fel-  
low—but was still nothing but a  
mongrel, you will understand; a com-  
mon dog.

One summer a traveling show ap-  
peared in town, and the whole place  
was in a flutter of excitement. Now  
some traveling shows there are  
men who, when night comes, look  
around to see what valuables they  
can pick up. On this particular oc-  
casion, when the entertainment was  
over, and everything quiet in the  
village, and all the girls and boys  
asleep and their parents also, a couple  
of the showmen determined to go out  
on such an errand. They silently  
walked up the main street. Before  
one of the great houses they halted,  
and, quietly standing there, talked in  
low tones.

Puppy at this time was reposing in  
the shadow of the ladies' carriage, and  
was his coat he really seemed a part  
of the dirt in the daily thoroughfare  
of the little town.

Puppy, being a sagacious dog,  
pricked up his ears at the sight of  
two men talking in the street in low  
tones at midnight. Something sure-  
ly was wrong; for visiting hours were  
over. Lying flat on his stomach he  
studied the situation as much as he  
could, making up his own mind for  
action if need be.

The men presently crept up the  
lawn. Most cautiously, step by step,  
they went toward the house, Puppy  
following at a distance. Puppy  
this juncture knew no good was in-  
tended.

When the door at the back of the  
house was reached and softly opened  
Puppy stood stock still. Then one of  
the men went in. Then the other  
man came close to Puppy. Then a  
low growl was given. Then the man  
looked about. In reality he had not  
before taken notice of anything. An-  
other growl fiercer than before.  
Then, making one leap, Puppy  
grabbed the man by the leg, just on  
the thick part of the calf, and there  
he held on with all his "might and  
main."

The other man had by this time  
gained an entrance and shut the  
door, so Puppy's captor was at his  
mercy. Puppy held on, and growled  
and growled and growled between  
his closed teeth. The man by this  
time was greatly frightened and  
hurt, and tried hard to escape, and  
by various movements begged the  
dog to release his hold. But the  
faithful creature was not to be shaken  
off. Like a sentinel on guard he  
stood, still biting, twisting as before,  
until the "wailer" should come.

A window was suddenly raised.  
The master of the house, who had  
been snoring for the last two mo-  
ments that moonlight nights had a  
special effect on dogs, setting them  
to growl at the moon, papped his  
head out and called, "Stop that  
noise! Go home, Puppy! Go home!"  
Puppy at this growled fiercer than  
ever before.

footsteps. He managed, in his turn,  
to upset the boy and escape.

When the boy got out the door Pup-  
py stood triumphant, biding his  
prisoner in firm grasp. But the  
same time he was wagging his tail  
nearly off, having recognized the  
boy, and now he delivered the man  
up, with a toss of the head, a pant  
and a shake of his body, and then sat  
down to recover himself.

From that day forth Puppy had a  
standing in the place, although, as I  
said before, he could never boast of a  
pedigree.

By many of the townspeople he  
was considered the watchman of the  
village. One man offered Puppy's  
owner fifty dollars for him. Another  
rich old fellow, who never did like  
dogs, came to Puppy's house and in-  
sisted that Puppy should be sold to  
him at whatever price suited Puppy's  
owner.

But all terms were refused. Puppy  
became the hero of the small town,  
the guardian of the peace, the care-  
taker of all homes in the dead of  
night. He lived to a good old age,  
doing his duty, and "deserving the  
respect of all."—Exchange.

## KID-GLOVE AND COAL-OIL PEN.

Mr. Frank Thomson, the President  
of the Pennsylvania railroad, who  
died a few weeks ago, was known as  
one of the foremost of living railway  
managers. There was no part of the  
business with which he was not fa-  
miliar, from the control of his great  
moneysed interests to the fitting of a  
new iron on an engine.

A wealthy man once brought his  
son to him, saying, "My son has gone  
through college. Can you make a  
place for him where he will suc-  
ceed?"

Mr. Thomson was silent a moment,  
and then said: "It depends on  
whether he wants to take a kid-glove  
course or a coal-oil course."  
"What do you mean?"  
"If he takes a kid-glove course he  
goes in as a clerk, to perform a cer-  
tain amount daily of writing, for  
which he will be paid a salary. In  
the other course he goes into the  
shops and learns the whole business,  
from the lowest drudgery up. When  
he has finished he will know his  
trade, a valuable one, but his hands  
will be stained with coal-oil."

Mr. Thomson himself, when a boy,  
chose the "coal-oil" course. He  
worked four years in the car-shops at  
Altoona, barely earning his living,  
but learning the mechanical details  
of the business.

Thomas Scott, the famous railway  
manager, was a friend of the young  
man, but gave him no help in get-  
ting him to work his own way. At  
the end of the four years he sent for  
him, and gave him a responsible position  
on the Pennsylvania railway.


The civil war broke out that year.  
Col. Scott was appointed Assistant  
Secretary of War, and the Govern-  
ment believing that his experience in  
the railway work would have taught him  
how to handle in transportation great  
bodies of troops. A problem of pecu-  
liar difficulty of this kind arose:

"I know of but one man who can  
manage this business," said Col.  
Scott to the Cabinet. "He is not  
here."  
"Send for him, then," said Mr.  
Stanton.

The next evening Frank Thomson,  
then only twenty years of age, ap-  
peared.

"Do you mean to tell me," cried  
Mr. Stanton, somewhat sneeringly,  
"that we have waited twenty-four  
hours for this red-headed stripling?"  
"He will do the work," replied  
Scott, quietly. And he did it.

Mr. Thomson was probably pecu-  
liarily qualified by nature for his  
special business; but there is a strong  
prejudice among American boys  
against work which involves manual  
labor, and a preference for clerical  
duties as being more refined.



THE brands of White Lead named  
in the margin are old friends,  
tried by many generations of use  
and proven the best. They are  
made by the "old Dutch process" of slow  
corrosion, and, with pure Linseed Oil, there  
is no other paint so good.

There are other brands made by quick  
or patent process and numerous mixtures of  
Barytes, Zinc, Whiting, etc., which are  
branded and sold as Pure White Lead.  
Make sure that the brand is right.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Color,  
any desired shade is readily obtained. Pamphlet giving valu-  
able information and card showing samples of colors free. Also  
folder showing picture of house painted in different designs of various styles or  
combinations of shades forwarded upon application to those intending to paint.

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



It will only cost you 50 cents extra to ride all day in a Cotton  
Belt Parlor Cafe Car (25 cents for a half day). Seated in a  
large revolving arm chair with plenty of space around you, you can  
enjoy as much freedom and ease as you please. If you are a smoker  
you will enjoy the large smoking room with its arm chairs and  
couch. The ladies will delight in the splendid ladies' lounging  
room, with its lounge and inviting arm chairs, and its roomy dressing  
room adjoining. You can have your meals in this car at any hour  
you want them; order most anything you want, from a porterhouse  
steak or a spring chicken down to a sandwich, take as long as you  
please to eat it, and you will only have to pay for what you order.

The Cotton Belt is the direct line to Texas. It carries you through from Cairo  
and Memphis to Texas without change. Direct connections are made at its  
junctions for all parts of Texas Indian Territory, Oklahoma and the Far West.  
Write and tell us where you are going and when you will leave, and we will  
tell you what you can best do. Which train to take, what the best time and  
connections, and will send you an interesting little book let, "A TIP TO TEXAS."

E. W. LAMALLE, Gen. Pass. and Ticket Agt. ST. LOUIS, MO. B. A. BROWN, Gen. Pass. Agt. 615 Columbia Building, CHICAGO, ILL.

## California Tourist Car.

The only through car service from this  
part of the country to San Francisco is  
that maintained by the

## Illinois Central in connection with the Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car  
leaves Louisville every Thursday on the "Memphis and New  
Orleans Limited," passing through Memphis, New Orleans,  
Houston, San Antonio, El Paso and Los Angeles. Double  
berth only \$6.50 through.

In addition to the Tourist Car service, the Illinois  
Central, in connection with the famous "Sunset Limited,"  
forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J.  
McBride, City Passenger Agent I. C. R. R., 220 Fourth Ave.,  
Louisville, Ky., who will be glad to name you rates, reserve  
sleeping car space and relieve you of all details pertaining to  
your trip.

W. A. Keenan, A.S.P.A., Louisville, Ky. A. H. Hanson, G.P.A., Chicago, Ill.

## WHEN YOU RIDE YOUR WHEEL.

Always shake into your shoes Allen's Foot  
Powder for the feet. It keeps your feet cool,  
prevents chafing, itching, and all other  
unpleasant troubles. Over a million wheel  
men are using Allen's Foot-Powder. They all  
agree that it is the best powder for the feet.  
It prevents chafing, itching, and all other  
unpleasant troubles. It is a certain cure for  
chafing, itching, and all other unpleasant  
troubles. It is the best powder for the feet.  
It is sold by all druggists and shoe stores.  
The Allen's Foot-Powder Co., Lowell, Mass., U.S.A.

Mention the Recorder in answering "ads."

**THE BAPTIST CHURCH AT ABERGAVENNY, WALES.**

It is well known to Welsh Baptist historians that there were Baptists at Olchon, Wales, at least as early as 1633, and at Llanvaches as early as 1639, and in view of the above facts, I have often wondered what became of their labors, and where can we find any of the effects of the Baptists of Olchon and Llanvaches?

In reading recently the history of the Baptist church at Abergavenny, as given by the Rev. J. S. James, M.A., in his history of the Welsh Baptists, it is claimed that the sources of the above church were found at Olchon and Llanvaches, hence the fruits exist. Abergavenny is situated in the northeastern part of Monmouthshire, Wales, not far from the Black Mountains. The church was gathered some time in 1652. Little is known of its origin. Joshua Thomas, the Welsh Baptist historian, endeavored to explain the old church book as follows: "As I am able to make out, it begins as follows: 'The names of the brethren and sisters at Venny who began to break bread in 1652.' Then follow the names of thirteen, but not a word as to where or when they were baptized, but it is probable that they were baptized either by Mr. Myles or other ministers, one or more. There were seven or eight men and five or six women. I am not certain of one of the names—whether it is that of a man or a woman.

Then there follows Anthony Harry, who had been received by letter from Llantrisant, another from Ilston and eleven or twelve from Hay, and some by recommendation. Many were members at Hay who were nearer to Venny than to Hay, or even Olchon, hence the Venny church was more convenient for them. It seems that the first communicants were twenty-five in all." (Joshua Thomas, p. 209).

At the organization of the church the following arrangements were made: That they were to break bread on the first Sabbath of each month, and that the following Wednesday was to be spent in fasting and prayer. That the church was to meet at the Venny every Sabbath, and for the convenience of those who lived at a far distance, that public preaching was to be at the home of a brother at Llanfihangel, or thereabout, on the first day after communion, and that a general meeting of all the members be held at Llanwernarth on the fifth day after communion; that a meeting be held every Sabbath at Llanybi, and those recommended by the church to preach there; and that they were to break bread every three months, and to meet weekly at the home of a brother on the fourth day.—(See Thomas, p. 210.)

It is seen that this church, at its organization, met at four places, and that it was scattered over an extensive territory—from Olchon to Llanvaches—which proves that some Baptists had labored much in these parts before the year 1652. The Llanfihangel named above is Llanfihangel Orugorwen, which is situated about five miles north of Abergavenny. This place was convenient for the Baptists of Olchon, and we find that many of those who resided in the lower part of Olchlock parish went to Llanfihangel and to Venny.—(See Thomas, p. 145.)

Llanwernarth stands about two miles northwest of Abergavenny. The branch at this place held its

ground; it became the chief Baptist church of the county, and has flourished to this day.

Llanybi is situated about fourteen miles southeast of Abergavenny, and about six miles northwest of Llanvaches. The parish borders on Llantrisant, where there was an open communion branch of the church at Llanvaches which had been established quite early under the care of William Thomas. This view of the extensiveness of this church at the time of its organization shows very clearly that it had existed long before that time, and we infer that it traces its origin either to Olchon or Llanvaches, or, perhaps, to both places, and that it was through the influence of John Myles, Walter Prosser and others of the same school that the church was organized in 1652. This inference is confirmed by John Oragg, vicar of Abergavenny, and Henry Vaughan, vicar of Pant Teg, in their reports of the debate on baptism which took place between them and John Tombs in the parish church at Abergavenny in 1658. The first says "that Mr. Tombs, after having been earnestly invited for months by letters and messengers, came at last (to Abergavenny) to water that which had been planted by Mr. Myles, Mr. Prosser and others," and he adds, "That the Baptists had been preaching at least monthly in the town for years prior to that time, and that they broke bread in a room every month." And Vaughan, in his report, states "that Mr. Abbeta, a resident preacher who had been immersed, occupied the pulpit with Mr. Tombs in the debate." This Mr. Abbeta was John Abbot, who is named by Crosby as one of the learned men who left the State church and united with the Baptists, and who is named "John Abbot of Abergavenny," as one of the "Testors" in the ordinance of the Act of Propagation, 1664. Now, inasmuch as the above vicar says that it was "to water that which had been planted by Myles, Prosser and other" in the neighborhood of Venny, that Tombs came in 1658, and that the Baptists had preached there for years before that, it is evident that the organization of the church at Abergavenny in 1652 does not give a view of the beginning of the Baptists in that part of Wales. Howell Vaughan, of Olchon, and William Thomas, of Llantrisant, and John Abbot, of Abergavenny, might have preached in those parts for many years. We know that Dr. Christopher Price, of Llanfoist, who is first seen in the debate of baptism at Abergavenny, and who became one of the leading Baptists of his generation, began to preach in 1649; and Joshua Thomas says on the authority of Miles Harry, who saw the letter of dismission, that it was from Llantrisant, Monmouthshire, that Llanwernarth had its origin. We infer that all these Baptists at first were open communionists, and that John Myles was the means of organizing them on the principle of close communion. This is proved by the fact that soon after their organization the Ilston church sent them a letter to warn them respecting the danger of mixed communion. On the 14th and 15th of July, 1652, the association met at Abergavenny, at which five churches were represented—Ilston, Hay, Llantrisant, Carmarthen and Abergavenny. The records of this meeting of the association were signed by John Myles, David Davis, Walter Prosser, William Thomas, Thomas Proud, Thomas Joseph, Howell Thomas, Laysdon

Davis, Stephen Brace, Howell Vaughan, Thomas Watkins, Charles Garson, Robert Hopkins, Thomas Edwards, Thomas Jones, Thomas Parry, Robert Morgan, Howell Watkins, Thomas Lewis, William Pritchard, Anthony Harry, Richard Rosser, Thomas James and Francis Giles. Here are twenty-four of the best men of the denomination. Look keenly at them; men of light and leadership, and some of them of immortal fame. They were nearly all in the ministry at that time, or soon after that; and among them there was one—Howell Vaughan, of Olchon—who had labored for many years. He was the last of the Baptists of the old style, who held the principles without forming themselves into distinct churches, and his appearance among the Baptists of the association was like the appearance of Simeon between the two dispensations—standing as it were on the boundary of the old—embracing the new—and dismissed in peace. Soon after the above meeting of the association about sixty members were added to the church at Abergavenny, "and there was great joy in that city."—(See history of the Welsh Baptists by Spintner.)

Thus the streams of Baptist principles have been flowing from the regions of the Black Mountains from times unknown, and are still flowing.

JOHN T. GRIFFITH.

Lansford, Pa.

**NORTH BEND ASSOCIATION.**

This body met last week at Burlington, Boone county. M. J. Hoover, pastor of the church, will furnish regular report of proceedings. Rev. Jas. A. Kirtley, D.D. from time immemorial served as moderator, and some time ago declined to serve longer. Pastor B. F. Swindler of Madison-avenue church Covington, was chosen moderator, and Dr. Kirtley consented to act as assistant. The elder beautifully served the younger. Bro. D. E. Castleman was chosen clerk and a model clerk he is. We enjoyed the hospitality of Bro. E. E. Savers in Covington, and at the Association we were entertained by Bro. Cowen in company with E. B. Savers and wife and Pastor Ramsey of Dayton, Ky.

The following ministers took a prominent part in the discussion on missions, education and other subjects that came before the association: Brethren Jas. A. Kirtley, O. G. Jones, pastor First church, Covington, R. F. Swindler, S. H. Burgess, E. Atwood, A. J. Ramsey, J. A. Lee, M. J. Hoover. Bro. G. W. Hill, of Williamstown, was cordially greeted by his many friends. Bro. Utz, under whose leadership the beautiful meeting house at Burlington was built, was not present on account of sickness and the amiable pastor of Ludlow, Logan Vickers, was not able to be present on account of delicate health. He was off on a vacation.

Brother George Cox was present and, as is his custom, made a fine impression for the Ministers Aid Society. The attendance was good and the entertainment was first-class. H.

Love is the greatest thing that God can give us, for himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. It is the great commandment, and it is all the commandments; for it is the fulfilling of the law.—Jeremy Taylor.

**One Quarter Former Price**

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

**Tissot's Life of Christ**

**ITEMS OF INTEREST**

M. Tissot spent 10 years, much of this time in Palestine, painting the originals from which the hundreds of illustrations in his work were made.

These 600 pictures tell the entire story of Christ's Life as it has never before been pictured.

The preparation and publishing took four years.

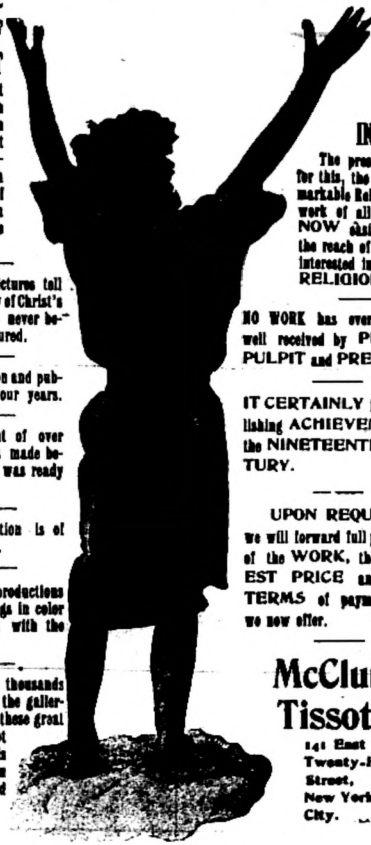
An investment of over \$400,000 was made before the work was ready for delivery.

Each illustration is of distinct value.

The many reproductions of the paintings in color are identical with the originals.

Hundreds of thousands of visitors to the galleries have seen these great paintings not only in this country but in England and France as well.

Copyright by J. James Tissot, 1896-1898.



**INDEED**

The present figure for this, the most remarkable Religious art work of all times, is NOW daily within the reach of every one interested in ART or RELIGION.

NO WORK has ever been so well received by PEOPLE, PULPIT and PRESS.

IT CERTAINLY is the publishing ACHIEVEMENT of the NINETEENTH CENTURY.

**UPON REQUEST**

We will forward full particulars of the WORK, the MODERATE PRICE and EASY TERMS of payment which we now offer.

**McClure Tissot Co.**

141 East Twenty-Fifth Street, New York City.

**Fall Announcement.**

Our immense Fall Stock of Curtains, Rugs, Oil Cloths and Linoleums is now complete and we are now ready for inspection.

We are Interior Decorators and our stock comprises many novelties suitable for Home Adornment.

**We are**

Layers of Hardwood Floors. Agents for the celebrated Victoria Venetian Blinds and the unexcelled Monroe Porcelain-Lined Refrigerator.

To those who cannot come we invite correspondence.

**W. H. MCKNIGHT, SONS & CO.,**

WHOLESALE & RETAIL 225 Fourth Avenue and 258-259 W. Main Street, LOUISVILLE, KY.

**4th Quarter**

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

FOUR NEEDS TO BE A GREAT MISSIONARY PASTOR.

BY R. J. WILLINGHAM.

Can any pastor be a great missionary leader? We believe if he cannot be ought to carefully reconsider his call to the ministry. What is the work of the churches if not missionary? What right has a man to take the position of teacher and leader of God's people, if he fails to teach and lead them in the very work God wants done? But to be a great missionary pastor a man must have—

1. Conviction.—He must believe deep down in his soul that "God so loved the world that he gave his only begotten Son," etc. That Christ said, "Go ye into all the world and preach the gospel to every creature." He must feel that the churches will never be doing their duty nor obeying their Master while they neglect to take part in giving the gospel to a lost world. He must believe that he is God's servant to lead God's people to the conquest of the world for Christ. Oh, for holy conviction in the hearts of all God's ministers!

2. Information.—The pastor must be informed. He cannot tell others what he does not know himself. Let him read the Book with special reference to this and he will find Christ and his apostles were missionaries. The pastor should be posted on what is being done by missionaries today. To remain ignorant in religious newspapers, books, tracts and other information are constantly before him, marks him as blameworthy. How can any man awaken interest and enthusiasm in that of which he knows nothing, and for which he cares so little that he will not inform himself.

In this connection we are glad to say that the Sunday-school Board at Nashville, Tenn., is preparing to keep on hand excellent sets of missionary books for pastors and Sunday-schools, which will be sold at special prices. The Secretary of the Foreign Board in Richmond, Va., will gladly send tracts and other information as to our work, free to any who apply. If any pastor is in ignorance of missions, and remains so, then his work as a missionary pastor will be a failure.

3. Determination.—It is well for a man to say, "My heart is fixed, oh God, my heart is fixed." When God calls on us to be anything, or do anything, we are not to waver or remain undecided. Let the mind be fully convinced and then the heart fully determined.

It is true that there will be obstacles. Old "debts to be paid," "the poor to be helped," "needs at home," and many less worthy calls, but let none of these obscure the parting command of Christ. He wants the dying to have the gospel of salvation.

There will be objectors. Not simply out of the church, where people oppose all that is for God's glory, but verily in the church, there will stand a d oppose you men and women of "influence and means." You will have to withstand these, yea oppose them, and, if necessary, go directly opposite to their wishes to honor Christ and lead his people to do his work. But you will find there are generally some who will stand with you, and you will not only honor God when you have led his people to do their duty, but God will honor you. God loves and the world respects a brave preacher. Neither the church nor the world thinks much of a preacher who, through cowardice or time-serving, fails to

lead the people to do their duty. Have plans, use your plans, and improve your plans, but always be certain to see that you get results. Decide on the amount which you wish to raise, and which you feel will honor God, and set your heart to raise that.

4. Consecration.—After all we say about conviction and information and determination, a man must be deeply consecrated if he would have God use him for large results. Who, like the pastor, should earnestly talk to God about His work? The cause of the Lord should burn in his heart until he can say, "The zeal of thine house hath eaten me up." In preaching let him feel "the love of Christ constraineth me." Though he be poor, let him be an "ensample" to the flock in giving for the extension of the Master's kingdom. The deeply devout, consecrated preacher wants Christ honored in all the world. He can sing, "Praise Him all creatures here below." He can pray, "Thy kingdom come, thy will be done in earth as it is in heaven." He can preach, "Go ye into all the world and preach the Gospel to every creature." And when the collection is taken, his "deep poverty abounds unto the riches of his liberality."

Our Convention has said our foreign mission work must be greatly enlarged this year. What say our pastors? Leaders of Christ's flock, what say you? For. Mis. Rooms, Richmond, Va.

TAZEWELL, VA.

Five months and a half ago, with my wife and daughter, I bade farewell to friends and loved ones in my "Old Kentucky Home" to enter upon my new duties in a strange State and with a new people.

After about twenty-two hours of travel and stop-overs, we arrived at our field of labor, Tazewell, the county seat of one of Virginia's wealthiest bluegrass counties. We were met by some of our church people and cordially received by the people of Tazewell. This was evidenced by a most pleasant house-warming a short while after our arrival, in which people of all denominations took part, bringing many pleasant remembrances, besides filling our pantry with good things.

The town is situated in the southwest part of the State, and is twenty-five hundred feet above sea level. The climate is delightful in the summer, but I fear it will not be so delightful in the winter because of the altitude.

We have here a splendid high school and college. Southwest Virginia is making rapid strides intellectually. She is planting splendid institutions of learning throughout her borders.

The scenery in and around Tazewell can hardly be surpassed. The beautiful Rich mountain towers hundreds of feet above the town in the south. A beautiful chain of mountains on the east, while there are numbers of smaller mountains to the north and west, all of which are covered with bluegrass whenever the underbrush has been cleared away. Bluegrass grows spontaneously here, even upon the crest of the highest mountains.

The people are very much like Kentucky folks (this is a great deal for a Kentuckian to say). The field is just what I thought it to be when I agreed to come here and labor. Think of it! Here is a scope of country reaching from Bluefield, W. Va., westward almost to Central Kentucky, a distance of nearly four hundred miles, extending miles

and miles to the north and south that is almost destitute of the gospel, and especially so of Baptist principles.

I am rejoiced that the Baptists of Kentucky are pressing so rapidly eastward, and that the Baptists of Virginia are marching at no slow pace westward so that the time will not be long before Kentucky and Virginia will join hands on the border land of their respective States and rejoice together over possessions rich and rare obtained as the result of faithful efforts to bring this great section of country to Christ.

Since coming here five months ago we have had repeated evidences of God's presence and help. He has given me the blessed privilege of leading many precious souls to Christ, forty of whom I have buried with my Master in baptism. We have not only improved in membership, but we have put improvements on our church building which adds very much to its appearance and to our comfort.

Our association (the New Lebanon) was our guest from August 31, including September 1 and 2. Many of the delegates remained over Sunday with us. Among the visitors present were Mr. Wm. Ellyson, Secretary of our State Mission Board, Richmond; Rev. Freeman Martin, Salem; Rev. A. C. Thompson, Lynchburg; Rev. H. A. Bagby, Richmond, and Prof. Charles L. Coker, Superintendent of Hollins Institute of this State. The association was a benediction to our people.

Wife, little Josephine and myself often think of our friends in old Kentucky, and I fear there is sometimes longing for a glimpse of her bluegrass fields that are unlike any bluegrass fields of all other places on earth.

We love the Recorder. It comes every week bearing tidings from the workers in our Master's vineyard. May it always be strong and vigorous in condemning error and upholding right.

Brethren, pray for us that God may lead us to greater victories, and that his flag may be more firmly fixed in this field because of our coming here.

Your brother in Christ,  
WILLIS L. WATTS.

LANCASTER, KY.

It was my great pleasure to preach to the brethren in Lancaster last Sunday, where I served as pastor eighteen years ago. Many have been the changes. The church is not large, but it is in good condition. Pastor M'esse is greatly beloved and the cause is prospering under his efficient ministry.

We had the pleasure of being entertained at our old stopping place, Brother T. W. Reid's. Bro. Reid is one of the pillars of the church—always found at his post. For over twenty years he has been the faithful Sunday-school superintendent. H.

LONG RUN ASSOCIATION MINUTES

I am getting out the Long Run Association Minutes and am going to put a good picture of Bro. W. E. Powers, the Moderator for twenty-one years, in the front. Any church wanting any extra copies, send me the money, or any individual wanting a copy, send 5c at once. Can't supply them after they have gone to press, as only as many as are ordered will be printed.

Truly yours,  
J. HENRY BURKETT, Clerk,  
624 Fourth Ave., Louisville, Ky.

REMEMBER ALL THE WAY.

Moses, in his farewell address to the Hebrews said: "Thou shalt remember all the way which the Lord thy God led thee" (Deut. 8:2). I have no doubt that he emphasized the monosyllable "all." His hearers were tempted to remember their trials and afflictions rather than their mercies and blessings, just as we do to-day. I can remember two men sitting down together at the door of a tent, and one of them saying; "Don't you remember what a disappointment we had at Marah? We were so thirsty that we shouted when we saw the spring there. But the water was bitter and we could not drink it." "And don't you remember how hungry we were in the wilderness, and how we longed for the fleshpots of Egypt; and then when we came to Rephidim there was no water, not even bitter water, like that of Marah, and we told Moses that he had brought us and our children out of Egypt only to kills us?"

And so they went on, recalling the thirst and the hunger, but seeming to forget the healing of the bitter waters, the spring that was opened in the smitten rock, and the showers of manna that fell around their camp every morning for forty years. They did not realize that the trials of their pilgrimage were sent in love, and that without them they would not have learned to trust fully in the Lord.

Dr. Fairburn says: "This alternate process of want and supply, of great and appalling danger, ever ready to be met by sudden and extraordinary relief, was the grand testing process in their history." Yes, by it they were to be prepared for their inheritance in the promised land. But, in order that they might gain the full benefit of that long and wonderful pilgrimage, they must remember all its varied experiences, both its lights and its shadows.

And, as above suggested, we are just like those ancient pilgrims; we are prone to remember only in part, and we need to be reminded of that little but emphatic word *all* in the exhortation of Moses. We brood over our disappointments. We recall vividly the days of pain and the nights of weariness. We think often of our bereavements—of the husband, wife or child taken from us. But we are less inclined to remember how God often gave us something better than what he took away, or revealed his love in connection with his chastisement, so that we should have said, if we did not, "It is good for me that I have been afflicted" (Psa. 119:71). In reviewing the past we must take God's dealings with us as a whole. We must realize that he has to reveal himself both in judgment and in mercy, if he would purge us from all iniquity and prepare us for a holy life in a higher sphere.

Imagine a Californian sitting in August, under one of the trees in his orchard that are loaded with golden fruit, and saying: "This has been a hard year for me. We had a pretty heavy frost in February, and some heavy winds in March, which thinned the apricots and peaches. The borers attacked our trees, and we had to dig them out with our knives. The spring rains made the weeds grow so rankly that we had to plow them under." Yes, it has been a hard year. "But have you not a splendid crop after all? Did not God give plenty of rain and of sunshine? And was not the thinning you

Pallor versus Pink.

Was Blood a Vital Element—Must be Kept Pure, Rich and Full of Amour

Keep Cholesterol and Get Hygienic Food, etc. Mrs. Cordelia Moore, daughter of a prominent grocer of Melrose, N. Y., until recently, has been a life-long invalid from palpitation of the heart and weakness of the blood. She was restored to health in a most remarkable way; in fact, it seems almost miraculous.

Physicians were called over her case, their most skillful efforts were without avail. Various remedies were tried, but without avail. The proverbial "change of climate" was advised. Acting upon this advice, she was taken to a sanitarium where she could in her enfeebled condition, but this did not benefit her, in fact, the constant change wore upon her until, upon her mother's words, she became a living ghost.

Her numerous friends became alarmed at her falling health and feared she was "going into the great beyond." At that time she had been here for twenty-six years, but have a great deal traveling for my health. I have always been ailing from my childhood. A physician told me that I was a "pale" blood, and that I would grow wild and grow old.

In speaking of this experience she said: "I was bloodless. At that time I was laid here for twenty-six years, but have a great deal traveling for my health. I have always been ailing from my childhood. A physician told me that I was a 'pale' blood, and that I would grow wild and grow old."



When I reached home I bought a box and began taking the pills and before they were all used I noticed a great change. I began to regain my appetite and felt better generally. My mother noticed the color of my hands which were red with the returning blood. A physician whom I had previously employed had said that if I lived three months he should think it remarkable, but now he is not so feeling at all. After finishing the first box I bought six more and took them. The effect was wonderful. I grew strong rapidly and gained in flesh. I became better in every way.

"I never felt better in my life than I do now. I weigh more than ever before and I consider myself cured. I cannot say too much regarding Dr. Williams' Pink Pills for Pale People." At druggists or direct from Dr. Williams Medicine Co., Rochester, N. Y., 50 cents per box, or six boxes for \$2.50.

complain of really a blessing, for you have, as the result of it, better fruit than if the trees had tried to mature all that was started?" He knows that this is so, and yet he thinks over and over the petty trials of the year, and utterly ignores its blessings.

No man has absolute control of his memory. No man can always recall what he would, or forget what he doesn't want to remember. But we can cultivate memory. We can improve it by judiciously exercising it. We can keep it healthful instead of letting it become morbid, and thus making us miserable. And the best rule for this is that of Moses—to remember all the way and that God has led.—O. E. B. in Herald and Presbyter.

HOMESEEKERS' RATES

Via "Air Line" (L. E. & St. L. C. R. R.)

The "AIR LINE" will sell Home-seekers tickets at special rates from Chicago to Southwest, on September 15th, October 22 and 29th, at one fare plus \$1.00 for the round-trip. For particulars and address or call on J. B. Campbell, Gen. Agent, Third and Main Sts., Louisville, Ky.

World-Renowned Bells.

Famous among the bells of the world are those which come from the foundry of the D. & B. Bell Company of Hillsboro, Ohio. This old established house has made a enviable record for itself and taken great pride in the many letters of praise received from purchasers. All prospective buyers will find it largely to their interest to write for a catalogue of their Steel Alloy Bells for church bells, school bells, etc. The quality of their manufacture is of the highest quality, but notwithstanding the increase in the price of these bells, our makers have not advanced the price of the bells. The equal of the product of this company, in quality, is of price, cannot be obtained at any other bell foundry.

OPIMUM MORPHINE, WINNERY habits promptly cured, only fully guaranteed. Send for circular. Prepared by S. P. H. Co., 1000 Broadway, N. Y. C.

MENTION THE RECORDER in writing to advertisers.



"HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Our "Index" describes all lamps and their proper chimney. When it is always under the right size and shape of chimney for any lamp we mail it FREE to any one who writes for it.

Address Macbeth, Pittsburgh, Pa.

HOTEL ALBERT

Corner of 15th St. and University Place, and West of Broadway. NEW YORK CITY. Location central, yet quiet. European Plan. Rooms \$1.00 per day and upwards.

GERMAN BANK

Fifth and Market St., LOUISVILLE, KY. CAPITAL \$1,000,000. RESERVE \$250,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIOLINI, PRESIDENT.

SPEED COMFORT SAFETY

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

TRAINS SOUTH. Leave Louisville. 7:45 a. m.; 1:25 p. m.; 9:15 p. m. Arrive Louisville. 11:30 a. m.; 7:35 p. m.; 1:35 p. m. TRAINS NORTH. Leave Louisville. 8 a. m.; 1:45 p. m.; 1:30 p. m. Arrive Louisville. 11:40 a. m.; 11:57 a. m.; 1:10 p. m.; 3 p. m. TRAINS, JELICO AND SOUTHWEST. Leave Louisville. 9:30 a. m. and 9:35 p. m. Arrive Louisville. 6:50 a. m. and 5:10 p. m. TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:30 a. m., 1:00 p. m. and 5:50 p. m. Arrive Louisville. 8:15 a. m.; 12:00 noon and 4:15 p. m. Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

The Missouri Pacific Railway.

ST. LOUIS TO DENVER, COLORADO SPRINGS AND POINTS BEYOND. Leave St. Louis 9 a. m. daily, arrives Denver 11 a. m. second morning (26 hours) via MISSOURI PACIFIC & ROCK ISLAND ROUTE. Through Pullman Sleepers. Evening Train leaves St. Louis 9:15 p. m. daily with Through Pullman Sleepers and Free Reclining Chair Cars via MISSOURI PACIFIC to Pueblo, Denver and all points West.

Iron Mountain Route

Only Route Operating 3 Trains Daily, with Pullman Sleeping Cars and Free Reclining Chair Cars. Write for descriptive literature, rates, etc. H. C. TOWNSEND, G. P. and T. A., St. Louis, Mo. R. T. G. MATTHEWS, T. F. A., 304 W. Main St., Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

Pope Sophronius has died in Alexandria at the age of 107 years. He was Patriarch of the Greek church in Egypt, Lybia and Ethiopia. He was born in Constantinople in 1792, had been a bishop for 75 years and a Patriarch for 25. He retained his physical and mental powers to the last.

There has been a great fire in Yokohama, Japan. An area of a square mile was burned over, and 160 lives were lost. The property loss is estimated at \$5,000,000. The people formed a mob and killed the man in whose house the fire originated.

A negro woman tried to force her child into the public school for the white children in New York City, instead of sending it to the colored school. An admission was of course refused her, and she went to the Supreme Court has decided against her and in favour of the law for separate schools. A true pride of race would have made her stand by her own people and prefer the school to which their children went.

Gen. Gomez has published an open letter to which he says the Cuban army is being dissolved, the people think only of absolute independence, and that the national party opens its arms to all without asking questions as to which side they were on in the war, and adds: "As to the suggestion that the intervening power contemplates robbing the Cubans of their own, I do not believe it. Such a rumour is a calumny against an honorable people."

The latest statistics from Ireland are not encouraging. The population is still decreasing, being now 2,820,000, about half what it was years ago. Thirty-five thousand, two hundred and fifty-three acres have returned to bog during the last year.

General Joubert, commander of the Boer army, has written a letter to a friend in New York City from which the Watchman makes the following extract: "I will not insist that the Transvaal government is infeasible and perfect, but, as compared with England of olden times and even with England of the present day, we have no reason to feel ashamed. We never would entertain the least fear of submitting our disputes with England to arbitration before any foreign court of justice or body of arbitrators. But this England will never dare to do."

The Christian Advertiser reiterates its statements in regard to the shrewd manufacturers of the individual communion cup. It says they offer communion to pastors who will get them introduced into their churches, and that some pastors, being tempted, have yielded. If their churches could prove their acceptance of such money, they would not continue pastors long.

A syndicate of Philadelphia and European capitalists has been formed for the purpose of establishing extensive works in Switzer-land for the manufacture of railroad machinery. They propose to make one hundred locomotives, two thousand cars and ten thousand switches per year. If the Swiss are not careful, they will find themselves in the fix of the Boers with a majority of foreigners in their little country.

The collapse of the "Coliseum" in Chicago has recalled to men's minds the fatality attending the buildings called by that name in that city. The first one fell down in the process of construction in 1894, but fortunately it was at the workmen's dinner hour and no lives were lost. The second was burned Dec. 24, 1897, while a manufacturers' exhibition was in progress and several lives were lost.

Every day of the Dreyfus trial shows more plainly the infamous character of the general who was attacking him, and the utter absence of any proof against him. General Mercier, his bitterest foe, has been proved guilty of lying and perjury. A very bad feature in the case is that the judges are showing the greatest partiality to the lying general.

Captain Freytagster, one of the court-martial which condemned Dreyfus in 1894, has been on the witness stand. Col. Maurel, the President of the 1894 court-martial, has sworn that he had read only one of the documents in the secret dossier. Capt. Freytagster swore that he read them all and made comments upon them to the court-martial. When the Colonel confronted Capt. Freytagster, he admitted that the Captain told the truth. Such are the men who are attacking Dreyfus.

Peru is having one of those revolutions which make times lively in South America. The latest report is that the government has succeeded in quieting things in the Southern provinces, but Durand, the insurgent leader, has a force in the Cerro de Pasco District. Troops have been sent against him.

Until this Spring, the law in England discriminated against all Non-conformist preachers performing the marriage ceremony. Spurgeon could not marry a couple without the presence of the registrar to indicate that the law recognized his marriage as only civil ceremonies. That restriction has been removed, and all ordained preachers are on equal footing.

DEATHS.

of actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, 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.

SIXTON.

A number of us called together on a sorrowful occasion—the funeral of Rosa Herson, one of the sweetest children in the Home. Rosa was about fifteen and had been one of the most helpful girls in the institution. It was very affecting to witness the grief of the little ones from the nurseries. She had been their companion and friend and had been everything to them. Ever since she had shown symptoms of poor health, Rosa had been especially cared for. Miss Hollingsworth is more than a mother to all these little ones and she had kept Rosa in her own room for over a year. When the end came, it was very sudden within twenty minutes after the attack of the coughing spell, and without warning it was over. Dr. Carter Helm Jones and Dr. T. T. Eaton both spoke beautifully at the funeral, speaking of the young girl's sweet Christian life and pointing the children to the Saviour whom she loved so well. Both of the ministers spoke of the glorious work the Home is doing and one of them said that its influence was like that of a fountain sending forth sweet and eternal waters in the midst of a parched and dreary land. The tributes paid to the work of the Home were touching and beautiful, all the more so because they were so heartfelt and spontaneous. All in all, we were glad that every one prayed, with their petitions for its progress and growth, an earnest prayer for the continued health and strength of its beloved and faithful superintendent, Miss Mary A. Hollingsworth.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Hargrader Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

Schools in St. Louis and Elsewhere.

Prof. J. F. Draughon, who is author of four text books on book-keeping, will, on Oct. 10, 1909, open a well-equipped business college in the Kinzie building, St. Louis, 9th and Olive streets. His brother, who was for four years principal of Draughon's Practical Business College, Nashville, Tenn., will have charge of the St. Louis school. Prof. J. F. Draughon recently visited Cuba with a view of establishing a business college there next year, and on his return he opened a business college in Savannah, Ga. He also has a flourishing business college at Irvington, and one at Texasarkana, Texas. His colleges are the best patronized business colleges in the South. They give a superior course of instruction and have special facilities for securing positions for students. For full particulars, send 10c in position is secured, or good notes will be accepted. Special rates will be given all who enter at St. Louis, or on about the opening. See ad. of these colleges elsewhere in this issue, and write for free catalogue. Address J. F. Draughon, Pres., Nashville, Tenn.

A BRUISED REED SHALL HE NOT BREAK.

Isaiah 43:3.

Let everybody take it just as he needs it. It means that He cares for every bit of life, every breath, every spark of life. The gardener has to do with the poor little plants and seeds, and keeps them in the potting-house or the hot-house until they are at their stateliest and best, and then they are taken up to the hall and decorate the table. Ah! is not this the Gardener? He does not wait until we are at our fairest and best. He stoops to help us at our dearest and dullest, our poorest and worst, when life is almost gone out and the fire is at its last spark. He can help us and keep us in the most trying circumstances, however bleak winds blow, whatever biting frosts come. A most gracious, gentle, pitiful Saviour is He, and as mighty as He is gentle. Press up to Him; go on your way communing with Him. Cleave to Him, your Life; rest in Him, your loving Lord; exult in Him, your Almighty Saviour.—Mark Guy Pearse.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.

No substitute of POND'S EXTRACT has ever prospered—the people know the difference. From all quarters of the world comes the chorus, "Pond's Extract Cures all Pain." Use it in the summer time for Chafing, Mosquito Bites, Prickly Heat and Sunburn. POND'S EXTRACT CO. 76 Fifth Avenue, New York. Price 50 cents per Jar. Trial size 25 cts. All druggists.

This Chain of Lesson Helps HASN'T A WEAK LINK. Our Deposits have a circulation of over 44,000,000. Last quarter showed a remarkable increase. Quarterly Price: Senior 4 cents, Advanced 2, Intermediate 2, Primary 2. Monthly Price: Baptist 7 cents, Superintendent 7, Baptist 10, Teacher 10. Leaflets: 1 cent each. Illustrated Papers: Young People 15 cents, Our Boys and Girls 30, Our Little Ones 25, Young Reapers 16, 2.

A BRUISED REED SHALL HE NOT BREAK. Let everybody take it just as he needs it. It means that He cares for every bit of life, every breath, every spark of life. The gardener has to do with the poor little plants and seeds, and keeps them in the potting-house or the hot-house until they are at their stateliest and best, and then they are taken up to the hall and decorate the table. Ah! is not this the Gardener? He does not wait until we are at our fairest and best. He stoops to help us at our dearest and dullest, our poorest and worst, when life is almost gone out and the fire is at its last spark. He can help us and keep us in the most trying circumstances, however bleak winds blow, whatever biting frosts come. A most gracious, gentle, pitiful Saviour is He, and as mighty as He is gentle. Press up to Him; go on your way communing with Him. Cleave to Him, your Life; rest in Him, your loving Lord; exult in Him, your Almighty Saviour.—Mark Guy Pearse.

Southern Railway Bridge Kentucky River. THE SOUTHERN RAILWAY is a magnificent system of 6,428 miles through Kentucky, Tennessee, Virginia, North Carolina, Georgia, South Carolina, Alabama and Mississippi. Superior accommodations. Attractive illustrated literature and maps sent free to any address. C. A. BAIRD, Traveling Passenger Agent, Louisville, Ky. J. M. CULP, Traffic Mgr.; W. A. TURK, Gen. Pass. Agt.; W. H. TAYLOR, A.G.P.A.

4th Quarter. Sunday-school supplies now ready. Order them from the Baptist Book Concern; they'll cost you no more—it helps us a little. Prompt service guaranteed.

