

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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A poor church was meeting in a barn, and sang, "Come, ye sinners, poor and wretched, weak and wounded, sick and sore." And Toplady heard it and was convicted of sin by it.

The *Youth's Companion* says none too strongly that the boys and girls who are growing up without that knowledge of the Bible which their grandfathers had are defrauded of their birthright. So are those whose minds are not disciplined and their hearts fortified by a knowledge of the Catechism.

This summer Dr. A. C. Dixon's father preached for him in his Brooklyn church. The *London Baptist* says the sermon was one-third quotations from the Bible, one-third exegesis, and one-third application; and adds that one of the most scholarly men in New York City said of it: "This is the kind of preaching the people want."

DESTRUCTIVE criticism is being discounted all along the line. It has been a fashion to sneer at the ignorance of those traditionalists who have believed any of the stories of old Roman history. One of these stories was of the black rock which covered the spot where it was intended to bury Romulus. The spade has unearthed this stone at the east end of the Forum.

The receipts for five months of the current year of the American Board, the Foreign Board of the Congregationalists, was less by \$55,000 than the receipts for the corresponding period last year. But there is one feature of encouragement—the collections from the churches themselves have increased. That is a cause for great rejoicing.

A CONGREGATIONAL minister writes to the *Harford Courier* that there are at least 500 Congregational ministers who are qualified and anxious for work but cannot secure it because of the over-supply. He goes on to say: "The present policy of purchasing impecunious students to fill the seminaries is an outrage on decency and justice." His wrath shows that he is one of the unemployed.

The *Examiner* says, and many a godly heart will echo its words: "We are disposed to think that the plain Christian people, who make up the bulk of all our congregations, though they may not know it, are hungering and thirsting for a larger knowledge of the Holy Scriptures than they get from fifty to seventy-five sermons a year, in which a small fragment of the Word is made the point of departure for a more or less ingenious discussion of themes more or less related to it."

## FIVE FUNDAMENTAL BAPTIST TENETS.

BY J. M. WEAVER, D.D.

Baptist practice is based upon their principles. To denounce their practice without first attempting to refute their arguments in support of these principles is unfair and ungenerous. There are five fundamental tenets, holding which constitutes one a Baptist, call him whatever name the world chooses to confer. These tenets have been held in all ages since the days of Christ by a people. By these we trace this people back to the Apostles, not as organized always into churches, but as peculiar disciples of Jesus, organized when and where they could unite un molested by their fierce persecutors. The grand and fundamental truth upon which they have ever been a unit is, THAT DISCIPLES OF JESUS MAKE CHURCHES, AND NOT THE CHURCH DISCIPLES. The last is the germ of Catholicism; the first of all pure spiritual Christianity. This has been the contention of the ages. Baptists have ever contended for the first as of vital importance. In this paper I propose to briefly discuss these Principles of the Baptists.

The first tenet is what may be termed *Voluntary Worship*. Baptists contend now and have ever advocated the principle that each man, so far as his fellowman is concerned, has the right, God-given and inalienable, to worship God according to the dictates of his conscience in any manner he pleases, and by any ceremonies he may conceive that God requires. No force from any power, civil or ecclesiastical, is justifiable. No state or ruler has the right to prescribe the religious belief, modes of worship or ecclesiastical status for any man or society of men. Each man is amenable to God only for his religious belief and manner of worship. So far as his fellowman is concerned, each has the right to worship God, or not, as he may elect. He may be Jew or Gentile, Mohammedan or Mormon, Deist, Infidel or Atheist, and none dare molest or disturb him in the exercise of his liberty.

"True religion is always mild, propitious and humble. Plays not the tyrant, plants no faith in blood; Nor destruction on her chariot-wheels; But stoops to polish, succor and redress. And builds her grandeur on the public good."

Baptists hold that this is the absolute right of every man; not that he is tolerated in it by the state or civil government, but that it is his birthright from his Creator. Until within one hundred years, Baptists alone have held this tenet. Now in the United States generally, by most denominations, and in some other lands by a few men, it is held and advocated. But in all the ages past since the apostolic times, Baptists alone have advocated it in its length, breadth and fullness. It is a truth seldom considered that this country is the only one on God's green earth in which it is now universally advocated. And we claim that this is the result of Baptist influence!

America owes much to the Baptists for the glory of this principle. Roman Catholics, of course, repudiated this doctrine, and persecuted all who did not see as "the church" did, and worship according to its orders. No good Catholic dare avow it. The Lutherans of Germany, in the 16th century, discarded this truth. Even Luther, while battling against the Pope, and claiming the right to worship God according to his conscience, condemned the principle when applied to others. Even good Richard Baxter said: "I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it." On Feb. 8, 1645, the President of the Scotch Par-

liament wrote to the English Parliament: "The Parliament of this (Scotch) kingdom is persuaded that the piety and wisdom of the honorable houses will never admit toleration of any sects or schisms contrary to our solemn League and Covenant." In the same year the London Presbyterian clergy said that they "considered it a grievance that men should have liberty to worship God in that way and manner as shall appear to them most agreeable to the Word of God, and no man be punished or discountenanced by authority of the same." Calvin wrote: "Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship God."

Baptists alone have held and advocated it, at all costs of time, money and blood. Bancroft has written: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists." John Lock wrote: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

We have the testimony of an old Baptist minister of the 17th century on this subject. Leonard Busher, writing in 1614, said: "Christ's kingdom is not of this world, therefore it may not be purchased nor defended with the weapons of this world, but by His Word and Spirit. . . . It is not only unmerciful, but unnatural and abominable, yea, monstrous, for one Christian to vex and destroy another for difference and questions of religion. . . . it is not the gallows, nor the prisons, nor burning, nor banishing that can defend the apostolic faith. . . . That it may be lawful for every person or persons, yea, Jews, Turks, Pagans and Papists, to write, dispute, confer and reason, print and publish any matter, touching any religion, either for or against whomsoever."

These are golden words, worthy of the 19th century! Holding this as one of their fundamental principles, now and always in the past, Baptists have never, and can never, persecute others. To persecute would be to surrender a vital tenet and cease to be Baptists. It has been sneeringly said: "True, because they have never been in a position in which they could exercise the power." But this is not true. Baptists settled Rhode Island and had full power there to act in regard to this matter as they pleased. Their code of laws closed in these words: "Otherwise than thus, what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk in this colony, without molestation, in the name of Jehovah their God forever and ever." Concerning their laws, Judge Story, not a Baptist, says: "In the code of laws established by them (the Baptists) in Rhode Island, we read for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free."

Thus Baptists, while claiming freedom for themselves, have always accorded it to others. Their language is—

"It's not with flashing steel;  
It's not with cannon's peal;  
Or stir of drum;  
But in the bonds of love,  
Our white flag floats above,  
It's emblem is the dove,  
It's thus we come."

A second tenet is that faith is essential to baptism. Scripturally and philosophically, no one can exercise saving faith in Christ without repentance toward God. Baptism is a symbolical ordinance. In it the candidate states a fact in regard to himself in symbolic language. The statement is that he has died to sin and has

been raised to newness of life. He thus assumes obligations which only a spiritual man could take upon himself. These obligations can be met only by one saved through the mediation and redemption of Jesus Christ. But the believer alone is interested in this redemption, hence the believer alone can be really baptized in the Scriptural sense. Hence Baptists are, and ever have been opposed to the baptism of infants and "seekers."

A third tenet is that the immersion of a penitent believer in water, "in the name of the Father, and of the Son, and of the Holy Spirit," is essential to Scriptural baptism. Through all the ages, amid persecutions and charges of narrowness and bigotry, they have held and advocated this tenet. They base their belief upon such arguments as—That the original word, *Baptizo*, means immerse, as is admitted "by all scholars and lexicographers of any note;" that the places and circumstances of the administration of baptism mentioned in the New Testament all seem to require the action of immersion; that the allusions to the ordinance in the New Testament, as "buried with him in baptism," &c., all point to this action; that the design of the ordinance, viz., to symbolize the burial and resurrection of Christ, can be met in this way only. Forced to this conclusion by these and kindred arguments and facts, Baptists have ever advocated this tenet.

A fourth tenet is that regeneration and baptism are essential to membership in a Gospel church. Baptists regard a church of Jesus Christ as properly composed of God's obedient children. And, as the apostolic writers addressed the members of the first churches as "saints," that is, holy ones, so Baptists receive knowingly none into the churches unless they give evidence that they are born of God, and have obeyed Him in this ordinance. While it is admitted that many in the churches are unregenerated, it is also contended they were not admitted as such, but that they deceived the brethren at their entrance, or were deceived themselves. Baptists regard churches as independent bodies of baptized disciples of Jesus, banded together voluntarily to execute the laws of Christ and to preserve in their purity the ordinances. Churches are executive, never legislative. They believe and contend that all the laws governing Christians are in existence, and have been for near nineteen hundred years. Jesus in person and through His apostles enacted all the laws now binding upon His people. Hence traditions of men are discarded.

These, in brief, are the peculiar tenets of Baptists which they have advocated through all ages since the apostolic times. They are the principles of God's Book, hence they are imperishable. The direct and indirect influence of the Baptists upon the nations of the earth, and upon the other religious denominations, has never been fully recognized nor appreciated. But for them ritualism would long since have displaced the simple spiritual worship of God in this country with a dead formality. Let justice be given them by the other religionists of America, and they will stand forth in beauty before the world, resplendent with the glory of the truth which they have advocated and preserved amid the deep gloom of error.

God wants iron saints; and since there is no way of imparting iron to the moral nature other than by letting His people suffer, He lets them suffer. . . . The iron crown of suffering precedes the golden crown of glory.—Rev. F. B. Meyer.

LOVING GOD PERFECTLY.

BY G. H. WETZELER.

There is a great deal of misconception as to what constitutes loving God perfectly. If one be led by the deliverances of some Christians and religious papers he will believe that no one can love God perfectly unless he be entirely free from the possession of a sinful nature. Such ones say that the ability to love God perfectly cannot exist in connection with any remains in the heart of the carnal nature; but this is not the teaching of the Bible. A candid, unbiased reading of the Bible will convince one that there were many believers, in the Old Testament times, as well as in the days of the apostles, who, although having in them a carnal nature, did love God perfectly; for, let it be remembered, the word "perfectly," as meant by the Bible writers, in many instances, means wholly, or with all of the heart. Hence, when we read, as we do in many places, that one should love God with all of the heart, we should understand the command as meaning that one should love God perfectly. And this word "perfectly" is in the opposite of partially, or half-heartedly. There were thousands of Old Testament believers who loved God perfectly, because they loved him with a whole heart. And such loving has been done by millions of believers in all of the past ages, even those who were conscious that there were elements of depravity in them. Now, such a view of perfect loving is easily understood. It is not an extreme view, nor is it at all contrary to God's Word, but in harmony with it. On the other hand, if it were true that one must be entirely clear of all depravity, of all tendency to sin, in order to love God perfectly, then it would also be true that nearly all Christians are positively incapable of loving God perfectly, and hence they would be guilty of disobeying God's command, which requires all men to love him perfectly. But what he commands is that we love him whole-heartedly.

"FOR HIS GOD DOETH INSTRUCT HIM."

BY REV. ABRAHAM KUYPER, D.D., LL.D.

For his God doth instruct him aright, and doth teach him.—Isaiah 28:26 (R. V.)

All those who believe in God also believe that genius is of God. This altogether unique talent no artist can impart to his fellows; no teacher can instill into his pupil. Art, of course, comes in to assist "nature," and it makes indeed an incredible difference whether genius is developed and whether talents are used; but both genius and talents always hide in our disposition. With these we are born. We either do or do not have them, and he who does not never obtains them. And since we are not able to add or subtract anything from or to our birth, the formation of our disposition and the creation of our personality, we must confess that genius and talent were at the sovereign disposal of Him who created and called us into life, and that He gave or withheld them after His good pleasure.

This may offend those who love to dote on what they call the equality among men. It overthrows their charming theory, and proves conclusively that not equality but inequality is dominant in every spiritual domain. But the fact itself remains inpregnable and cannot be ignored. If needs be, material goods might be divided pound for pound, but spiritual goods are not susceptible to division. Even as there is no reason other than God's sovereignty why in the animal world one winged creature is a nightingale or lark, who delights you with his song, and the other a cockatoo or a crow, whose notes are almost painfully disagreeable, so there is no reason outside of the divine omnipotence and sovereignty why one man is of dull and heavy nature and the other alert with the endowments of talent and genius.

Though you may grant that the continuous development of a family in its generations multiplies the chances for its production of highly-endowed progeny, for each person himself the case remains the same, since the question is still open

why one person is born from so nobly-developed a family and the other from one so much less favored.

Listen to the preaching of Isaiah, the prophet of God, to Israel of centuries ago. He is speaking of farmers, of men who plow and sow and reap, and this is what he says: "Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the sitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the sitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the sitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This, also, cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working."

This, you see, is preaching of another sort. Also of the ordinary farmer it is said that he is taught of God. Not spiritually, in this instance, with respect to the salvation of his soul; but in plowing and harrowing, in digging and in fertilizing, in sowing and in weeding, in reaping and in threshing, his God doth instruct him. Hence: Everything that the farmer does also cometh from the Lord of hosts. And this is by no means the least witness to the fact that "He is wonderful in counsel, and excellent in working."

You were inclined to glorify God only in the people of genius, and to admire His wondrous workings in the men of talent alone. But Isaiah, who was himself a genius equalled by few, makes no mention of these at all. On the contrary, he points to the ordinary life, and to the still more ordinary life of the farmer, in which he declares that God is great and excellent in working.

If thus the knowledge of our human race comes to us of God, it follows that by imitation, instruction and teaching, trying and succeeding, we do nothing but receive, adopt and absorb, while the material which we adopt has existence outside of us, and is given us of God. Even as we are able to sow and reap, to grind meal and bake bread, but unable to create a single grain of wheat, so, also, we may take knowledge, but cannot create knowledge, we may discover and invent but only such as is posited by God, in order that we might find it. It is evident, therefore, that all knowledge in domestic life, in mechanics and in business, all school and scientific knowledge rests on what God teaches us, and comes to us from His instruction. Even the multiplication tables are not of our authorship; they have been thought out by God, and He has brought it about that we found them and thought them out after Him. Twice two is not four because we assert it one after another, but because in this way God has appointed order in the world of figures and in the world of relations. Surely experience has taught us agriculture, and one has improved upon the methods of the other, and there is room for proper skill, but there is a reason somewhere for the fact that no animal but man has undertaken to cultivate the ground. Ants might carry grains of wheat to the fields and hide them in the ground. They often carry more than this. And yet they do not do it, because they go just as far as their instinct reaches. So simple a thought as to sow or to reap is not possessed by them. Why, then, has man this knowledge?

This is the reason for our development and for our advancement in insight and good understanding. Not only did God create us and endow us with gifts and powers, but He accompanies us through all of life, inwardly forming us, supplying us with what we need, and moulding these together in us into what builds us up and causes us to grow. And, therefore, real Christian instruction is not common instruction plus the Bible, but such as we have learned to understand

from Isaiah 28, that there is no one department of learning, but God is Himself the teacher in it, all the knowledge of which He continuously cultivates and maintains.—Translated from the Dutch by the Rev. J. Hendrik de Vries, Princeton, N. J., in the Christian Intelligencer.

SIDE-TRACKED.

BY ONADIAH OLDSCHOOL.

Every railroad, in addition to its main track, has numerous side tracks. If a car comes in loaded, it is side-tracked to the freight depot, and when empty it is side-tracked to be loaded again. If it is out of repair, it is side-tracked to the machine shop. If in good order, it is sometimes side-tracked because business is dull. It has to wait there until it is needed. All this is the legitimate switch that is necessary in order that local and through trains may not be hindered.

But sometimes a car is side-tracked by mistake, as the result of some unforeseen casualty. I saw one the other day that was loaded with fresh fruit for Chicago. It was switched off at a small way station. On each side of that car was painted in large letters the word "Perishable." It belonged to the fast freight train scheduled to go through in four days. I asked a railroad official, "What does this mean? Why, these early apricots will be a dead loss." "Of course they will," was his reply. "But some fool put them in a car that ought to have gone to the machine shop. It gave out and had to be left behind."

Looking at these cars which started overland with their valuable freight, and now are like stranded ships, I thought how many men are in a similar condition. Somehow or other, in the midst of a successful and hopeful career, they are side-tracked. We are all familiar with such cases and are tempted to ask, who is to blame? There is young Peter Placehunter. A few years ago he was a conspicuous figure in local politics. He was elected to several county offices, and once to the state legislature. He thought that he would be sent to Congress. But suddenly he found himself left in the lurch. Why? A shrewd and selfish boss was running the train. He found that it was getting too heavy, and so he switched off such of the gang as he could most easily dispense with. Peter made the mistake that so many ambitious young Americans make, of believing that it is better policy to trust in some shrewd and scheming Tweed, or Platt, or Croker, than in good principles and the people. John Gofast was a successful business man not long ago. He was enterprising, and made a good deal of money. But he wanted to make more and to make it faster. He organized trusts. He tried to corner the markets. He rushed into all kinds of speculations. He found however that the men with whom he operated were just as unscrupulous as himself, and a good deal shrewder. They froze him out. He is now a bankrupt. His money is gone. His reputation is wrecked. He is side-tracked for life before he is forty years old.

The Reverend Apollos Adams was a brilliant and popular preacher for a time. He attracted large congregations. But he was not satisfied. He wanted to secure a national reputation. He got up sensational sermons, which were reported in the daily papers. He presented novel and startling expositions of Scripture. He attacked the venerable doctrines of the denomination to which he belonged. He defended the newest criticism which makes the Bible a book of myths and legends. And the result is that orthodox people have lost confidence in him, and heterodox people are more ready to applaud than to pay. So poor Apollos is side-tracked. The last time that I saw him he was going from house to house as a book-agent.

And now, the practical lesson is twofold: First, keep your car, that is yourself, in good running order, and well freighted. In other words, be a manly man, a womanly woman. Realize that life is worth living and try to be worthy of the best that is in it. Then no one will have any right to side-track you.

Honestly and discreetly you will hold your place in the great train, and only be switched off at the terminal depot. Second: don't trust in man, i. e., in political bosses, in scheming speculators, or in conceited scientists. Don't allow yourself to be coupled into one of the great through trains that boast of their superiority. Work your own way patiently and modestly. Keep on your own track, even if it is a narrow gauge one. Run a local train, if Providence does not call you to higher duties. It is better far, better a thousand fold, to secure true success in a lowly sphere than to get side-tracked by trusting in others, or by trying to go faster than you can go safely.—Interior.

A WORD TO THE PEWS.

The "burden" of this especial prophecy is that it takes both pulpit and pew to make a church. Of course every one admits this as a general proposition, but it is not true that the pulpit realizes its responsibility more deeply than the pews? Hence this present word.

"Send us a man to fill our church," once wrote a congregation to Mr. Spurgeon. "I can send you several men," was the reply, "either of whom can fill your pulpit, but if you want your church filled you must do that yourselves." Do the pews realize the truth of Mr. Spurgeon's wise words? Is not rather the prevailing demand that the minister shall fill both pulpit and church? And is not the test of the "filling" too apt to be a purely financial one?

When the late Dr. Shaw of Rochester had been a few years in his pastorate some restlessness and dissatisfaction began to be manifest in the congregation. There were those who said the preaching of the pastor was not what it ought to be. But one day one of the church-members met another, and was moved to say to him: "See here, we have been talking Mr. Shaw down, let us turn around and talk him up." It was agreed. The tide in the congregation was turned and that noble ministry of forty years in the Brick Church was the result.

In a certain city—no matter where—there is a minister who has been serving the same church for more than a quarter of a century. The church has flourished. It is active in good works. It numbers in its congregation some of the most intelligent people in the place. This minister is by no means eminent as a preacher, but he is a most kindly and excellent pastor. A few years ago certain persons came to think that a separation would be for the good of both church and pastor. A committee was therefore appointed to go and kindly—these things are always done kindly—inform the pastor of this feeling. The committee called and were received by the pastor with his customary cordiality. Who knows he suspected anything, no one knows, but he at once introduced the subject of the prosperous condition of the church and the pleasantness of their relations. The committee left with its errand unstated! The pastor is still serving that church, and a representative member has lately said that he will serve it now till he dies. That church has a reputation for dealing kindly with its pastors, and there is not in that city a more prosperous, more united, more useful church.

No, it is not the pulpit alone, nor the pews alone, but pulpit and pews together that make a church successful. When the pews have learned this lesson as thoroughly as the pulpit has learned it, we shall be nearer an ecclesiastical millennium than we are now.—Ex.

A student asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak, he takes one hundred years; but when he wants to make a squash, he takes six months."

Every situation has its share of the curves and pains of life.—Burns.

Questions Answered.

BY SENEX.

A brother asked me in regard to the words in the Thirty-seventh psalm, "I have not seen the righteous forsaken nor his seed begging bread."

David was inspired to write those words, and they tell his own personal experience. He himself had never seen the righteous forsaken nor his seed begging bread.

Will it be true till the end of time that the righteous will not be forsaken nor their seed begging bread? Under the Old Dispensation God promised temporal blessings to those who obeyed his commandments.

Under the New Dispensation we are not promised the temporal blessings of the Old. Neither health, wealth nor long life may be the portion of the best of the saints.

But this does not mean that God by his Almighty power will keep his children from sinning. They are free moral agents, not automata.

But God did not forsake David. If He had, David, like many a licentious and blood-stained absolute monarch, might have gone on in a successful life filled with crime through many years, and have died at last in worldly power and splendor, having thus succeeded in coming upon him through eternity.

God does not forsake his children—he chastises them. The chastisement seems grievous, but it is a proof of his love.

"Who was Robert Browne, of whom the Recorder said that he was not the founder of Congregationalism? If the Congregationalists are willing to admit that he was the founder of their combination, what is his object?"

Robert Browne was born at Teleshothe in England. He attended Cambridge University, then the headquarters of the Puritan party, or rather Puritan ideas, which were destined to revolutionize England.

He taught the independence of the churches, separation of church and state, and the right of any man to preach without receiving ordination at the hands of the bishops.

The preaching of religious liberty was intolerable to the Queen and the bishops, and Browne soon found it impossible to retain his position in England.

England, and were widely circulated, making great converts, and forming a proclamation against them. The bishops were very bitter against the "Brownists," even going so far as to have one man hanged for having been caught distributing Browne's books.

He did not remain long in Holland. At first he did not return to England, but went to Scotland, hoping to find the Presbyterians there more friendly than the Episcopalians in England.

Those who had adopted his views of church government and were called Brownists, fared better than those who remained in the old leader. It is small wonder that the indignantly refused to be called "Brownists."

The Independents of his own day refused to be called Brownists, and would not have admitted any claim of his to be the founder of their sect.

But the Congregationalists of England paid no attention to the discovery of a founder which Browne made. Some, in 1875, they celebrated the tercentennial of some one or more of their churches, and gave Richard Fitz the place of honour as the first independent preacher to establish a church in England.

After leaving college I settled over a church in the country offering me a salary of \$300, but with their best endeavors they could raise only \$250.

THE SECRET OF CHURCH GROWTH.

After leaving college I settled over a church in the country offering me a salary of \$300, but with their best endeavors they could raise only \$250. This was a fair expression of their financial ability.

The first thing done was to place the church on the plane of Christ's work in the world. They resolved to give systematically and regularly to State Missions, Ministerial Education, Publication Society, Home and Foreign Missions, and first they organized at outside objects.

Dr. Banks is a general favorite with the reading public. He speaks from the heart and in language easily understood.

JOHN AND HIS FRIENDS. Louis Albert Banks, D.D. New York and London: Funk & Wagnalls. \$1.50.

That this was the chief end for which Christ called church into being is a fact which is not only true, but which they must acquiesce in this order of things or lose their pastor, they said, "We will allow him to have his way and we will see what will come of it."

That this was the chief end for which Christ called church into being is a fact which is not only true, but which they must acquiesce in this order of things or lose their pastor, they said, "We will allow him to have his way and we will see what will come of it."

The result was the manifest presence of the Holy Spirit. This was shown in a very serious case of church discipline among the first things which were done. The church was guided to do its duty, and was greatly strengthened in the doing of it.

In my last year the church reported \$68.02 for State Missions, and \$61.57 for Ministerial Education, and contributions to all the National Societies. The pastor's salary increased from \$250 to \$300 and parsonage. It has been 23 years since I left that church.

1. Putting it in touch with humanity. This brought Christ directly into the life of the church.

- 2. Hard work by the pastor.
3. Co-operation of the church.
4. A long pastorate.

We give this outline of our experience for the benefit and encouragement of many little churches that are struggling to grow into usefulness and to become self-sustaining.

Let us give this outline of our experience for the benefit and encouragement of many little churches that are struggling to grow into usefulness and to become self-sustaining.

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.

JOHN AND HIS FRIENDS. Louis Albert Banks, D.D. New York and London: Funk & Wagnalls. \$1.50.

Dr. Banks is a general favorite with the reading public. He speaks from the heart and in language easily understood.

MIRACLES. Thomas J. Dodd, D.D. Cincinnati, O.: Curtis & Jennings. \$1.00.

This is a very interesting and stimulating discussion of the subject of miracles regarded as facts, rather than as matters of science or superstition.

familiarity with the literature of the subject. This is a good book to banish doubt and to strengthen faith.

MEMORY TALKS ON SPIRITUAL POWER. R. A. Hatchinson. Chicago and New York: Fleming H. Revell Co. \$1.00.

The author begins his preface with the statement, "The object in sending forth this volume is to do good."

THE PROBLEM OF HUMAN SUFFERING. Vernon C. Harrington. Chicago and New York: Fleming H. Revell Co.

The question of how God can be loving and good while man is allowed to suffer is answered to the effect that suffering is the warning of God's love against the violation of His laws, and also that God has so ordered it that man can be benefited by his suffering.

EURIPIDES, HIPPOLYTUS. Edited with Introduction, Notes and Critical Appendix, by J. E. Harry. Professor in Georgetown College. Boston: Ginn & Co. \$1.00.

We congratulate Prof. Harry, and we congratulate Georgetown College on this book. The work is done with a masterhand. It is one of the College Series of Greek Authors.

THE SCHOOL HYMNAL. Philadelphia: Presbyterian Board of Publication. 70c.

Of making many hymn books there is no end. This is a very good collection, which, while generally useful, is especially suited for Presbyterian Sunday-schools.

HER READY-MADE FAMILY. Mrs. Julia Mc-Nair Wright. 12mo. 340 pp. New York: National Temperance Society. Price, 35c; by mail, 40c.

Another of those marvellously cheap books, handsomely bound in red, printed with good type, on clear paper.

Eugene Loring, a good-looking, plausible fellow, went to board with Miss Nancy Kimball in the city. He found that she had money laid up and persuaded her to marry him and pay off the mortgage on his place in the country.

MAGAZINES.

In addition to the eagerly awaited sequel to "Sentimental Tommy," by J. M. Barrie, which will run serially through 1920, Scribner's Magazine makes another important announcement. It may partly be owing to the recent celebration of the 50th anniversary of the birth of Cromwell, or it may be simply because it is high time for a revival of interest in "the most typical Englishman;" as at any rate the subject of Oliver Cromwell seems to be in the air at present.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course, it withered and dropped. But suddenly, to the surprise of every one, it took a new start in life, and bore fruit.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 2.

HAMAN'S PLOT AGAINST THE JEWS.

Ezther 3:1-11.

Motto Text—"If God be for us, who can be against us?"—Rom. 8:31.

"After these things."—Some four or five years after Esther was made queen. All scholars are now agreed that Ahasuerus is the same king who is called Xerxes in secular history.

"And all the king's servants that were in the king's gate."—There was an open space just inside the gates where much of the business of the city was transacted.

"But Mordecai bowed not, nor did him reverence."—Bowed means "prostrated himself," which was the ordinary Eastern custom.

"Then the king's servants, which were in the king's gate."—The king's slaves whose business it was to be present in the king's gate.

Verse 4.—Whenever Haman passed by their questioning was renewed. Mordecai told them courteously that he was a Jew, and forbidden to worship any man, but this did not satisfy them.

"And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath."—Sin rarely shows it-

self in a more foolish as well as more heinous light than it does in the character of this man.

"And he thought scorn to lay hands on Mordecai alone."—To such a pitch of insane pride had this creature of the king, the favorite of an hour, come.

"In the first month, that is, the month Nisan," which corresponds to the latter half of March and the first of April.

Verse 8.—Haman's description of the Jews is true to this day. They are scattered abroad among all the nations of the earth, yet they remain distinct and separate.

"If it please the king, let it be written that they may be destroyed."—When Ahasuerus' father, Darius, ascended the throne he had ordered a general massacre of the Magi.

"And I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries."—About \$90,000,000.

"And the king took his ring from his hand."—The signet with which the royal decrees were sealed. This gave Haman the right to issue such orders as he pleased in all the provinces of the empire.

The destruction of the Jews throughout the empire seemed sure. But no plot can stand against the people of God.

\$8.00 to Chicago and Return. The Mason Route will sell tickets to Chicago and return from Louisville at \$8.00.

A QUEER INSTITUTION.

The Independent, The Examiner, The Missionary Review of the World, and many other papers have been giving considerable attention of late to the Christian and Missionary Alliance, its methods, its working, its accounts, its representations, its relation to its missionaries, and their relation as frequent objects of charity to the missionary institutions of the churches.

The Christian Advocate has not taken any part in that controversy, in part simply because when it goes into details it pursues them to the end, in the interest of accuracy and truth, and it has other matters requiring considerable space, but chiefly because, whatever good there may be in it, it regards the whole movement of Dr. Simpson—that is, all that distinguishes it from ordinary Christian doctrine, spirit and life—as based on unreasonable, unscriptural, unwholesome ideas, and pre-ved by a fanatical element which engenders spiritual pride, censoriousness, superstition and self-flattering ideas of a monopoly of "Divine Leading," which often blind its possessors to the difference between carnal cunning and Christian simplicity.

Evidence purporting to show that the oral and printed representations made by the Christian and Missionary Alliance are neither full nor transparent has been submitted to us for some time.

The testimonies of cures made by Dr. Simpson and his followers, frequently equal in wildness and extravagance the statements of Baron Munchausen. The dodging and hedging, the sophistry and subtlety, the artificial arrangements for universal stimulation of audiences to epidemic promises, together with the means resorted to to prevent what may be called anything like a thorough investigation, and the declaration, whenever investigations are demanded, that "God's people must expect to be persecuted," where money matters are involved, are methods of defense, which always create suspicions in minds under the ascendancy of common sense.

The Rev. Emilio Olsson, missionary to South America, has recently made a series of charges, which have convinced many persons that there is something seriously askew in the management of the Christian and Missionary Alliance.

Concerning the character of Mr. Olsson, Dr. S. L. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal church, has given this certificate:

"This is to certify that the Rev. Emilio Olsson, formerly a missionary in South America, brought with him, on returning to this country, letters of recommendation from the Rev. T. B. Wood, D.D., of our Mission in Peru, giving evidence of the appreciation of our missionaries of his Christian character, and of his labors while in that country.

Many others speak in similar terms. Mr. Olsson charges that he has been most cruelly and dishonestly treated by Mr. Simpson and by the board. He appears to show that the board and Mr. Simpson have trespassed him, as well as kept from him a large part of the money that was given specially for his support, and have paid neither him nor his wife nor a number of others the salary which they agreed to give. If Mr. Olsson's charges are true

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they are very serious, and he would be justified in bringing a suit in the courts, which suit would be a great benefit to Mr. Simpson and his enterprises if he could prove them false, and to the public should they prove true.

This is an age in which all sorts of appeals to credulity prevail, and the more sandy the foundation in reason, the greater their permanent, financial and popular success.

We have sometimes been asked about certain Methodists that cooperate with this movement and are conspicuously reported. It is only necessary to say that all denominations have some members who are more for notoriety than for straightforward work in the church, some who can work more effectively where they are not known than where they are, and some who do not come under either of these classes, but have a twist in the understanding which causes them to flock wherever the unusual, and especially the mystical, prevails; and there are some who have worn out their extravagance at home, some who, in the friction of life, have accumulated sore spots, and others who can easily be affected by contagious zeal kept up by extraordinary methods.

So far as we know, the few Methodists that follow this institution—we refer in this characterization to public speakers exclusively—come under one or another of these heads, except perhaps a few who think that they can help to save souls by working in these meetings. These, however, mistakenly give their influence, much or little, to the whole affair. A sprinkling of such Methodists can be found in every known fanaticism in the United States. Our numbers, like the Baptists, are so large that if we have only our proper average human-nature proportion, it seems to the public eye as if we were furnishing more than our share of fuel for wild-fire conflagrations and swamp-will-of-the-wisps.—New York Advocate.

MY RECENT TRIP.

After an absence of eight years, I was privileged on the 15th ultimo to look upon the Daviess County Association. The body had grown from 40 churches with a membership of 6,238, to 58 churches with almost 10,000 members. This is truly a great growth, and for which the brethren may well "thank God and take courage." It was my first sitting in a body which was too large to have the letters from the churches read, and this seemed strange to me. It may be attributable to my "rains," but somehow I like to hear the letters read, if they are a little

monotonous; and have the conviction that when a body gets too large to hear the letters to it read, it ought to divide. However, in so large a body there are naturally a number of weak churches which need the fostering care of the strong, hence it would be a calamity if they should lose this needful help.

It seemed quite natural to see Dr. Coleman in the chair, and directing the affairs of the body as in days of yore.

The Third church, which entertained the Association, is a magnificent body of people, with a magnificent church building and a magnificent pastor. Dr. Fred D. Hale, who is an "over-seer" in the real and Scriptural sense, had his masterful hand on the situation, and everything moved in clock-like order.

I did not have the pleasure of a visit to the First church, but heard a number of kind things about Dr. Morrill, the eloquent and gifted pastor.

I had a delightful visit to my former charge at Walnut-street, where Bro. Tyler Givens is the highly-esteemed and beloved pastor. The church has grown very much, and is now a very vigorous body. Some needed repairs and enlargement of the building are soon to be made, which will give this noble band of Christian workers greater capacity and opportunity for doing good.

I concluded my visit in a series of special meetings with Pastor W. H. Dawson at his Yelvington church. He has a noble set of brethren there, and we had an enjoyable and, I trust, a profitable meeting, though we did not reach the outside world in the way of conversions. There were some serious obstacles which cut our meeting off somewhat prematurely.

Brother Dawson is a delightful brother to labor with, being affable and instructive, and withal most companionable. I do not know a pastor so painstaking and laborious as he is in the work of the Master. He is especially thoughtful of the sick and afflicted, and goes near and far to see them, both day and night, and without regard to denominational lines. He is greatly loved by the people.

The meeting and greeting of many loved ones, made my trip most enjoyable, and made me think of when, in the heavenly land, we should meet and greet and "sit down with Abraham, and Isaac, and Jacob in the Kingdom of God."

B. F. SWINDLER. Covington, Ky., Sept., 1899.

A POPULAR READING COURSE.

The new Bay View Reading Course is on Russia and Holland, with delightful excursions into Norway and Sweden. The Bay View courses are in great favor among reading and literary people wanting something brief, systematic and popular. Hundreds of circles have organized to take them and scores of clubs have adopted them. A card to J. M. Hall, Flint, Mich., will bring full particulars.

**\$18,000 To be Given in Cash Away**

On the fifteenth of next April to all agents sending 20 or more subscribers to

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One thousand dollars to the agent sending the largest list—\$750—\$500—\$400—and so on.

764 cash awards, together with the general fund of \$3000, amounting to \$18,000, will be given in addition to the agent's commission and the special rebates for large clubs. Send for full particulars. Profitable work all winter.

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**RUSSELL'S CREEK ASSOCIATION.**

This body met with the Mt. Gilead church, Green county, Ky., on September 13, 14 and 15, 1890.

Bro. J. W. Crawley preached an able introductory sermon on "Covenantness," based on text Luke 12:15. The speaker, though suffering with asthma, made a strong presentation of the subject.

Judge James Garnett, of Columbia, than whom no fitter person could be chosen, was elected moderator, and Capt. E. F. Tucker, of Greensburg, who has proven his great efficiency as clerk, was again elected, each of whom thanked the body for the honor in a graceful manner.

Very few visiting brethren were present, and only one association represented by letter. However, the churches of the association were more fully represented than usual, thirty-four out of thirty-eight being represented. The work of the churches seemed on the up grade, since 186 were reported as received by experience and baptism, a gain of 64 over the number reported last year. The association had increased the total number of members 254. The churches also showed an increased activity in mission contributions, the amount aggregating \$464.28, a gain of about 98 per cent, eighteen churches contributing for this purpose last year and 23 this year, leaving, we are sorry to say, the remaining churches contributing nothing at all to missions.

The Orphans' Home had not been forgotten, though only \$45.79 were reported, and a public collection was taken, increasing the amount to \$68.79.

Only \$7 was reported for the Ministers' Aid Society. A public collection raised \$12.50.

Two new churches were received into the association—Summersville and Beech Grove. Sixteen Sunday-schools reported this year, a gain of five over last year.

The association for some years has been having its history written in lieu of a circular letter by its former clerk and moderator.

The period of its history read at this session embraced the years 1863 to and including 1904, covering the period of the war. A significant fact in this history shows regular meetings of the body in 1861, '62, '63, '64 and '65, and the only interruption during the entire period that the war was being waged is given in the corresponding letter of 1862, giving the excited condition of the times as the reason for the small attendance. This association

came out of old Green River Association about the year 1802, and it is already in the minds of the brethren to have a centennial meeting at the proper time.

Somewhat of a discussion was provoked over a proposed amendment to the Articles of Faith in which the term, "The Church of Christ is a Congregation," etc., as used twice in the old articles, were proposed to be amended so as to read, "A Church of Christ is a Congregation," etc., some of the "old fogey" members preferring to retain the word "the," on which Baptists claim to hold a "copy right." The association was about evenly divided, no vote was reached, and the matter may come before the body at its next meeting.

The writer does not mean to say that this is the only point to which amendments were proposed. The association pronounced against the custom of churches allowing stands for sale of refreshments, etc., on their grounds during the meetings of the association.

The usual reports of committees were made and ably presented, and the speeches of Bro. T. M. Green, J. W. Loving, E. W. Barnett and J. W. Crawley were unusually strong and interesting.

The association is unusually blessed in having a faithful Executive Board of which Bro. W. W. Ingram is chairman. He has been on this board for about twenty years, and he stated in the association that he "wanted to die in the service." Some talk was made as to the custom, or tendency, to "shelve" old men. I think no shelf wide enough to hold Bro. Ingram; he would just "squirm off" some way, anyhow. Like the old pathetic story of the old ox turned out, when he sees the yoke he walks up and places his neck underneath it.

The Mt. Gilead church is one of the oldest in the association, and, through its sainted brothers and sisters, has made a long record of faithful service. She now has but few old members. The mantle of the fathers have fallen on the young men, and right nobly are they acting their part. The manner in which the church fed and entertained the association show that "there is yet balm in Gilead."

The next meeting will be with Salem church, in Taylor county. B. W. FENICK.

**BOONE'S CREEK ASSOCIATION.**

The seventy-sixth annual session of Boone's Creek Association has recently closed a three-days' meeting with Corinth church, Clark county, Ky. It was a meeting in which good interest was manifested from the beginning to the close.

The body was called to order by the former moderator, Bro. J. N. Cookwright.

After the usual devotional exercises the introductory sermon was preached by Bro. B. B. Bailey. The spirit, seal and grandness of the sermon served as an impetus to the entire proceedings of the session.

After the sermon Bro. J. N. Cookwright and W. D. Strode were re-elected moderator and clerk.

There was a very decided increase in the reports of the churches along every line of denominational and Christian work. Nearly double the number of last year were baptized, and an increase in missions reported.

Dr. Harvey honored us with his presence throughout the entire proceedings. He preached to the body a wholesome and instructive sermon. A number of other visiting

brethren were present, among whom was Bro. S. F. Thompson, who made us a stirring speech concerning the mountain work, specifying the indebtedness of Camp-ton church. The churches of the association cancelled the debt, which was \$70.

Love and harmony prevailed, and we are expecting another prosperous year.

J. S. WILSON.

**THE IMPOTENCE OF DOUBT.**

This was a man who refused to entertain doubts and be hindered by them. The man had enough suggested to him to utterly confuse and bewilder him. Christ's disciples and the Jews together brought-up questions which would have set you and me theorizing, and landed us in skepticism or rank infidelity.

Think of him listening to the discussion of the relation of his misery to sin; and whether the sin was hereditary or personal. This is the awfullest problem of existence. This almost swept Job off his feet, and made his wife tempt him to curse God and die. And thousands because of it have cursed God and died. John Stuart Mill wrote words which almost scorch the page because of it. Mad-houses have opened to those who thought of it, and thousands today sit in misery brooding over the terrible thought.

Then the Pharisees plied him with their casuistries about Sabbath-keeping. They suggested questions about Jesus' character: was he good or bad? They tried to entice the poor man into debate; to bring him out that they might confuse him with doubts. They could not move him. Amid all questionings and uncertainties one thing was sure—"One thing I know." To that he held; by that he reasoned; in that he sheltered himself; from that he triumphed and won the larger kingdom and life.

He had learned that doubt, like ignorance, is valueless as a life-force. The energy which gives power and efficiency is the thing we know, or believe as really. I want to impress this upon you who are seeking a larger life.

This is the age of doubt. It has been suggested that its coat of arms should bear an interrogation point rampant, with the motto, Query. Our studies in religion are critical, are destructive. The things which are un-secure are carefully catalogued. The spectrum of celestial lights is analyzed, and then the question is whether the lines are not all earthly. As Martineau says: "Christ came to bring fire on earth, and his disciples are now, after eighteen centuries, discussing the chemistry of combustion and the best patent matches to get it kindled." The whole possible territory of revelation is mapped out and marked by interrogation points. Apologetics is the popular theological study. Religious thought is controverted. Tremendous emphasis is given to Christian questions and a conspicuous place to skepticism! The result is that the church does not know what it believes, and the individual finds himself utterly unable to tell what is gone and what left. He thinks of what he does not know; of what he is not sure. Many and many a young person has confessed to me, "I really do not know what I believe." This is fatal to true living.

and high attainment. Doubt is not the material which can be valued in a life equation. One thing believed us worth more than all the doubts which can be accumulated under the stars.

Doubt is negative and powerless. It is restless, like the waves of the sea, but it impels nothing forward. It is disintegrating; it paralyzes. An army in doubt trembles and is ready to flee. A soul in doubt is unhappy, fearful, nerveless. Faith—the thing believed and known as reality—this alone can touch the soul with quickening power. It is what we hold to with certainty—be it small or great—which touches conscience, enkindles passion, controls the will and engages the whole man. A doubt can no more move the heart than ice can light a flame. One thing—one holy, worthy truth—sincerely believed, can transform and enlarge your whole being.

My advice to you who want to live well and reach the best—and I believe you are many—is: Get down to the thing you know and live by that. Away from ignorance, deeper than doubt, find the truth that is certain and of which you can say, "This I know." The unknown and the doubtful cannot be used and ought to be discarded, as the builder discards the shapeless boulder or the rotten timber.—Dr. Boyd.

**FROM GEORGIA.**

**ATLANTA AFFAIRS.**

If Atlanta Baptists are not a lot of live wires, then what are they?

**NEW PASTORS.**

Within the last few months three or four churches have settled new pastors, viz: The Fifth church succeeded in securing Bro. J. C. Solomon, M.D., who comes from Dublin, and who hopes for great results with his new field by building up the Sunday-school, which is growing rapidly, by securing a new location and removing and building a larger house for the seating of a people's church.

Three Sundays ago Bro. Durden preached his maiden sermon before the Jones-avenue church, into whose pastorate he was, that same afternoon, duly installed. He has made a fine impression upon the Pastors' Conference, as also on his own congregation. His Sunday-school is growing so rapidly that their straightened accommodations must soon be enlarged. His sermons are spoken of as fine. Jones-avenue is that part of the old Third church that refused to remove with the pastor, Dr. Broughton, to the Tabernacle. They occupy the church edifice of the old Third Baptist, now no more existent.

Last Sunday Dr. T. W. O'Kelly, late pastor at Griffin, was welcomed to the West-end church, which pulpit was made vacant by the acceptance of the pastor, Dr. S. Y. Jameson, of the Secretaryship of the Mission Board of Georgia. Dr. O'Kelly had almost successful pastorate at Griffin, where he was greatly beloved, and from whom the church was loth to part. He had an overwhelming audience to greet him at West-end Sunday, and, as reports say, preached a masterful sermon. He is esteemed as one of the best preachers in our State, and he has come to one of the best churches in the State.

Atlanta has quite a number of PASTORLESS CHURCHES,

to-wit: Edgewood-avenue, made vacant by the retirement of the late pastor, Bro. A. M. Kendrick. Calvary church, vacant for some time. Kirkwood, just made pastorless by the sudden resignation of the pastor, Bro. J. C. Newman. Jackson Hill, from which the pastor lately retired. Hopeville, since losing Dr. Van Ness,

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who recently became pastor of College Park church, succeeding Dr. D. W. Gwin, who is now superintendent for the St. Francis-street church, Mobile.

Last Sunday Dr. Broughton's Sunday-school numbered present 526; collection nearly \$27. Dr. Landrum's church membership consists of over 1,000, and on last Sunday 619 were present in Sunday-school.

In the afternoon of last Lord's day, in the Second Baptist church, Dr. Kerfoot was welcomed by the Home Mission Board and Pastors' Conference unitedly in the presence of a large audience. There were various speakers.

On Monday afternoon following, in the same church, the Woman's Missionary Societies of the city held a rally, giving a reception to three missionaries among us who soon depart for China and Japan, viz: Bro. Owens, of North Carolina, whose expense are to be met by Mrs. Ashburn, of this same Second church; and Miss Lucile Daniel, of the West-end church, and Miss Parker of the Tabernacle church. The gathering was large and enthusiastic and the occasion most enjoyable. These missionaries go soon via San Francisco. Miss Daniel, on arrival in China, will be married to Rev. J. Harvey Clarke, who went out last year as missionary from and for the First church here.

On next Sunday, the 24th inst., at the Tabernacle church, will begin a meeting by DWIGHT L. MOODY AND DR. MORGAR, OF LONDON.

Special rates on railroads have been made, and great and blessed results are hopefully looked for. No doubt great crowds will attend. Dr. Broughton, the pastor at the Tabernacle, spent part of his vacation at Northfield last summer, had a part on the Northfield programme and secured these eminent preachers.

**NORTH ATLANTA CHURCH.** Rev. W. H. Bell pastor, assisted by Rev. J. I. Oxford. A very successful protracted meeting is in progress, more than twenty baptisms having been reported last Sunday.

Young Bro. Dodd, a Georgia student of your Seminary, has supplied for the Murray Hill church during vacation. He returns next week to the Seminary, and this church will call a pastor. It may be Bro. E. R. Pendleton, whose family all belong to this church, and who are a strong force. Bro. Pendleton graduated at the Seminary last commencement, and is well and favorably known hereabouts.

Now, are not Atlanta Baptists a lot of live wires? I could give more evidences.

WM. HENRY STRICKLAND, Decatur, Ga.

**WASHING CROCKS AND MILK VESSELS.**

A great deal depends upon the care of crocks or pans in which milk is kept. They should be washed as soon as possible after being used. Rinse first with cold water, then wash thoroughly inside and out with hot water, in which enough of Gold Dust Washing Powder has been dissolved to make a good suds. Finish by rinsing with scalding water; wipe dry and set out with night air up, in the fresh air and sunshine, and they will be clean and sweet.

WHEREVER the search after truth begins, there life begins.—John Ruskin.



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Following is a list of some of the contributions, with comparisons for last year: Foreign Missions, \$69.90, gain of \$38.24; Home, \$44.27, gain of \$38.85; State, \$22.90, gain of \$8.50; Sunday-school and Colportage, \$11.01, gain of \$1.18; Orphans' Home, \$59.78, gain of \$2.57. EUGENE MAY, Clerk.

TRIALS AND HOW TO BEAR THEM.

There is no life without trials of some sort. Each person is tried and tested, and oftentimes very severely. Some persons are broken down. Some endure them by mere strength of will, but grow hard in heart and life on account of them.

Poverty is a trial. Some persons are made bitter at heart on account of it. Some curse God and are ready and willing to commit crime, as theft or murder, to secure relief. Some are broken down and feel humiliated and miserable.

Wealth is a trial. Most people would be willing to be tried by means of it. But a great many people break down under the trial. They need the grace of God. Too many wealthy people forget about God and their souls.

Sickness is a trial. Some people become petulant and complaining, so that they make miserable all who are about them. Some are abject and miserable, forgetting all else in thinking of bodily discomfort and wretchedness.

Job was tried by loss of property and loved ones and health, and he was goaded to wrong estimates and ideas by the words of his wife and the men who came to talk with him. But in all he held on to God and believed that he would not be forsaken.

A root always wants to shorten space and time; a wise man wants to lengthen both.—John Ruskin.

ALONG THE SAME LINE.

Somewhere recently we noticed the inquiry, "How far should a minister of the gospel go into politics?" or words to that effect. We would suggest, to the polls and vote. No minister of the gospel can afford to discuss politics with those termed as politicians. But this is not the object of this article.

We take the position that ministers who have good paying charges for all their time have no need to resort to the lecture field or the school room, nor ought they to do so. We have reference to those who are satisfied, are called of God. It is only to those who are chosen to go that the command is given.

Now with this Scripture we close: "Let your conversation be without covetousness, and be content with such things as you have: for he hath said, I will never leave thee, nor forsake thee." T. R. MASON. Adairville, Ky.

CONVERSION may be called both a death and a birth. It is a dying unto, or a separation from, sin, so that the converted soul is no longer under the dominion of sin. It is a birth unto holiness, or an entering the heaven of a holy life.

Do not yield to misfortunes, but meet them with fortitude.—Virgil.

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- 5C Per yard for Unbleached Canton Flannel, 29 inches wide, extra good quality, soft and neat.

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gracious and loving and true. All this and a thousand-fold more than this is the great and glorious purpose of which the Lord Jesus Christ is and of that which he has done for us. "There is no condemnation to them that are in Christ Jesus. A blessed peace is breathed over the past. Our sins are remembered against us no more forever. A sweet and holy calm is ours in our exalted Saviour, and in him we are to find our gladness and great deliverance. The blessed peace of a life made full of strength and sunshine—this is ours in the Lord Jesus Christ.—Preacher's Magazine.

GREENUP ASSOCIATION.

This body convened with Oak Grove church, Sept. 6, at 10 A. M. Called to order by the moderator, Elder D. Wood. We found a large delegation on the ground long before the hour for work. We enrolled messengers from 80 churches and one other represented by letter. The officers of the previous year were unanimously re-elected. There was a larger delegation and more visitors in attendance than we have had for several years. But we regretted very much not seeing Bro. W. P. Harvey, of the Recorder, who had promised us a visit. It seemed to the usual hearer that our reports and speeches were a tone stronger and more with the feeling of the Holy Spirit than usual. Everything was strikingly harmonious, there being not one dissenting speech. The crowning act of all was when we, as it seemed, directed strongly by the Master, engaged the much-beloved Elder T. J. Rigg for colporteur and missionary for full time for Greenup Association. When we that know the sacrifice that Bro. Rigg has made and is making for our Master's Kingdom, heard him use this phrase, "I would rather be the humble colporteur carrying my Master's truths into the neglected fields, than to occupy the finest pulpit in our land." We can imagine how much the man's life is in the work. May the Lord help us in Greenup Association to hold up his hands.

In going over our contributions for last year, while they are small, it does seem, yet we have gained on all but District Missions, doubling on some others, and the fall off on District Missions is accounted for partly as follows: We had no man to do District Mission work, and were not using the means we had on hand, and our pastors did not push that part of the work. But now, with a definite plan and the man in the field, we look to see a new era in the Lord's cause in Greenup Association.

One sad feature in our report this year is a net loss of 118 in membership. Brethren, let us up and be about our Master's work.

EDITORIAL

A WRITER in the *Evangelist* speaks of making the "church services" "richer" by introducing responses, a ritual, &c. Ever and anon some one talks about our simple worship as being "too bare," and as needing to be "enriched." That word enriched is a great word with these people. Simplicity is "bare," while an "elaborate ritual" is "rich." Well, "here is richness" sure enough.

The richest worship of this century was in Spurgeon's Tabernacle, London, during the life of the great preacher. And yet he never allowed even an instrument of music to be introduced. One sermon of Spurgeon is richer than all the mummeries practiced at St. Peter's in Rome on the highest day of the ecclesiastical calendar.

The only way to enrich the worship of the churches is for the Holy Spirit to be present with power. The introduction of ceremonies is the surest way to prevent the presence of the Holy Spirit. Where was ever a soul led to repentance and faith by witnessing an elaborate ritual? One needs only to consider that precisely where they have the most elaborate ritual is where spirituality is at the lowest ebb. Ecclesiastical millinery does not promote vital godliness. Vestments and intonations do not lead souls to Christ. The introduction of such things is not an "enrichment," but an impoverishment of the worship. Only as Christianity became corrupt, in the early centuries, were such things introduced. And the farther the people drifted from Apostolic faith and practice the more elaborate became their ritualistic ceremonies.

Formalism is not power. Nay, it is actually antagonistic to real spiritual power. It is not where the most elaborate forms are observed, but "where two or three are gathered" in Christ's name, that the presence of God is promised. The more forms are introduced, the farther religion becomes separated from the life, and the more it becomes a thing to be gone through with once a week. George McDonald well says that "the use of form where love is not, is killing." And there is no power in form to produce love.

Not far from Toluca, Mexico, is a Roman Catholic church known as the "church of the robbers." A band of robbers in that region support the church, where very "rich" services are observed every Sunday for their benefit.

No lesson is more plainly taught by history than that formalism kills spirituality. To add forms to worship is not to "enrich," but to impoverish the worship. In regard to the formalism of the Church of England, where this alleged process of "enrichment" has gone on to its perfection, Ruskin well says: "It is too painfully manifest to me that the English Church itself has withdrawn her eyes from the tragedy of all churches, to perk herself up anew with casement and vestment, and say of herself complacently, in her sacred *psalms*, 'How pretty I am. How is in her silk dress.'" This disposition to "enrich" the worship by introducing forms, goes along with the decay of power in the pulpit. Ritualistic churches make far less demands on their pastor than do evangelical churches. The more forms

are introduced the more the sermon is pushed into the background. If only the preacher is graceful, has a smooth voice and can present his little sermonette stylishly, that is all that is esteemed needful. It was in regard to a church of this sort that the following dialogue took place:

"You have a fine preacher at your church."  
"Yes; he is never guilty of mispronouncing a word or of having an idea."

So the French Government has pardoned Capt. Dreyfus. This, however, is not sufficient. Pardon implies guilt, and to pardon Dreyfus implies that he is guilty. Justice demands that an innocent man shall be justified, not pardoned. The French Government in pardoning Dreyfus has shown pity and policy rather than justice, for the guilty generals are allowed to escape. France was driven to do something. To set aside the sentence of the court-martial, and to declare Dreyfus innocent, would have been to anger the army, and to reveal the corruption that permeates that service. It would also have angered the Roman Catholic clergy in France, who seemed well-nigh as determined as the guilty generals that Dreyfus must and shall be guilty.

On the other hand, to have carried out the sentence of the court-martial would have so outraged the sense of justice of the civilized world and of the nobler spirits in France, for there are noble spirits there, as to have overwhelmed France with a storm of indignation and to have spoiled the coming World's Fair. So the pardon is a compromise dictated not by justice, but by pity and policy.

We are glad Dreyfus is free, and that his tortures are ended. We hope his health will not give way on account of the terrible strain to which he has been so long subjected. And we hope M. Zola and other Dreyfusards will not relax their efforts to secure complete justice. M. Zola says they will not. To condone the guilt of those generals is to permanently lower the tone, not only of their army, but of their country.

PROF. GORDON B. MOORE, of Furman University, has an article in the *Religious Herald* of Sept. 14th on "The Bigotry of Facts," which opens as follows:

It is not uncommon to encounter, in the world of spontaneous thinking, that kind of bigotry that appeals to mere facts, when some problem is under consideration or some question is to be settled. Such an appeal may be made in the name and on the authority of common sense, that convenient refuge of instinct, opinion and superficial reasoning. The crude, confused, contradictory deliverances of the popular oracles that men call common sense is supposed to be able to put an end to all controversy, especially if a few facts can be brought forward and laid down in their unsophisticated simplicity and naked conclusiveness. Facts, it is believed, possess peculiar immunities and virtues, and are able to put to rout and confound any number of theories. About this belief there grows up a spirit of intolerant fact worship, and a pliant, pharisaical aversion to theories. In the presence of solid, indisputable facts, theories are regarded as an offensive gratuity, which self-respecting common sense must dispense with and even scorn. Perhaps, if it is suggested that mere facts have no significance whatever—the ire of the fact-worshiper is straightway kindled and burns with a becoming sort of fury—namely, a harmless sort of fury, that spends its violence, for the most part, emphasizing its own feebleness and inaptitude.

This is rich. For some time past our "advanced" friends have been blithering and derid-

ing logic. They have not hesitated to express their contempt for logic; for so long as logic remains it will reveal the absurdities of their theories. So down with logic and up with fancy. And now here comes Prof. Moore, who has been studying at the University of Chicago, and expresses his disgust for facts and for common sense. On a pinch he may be willing to admit some facts into the circle of his thinking, provided he be allowed to shape them up and trim them down so as to fit them in his theories. We have long heard of the professor who, when told that the facts contradicted his theory, calmly replied: "So much the worse for the facts." We did not expect to ever come across this professor, but here we find him in Prof. Moore. We never know what is before us. But it remains true that "an ounce of fact is worth a ton of theory." Facts are facts, while theories are guesses.

PROF. HUNT says: "Conditions change, and methods must be modified with them if so be the church is to be at all the exponent of the particular age in which it works."

One who reads widely sees a good deal of such talk as this. But those who think after such fashion entirely miss the meaning and mission of the church. It is no part of the work of the church "to be at all the exponent of the particular age in which it works." The church, on the contrary, is to be the exponent of the Word of God. Infinite wisdom and infinite authority command us: "Be not conformed [fashioned, according to R. V.] to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

A sinner in a Pullman car needs the same sort of repentance and of faith as does a sinner in an ox-cart. A Christian on the steamship needs to cherish the same faith, hope and love as does the Christian on the sail vessel. These changes of conditions do not affect the truth in any particular. So far from being conformed to the age, the church is to labor to conform the age to God's Word. Though the heavens and the earth pass away, no jot or tittle of God's Word can pass away.

A MONUMENT of unusual interest has been put in the cemetery in Louisville. It is to the memory of James Austin, a soldier of the Revolution; of his son, James Allen Austin, a soldier of the war of 1812; of his grandson, James Grigsby Austin, a soldier of the war with Mexico, and of his great grandson, James Richard Gathright, a Confederate soldier, killed in the battle of Murfreesboro, Tenn., Jan. 1st, 1868. Here is not an apostolic succession, but it is an heroic succession. If Mr. Gathright had had a son in our war with Spain, he might be buried by that monument and have his name inscribed there. Then his son might have served in the next war, if we are to have another war.

In order to have a succession of military heroes, it is necessary to have a succession of wars; but the apostolic succession has no such necessity; that depends on the grace of God in granting repentance and faith.

The way to heaven is straight ahead, and you can only get there by going ahead. There can be no turning back nor stopping by the way.

A good many Episcopalians are alarmed for fear Prof. McGiffert will be turned out of the Presbyterian fold and will come into theirs. They announce that they will vigorously, and they hope successfully, oppose his reception. Dr. Briggs got ahead of them, but they are waking up in time in the case of Dr. McGiffert. What such men wish to be in any church, except as a sort of social club, we are at a loss to see. If what they believe be true, there is little sense in having any churches any further.

DR. J. D. MADDOX, of Rockport has kindly furnished us the following extract from the *Philadelphia Medical Journal* of the 9th inst.:

"Prof. Pellman, of the University of Bonn, has discovered and identified 709 descendants of Ada Jurke, a chronic alcoholic, born 1740 and died 1800. Of the descendants, 7 were convicted of murder, 76 for various other crimes, 144 were professional beggars, 61 sustained by public charity, and 181 were prostitutes. This family has cost the German Government \$1,200,000."

Here is a fact of tremendous significance. It is a powerful argument for religious work amid the slums, and also a powerful argument for suppressing the saloon.

It is a most unfortunate fact that the birth rate among the vicious classes in our cities is much greater than among the fashionable classes. Children are getting scarce in the handsomest blocks of our cities, while down in the slums they abound. Fortunately the birth rate is still large in our rural regions and small towns, and there is the hope of our land. Things have come to such a pass in France that the death rate has risen above the birth rate, and unless that is changed, France is doomed.

DEAR WESTERN RECORDER:—Will you answer the following for my benefit as well as for others? In the ordination of a minister or deacon, should the hands of the presbytery not be laid out would the incompleteness of the ordination be sufficient for it not to be recognized? F. P. DODSON, Goodlettsville, Tenn., Sept. 19.

Yes. The ordination consists of prayer and the laying on of hands. Neither without the other is ordination. If hands were laid on without prayer, or if there was prayer without the laying on of hands, there would be no ordination.

In his speech to the graduates of Newton Seminary this year, Dr. J. B. Thomas spoke these wise words: "Hold fast the Faithful Word." There are spiders that swing loose in the air from a filmy thread spun out of their own entrails, the toy of every passing breath of air. Do not thus make yourselves the victim of every "wind of doctrine." You have a Gospel which you did not invent, and which you do not need to remodel. It is not according to man nor of man; and there is to be no other.

Sunshine is the name of a new bright and breezy little monthly, edited by Dr. H. M. Wharton and published in Baltimore. Few men have ever furnished more sunshine than has Dr. Wharton. It is a fit name for a magazine of his editing. Would that all our papers were full of sunshine and carried sunshine with them into all the homes they visit.

Editorial Varieties

Queen Victoria has a decided aversion to cats. It is part of the court regulations that no cat is to be kept where the Queen will be likely to see it.

Missionary Peyton Stephens has gone to Missouri for a season. His address till Oct. 2nd will be Columbia, Mo., and after that 110 E. Broadway, Louisville.

And now Dr. Hayden has sued Dr. Oranfill for malicious prosecution, the former having been cleared in the criminal prosecution for slandering the latter. These brethren seem to be fond of suing.

Dr. E. E. King writes: "I read a large number of papers, but none of them with more pleasure than I do the *Recorder*, and I wish it enlarged success." This is a sample of many letters we are receiving.

Talking about the modern lax and loose views of doctrine, Dr. Joseph Parker well says: "Until we get back conviction, and conviction that will make itself felt, our rhetoric is but a noise."

Mr. J. Henry Burnett, clerk of the Long Run Association, has brought out the minutes very promptly and very neatly. The pamphlet is graced with a good picture of the veteran Elder W. B. Powers, the moderator of the body for many years.

He was "making a few remarks" to the Sunday-school, on the Superintendent's invitation, and presently he said: "Now, children, if any of you have any question you'd like to ask me, just ask it." A little boy sang out: "How much longer are you going to talk?"

Dr. O. L. Hallow has resigned the care of our church in Fort Smith, Ark., and will be connected with the Arkansas Baptist. He is a very bright and a very strong man and will do good service to the readers of the *Baptist*. He has had some experience in editorial work.

The next session of the Seminary opens Monday, Oct. 2nd. New York Hall will be ready for the students on Saturday, Sept. 28th. On Tuesday, Oct. 2d, Dr. Mullins will be duly inaugurated. At night he will deliver his inaugural address, which is looked for with special interest.

First lady:—"And now they are divorced; what will be done about the property?"

Second lady:—"The town house will go to the wife, and the country place to the husband."

First lady:—"And the children?"

Second lady:—"To the devil."

When Dr. E. Y. Mullins left his church at Newton Centre to come to Louisville to enter upon his duties as President of the Southern Baptist Theological Seminary, his appointment was given him a tender farewell and, as a token of their esteem, presented him with a gold-filled pipe.

We are urged to keep "our mind open to new truth, that we may do this to accept whatever the destructive critics tell us. We are glad to keep our mind open to new light on the truth, for there is no such thing as new truth, but what we wish to avoid is giving up truth and adopting new error instead."

The Baptists of Atlanta gave Dr. Kerfoot a royal welcome. Dr. McDonald presided. Dr. W. A. Montgomery, Hon. Porter Kings, Dr. H. V. Jamison, Dr. W. W. Landrum, Gen. T. J. Morgan and Dr. Kerfoot made addresses. A letter from Dr. Tichenor was read. The large congregation gathered in the Second Baptist church were delighted.

If Alfred Tennyson were a young man now, he would never write in *Memorial* or any other great poem. The soil and atmosphere of this day are not favorable to the production of great poems. Were Tennyson a young man to-day, his words would stick in the throat of a trust or into a professor of English in a University.

We acknowledge an invitation to the Literary Society Entertainment given by the citizens of Wartrace, Tenn., October 3d, and regret that it comes at a time when the invitation cannot be accepted on account of other engagements. We congratulate the good people of Wartrace on their providing such an occasion. We hope other communities will follow their example.

The two archbishops in England (Canterbury and York) have decided against the use of incense and candles, and gave as a reason the desirability of bringing the days of the primitive church. We are glad to see that the archbishops think it desirable to revive the ways of the primitive church in any respect. They should go on and condemn all other things observed in the Established Church of England not in accord with "the ways of the primitive church." There are plenty of items that can easily be named.

"On Wednesday evening Broadway Baptist church will consider and discuss: 'Shall the Sunday-school be abolished?' Dr. Carter Hain Jones, Dr. J. R. Marvin and others will speak before the vote is taken." *Conclude*. This is a surprising announcement. Can it be that a church like Broadway seriously considers the question of abolishing their Sunday-school? Surely they must intend simply to arouse new interest in the subject by raising this question. It is rather risky to raise such questions. The existence of the Sunday-school ought to go without saying.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Four received by letter.

Broadway.—Pastor Jones preached as usual.

Chestnut-st.—Pastor Weaver preached. One joined by letter.

East.—Pastor Christian preached as usual.

McFerran Memorial.—Bro. J. Wm. Jones preached at both hours. Bro. B. D. Gray, of Birmingham, Ala., will supply for two Sundays.

Twenty-second and Walnut.—Pastor Hunt preached.

Franklin-st.—Pastor Jenkins preached at night and Bro. W. P. Harvey in the morning.

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

HIGHLANDS.—Pastor Dawes preached as usual.

Logan-st.—Bro. Green preached in the morning and Bro. Walker at night. One received for baptism.

Parkland.—Pastor Gordon preached in the morning and Bro. Talliferro at night.

Portland-avenue.—Pastor Tralle preached in the morning. No meeting at night. The pastor received a lot of good things at his home Thursday night.

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

Third-ave.—Pastor Boyet preached. One baptized.

Twenty-sixth and Market.—Pastor Thompson preached.

Clifton.—Pastor Foster preached. One received under watchcare.

Preston-st.—Bro. Montgomery is aiding Pastor Green in a meeting.

East Mead.—Bro. Cooper preached as usual.

Tabernacle (New Albany, Ind.).—Pastor Long preached. One received for baptism and two baptized.

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

Pearse Valley.—Bro. W. J. McGlothlin preached. Pastor Risner preached in Columbus, Ind.

Bro. Jenkins preached in Shepherdville.

Eighteen churches withdrew from Salem to form a new association.

Pastor Humphreys was ordained the Sunday before. Baptised three.

## THE STATE.

Bro. B. A. Owen leaves Richmond, and that makes another one of our prominent pulpits vacant.

Bro. W. H. Coons writes: "The Ohio Valley church has just closed a meeting of 10 days, resulting in 20 conversions, 8 for baptism and 1 by letter and the church very much revived. Bro. J. J. Clear did the preaching and his sermons were purely Gospel. "The church here was organized by our pastor, Bro. Z. Ferrell Sept. 14, 1898 with 4 members. At present we have 85 members. When this church was organized the people here saw men work on Sunday just as on other days, now Sunday work is a thing of the past. To God be all the praise."

Pastor E. Summers writes: "I have just closed a glorious meeting with my church at Bethel. The church was greatly revived and strengthened in hope and faith of the Bible, with 60 happy converts baptized and added to the church and 4 by letter. Bro. J. H. Dew did the preaching. On Sept. 8th I closed a meeting of great spiritual power with my church at Deep Creek. Bro. H. T. Hatcher did the preaching. The church revived and 19 added to her membership, 10 baptized, 1 restored, 1 by letter. On August 17th I closed one other good meeting with my church at Bruner's Chapel, Bro. Wm. Stallings doing the preaching. God's people rejoicing and 19 added to the church. To God be all the praise for the great work of grace in his churches."

Bro. J. W. O'Hara writes: "I have just closed a meeting of two weeks' duration at a Deep Creek church. The result was 11 conversions, 9 by baptism and 2 by letter. The church was much revived. One of the converts was 65 years of age. I had no one to help me in the preaching, but had great assistance on the part of the church in prayer-meeting and singing. The Spirit has blessed us there very much."



Pastor W. H. Smith writes: "My churches at Salem, Little Bethel, Cave City and Hisiville are all getting along nicely. I am disturbing the baptismal waters nearly every week. I am just home from the Wiseman Association of Tennessee. It was a great meeting, full of zeal, spirituality and of good works. The Association gave \$30 toward bearing our expenses to Mexico, and pledged 'not less than \$100' per year toward our support while in the work. We thank God every hour for so much manifest interest in the Mexican work, and shall constantly labor to prove worthy of the confidence reposed in us. We start to our field of labor December 4, if not providentially hindered. After that time our address will be Cuernavaca, Mexico. My four churches have committees looking out for a pastor, but preachers will bear in mind that the place for the churches are determined to seek the preacher, and will not allow the preacher to seek them. God bless the RECORDER."

Pastor L. L. Kyle writes: "Closed a very successful meeting at Friendship, Madison county, of two weeks, resulting in 19 additions, 13 baptized and 2 other converts. Also on the 17th we dedicated our house in the midst of about 1,200 people, raising almost enough money to pay off the whole of our indebtedness. Bro. J. W. Lids did all the preaching, which was strong, sound and practical."

Pastor T. B. Rouse writes: "We have just closed a twelve days' meeting with Friendship church, near Paducah. We had the valuable services of Bro. I. N. Strother, of Cadiz, who did splendid Gospel preaching. We feel that his stay among us has been a great benediction to the church and community. Three professions of faith and 5 received for baptism. To God be all the praise."

Pastor B. J. Davis writes from Clay Village: "We closed a most precious meeting here last Sunday night. Bro. P. E. Burroughs, of New Liberty, was with us twelve days. His preaching was in the power and demonstration of the Spirit. His sermons are especially adapted to revival work. His labors among us have been a great blessing to the church. His presence in the homes of our people was a benediction. We won the hearts of all. There were 25 additions to the church, 23 by experience and baptism, 1 by letter and 1 under watchcare. The congregations were large, at night filling the house sometimes to overflowing. The influence of his ministry is felt in the entire community. To the Giver of all good we ascribe all the praise."

MY DEAR BROTHER—Please allow space for the following supplementary statement as to the assignment of classes for the next session of the Seminary.

Prof. McGlothlin will teach Church History, Prof. Carver Polemics, and the President will teach the class in Systematic Theology. Prof. Sampey will do all the Hebrew work. This partial adjustment has been already well decided upon, after further consideration, as being, upon the whole, more convenient and effective. The assignment of other classes remains as announced.

JOHN R. SAMPEY, Secretary of Faculty, Southern Baptist Theological Seminary.

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**OTHER STATES.**

The Bethany church, Oglethorpe county, Ga., has set apart Bro. P. W. Davis to the full work of the Gospel ministry.

A meeting in the Mt. Hebron church, Early county, Ga., closed with 16 additions. All by experience and baptism.

The Bushnell church, Fla., has set apart Bro. E. M. C. Dunklin to the full work of the Gospel ministry.

A ten days' meeting in the Pollock church, La., closed with 13 additions to the fellowship of the church.

Thirty-four have been added to the fellowship of the Wallace church, La., as the result of a meeting held by Bro. S. B. Nettles.

Pastor O'Quinn, assisted by Bro. R. E. Reed, held a meeting in the Pelican church, La., which closed with 24 additions to the fellowship of the church.

A meeting in the Pine Grove church, Avyrelles Parish, La., closed with 19 additions to the fellowship of the church.

Pastor E. Millar, of Minden, La., aided Pastor Strain in a meeting in the Koran church. Seventeen were added to the fellowship of the church, 16 by experience and baptism.

Elri, J. M. P. Morrow held a meeting in the Bartlett church, Texas, which resulted in 15 additions to the fellowship of the church.

Twenty-two have been added to the fellowship of the Old Post Oak church, Texas, as the result of a meeting held by Bro. E. C. Ely.

Pastor Murray, of New Providence, Tenn., is being aided in a meeting by Bro. W. D. Powell.

On Friday night, September 29, the First Baptist church of Little Rock will have a "Mortgage Burning," with appropriate exercises. We congratulate them on getting rid of the debt that has so long troubled them, and we congratulate Pastor Benj. Cox especially.

Bro. Forrest Smith assisted Pastor M. R. Fernell in a meeting in the Bethany church, West Kentucky. C. Twenty-two were added to the fellowship of the church.

A meeting in the Asheville church, N. C., resulted in 35 additions to the fellowship of the church, and the approval of some others for baptism.

Pastor Ben M. Bogard, of Seary, Ark., held a meeting in the Beebe church, Ark. His strong, earnest preaching was pleasing to the conversion of ten, all of whom were baptized.

Pastor George W. Trustett held a meeting in the Tyler church, Texas. Twenty-one were baptized into the fellowship of the church, and others stand approved for baptism.

A church has been constituted at Drake's Branch, Va., and Eld. W. T. Williams called to its pastorate.

A four-days' meeting in the Flat Run church, Va., greatly revived the church and added 12 to its fellowship.

Bro. R. M. Hunter assisted Pastor Tucker in a meeting in the Nicholson church, Va., which closed with 13 additions to the fellowship of the church.

A meeting in the Hopewell church, Sumner county, Tenn., closed with seven professions and five baptisms into the fellowship of the church. Among those baptized was Bro. Wm. B. Bate, United States Senator.

Center church, Texas, held a two-weeks' meeting which closed with 43 additions—29 by baptism, 2 by restoration and 12 by letter.

Pastor W. C. Rogers held a meeting in the Weatherford church, Tex., which resulted in 34 additions to the fellowship of the church.

A meeting in the Brisdade church, Texas, resulted in 23 professions of religion and 19 additions to the fellowship of the church.

Bro. L. C. Chisholm, M. D., writes: "We have just closed a meeting at Pleasant Hill church, Robertson county, Tenn. The pastor, Bro. J. R. Hunt, was assisted by Bro. S. H. Pope, of Hickory Flat, Ky. We had ten professions. Bro. Pope is an able, fearless expounder of the ancient Gospel. Success to the dear old RECORDER."

Pastor H. M. Garnett, of Bayou Des Glaises, La., was assisted in a series of meetings by Bro. H. E. Walker, of the Southern Baptist Theological Seminary, during vacation. The result was the revival of the church and 26 additions. Bro. Walker has returned to the Seminary.

A meeting in the Mt. Hermon church, Hatcher county, Tenn., in which Pastor J. T. Oakley did all the preaching, resulted in 16 additions to the fellowship of the church.

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## WALNUT-STREET JUBILEE.

Fifty years will have passed on October 12 since the union of the First and Second Baptist churches of Louisville to form the Walnut-street church. Arrangements have been made to have the occasion suitably commemorated. The exercises will begin on October 10 at 7:30 p. m. and will close October 12 at 8:30 p. m. On the programme are the four living ex-pastors—Drs. George C. Lorimer, A. T. Spalding, M. B. Wharton and J. W. Warder, along with representatives of our general denominational work—Drs. J. M. Frost, E. Y. Mullins, A. J. Barton and F. H. Kerfoot. Beside these, the present pastor, Dr. T. T. Eaton, will present a sketch of the history of the church, to be followed by reminiscences from various brethren; and Superintendent Theodore Spelden will tell of the Sunday-school, and they will likewise be followed by reminiscences from others.

A cordial invitation is extended to all friends of the church, especially to all who have at any time held membership with her, to be present and to take part in the commemoration. The presence of the surviving constituent members, the remnant of the band that organized the church in 1849, is especially desired, and they are invited to occupy seats on the platform.

In behalf of the church,  
T. H. WILSON,  
C. L. WOODBURY,  
W. H. HARRIS,  
A. G. RONALD,  
W. D. BOYKKE,  
J. D. GREGORY,  
W. C. OLDBACK,  
Committee on Invitation.

## CHURCH CONSTITUTED.

A number of Baptists and friends met September 24, at 2:30 p. m., at Addyston, Ohio, for the purpose of constituting the First Baptist church of Addyston. After divine worship a council was organized. J. F. Heacock was chosen moderator and Wm. Estes clerk. The council then proceeded to examine the letters of those proposing to go into the organization, also the articles of faith and church covenant. These had previously been adopted from J. Newton Brown's Baptist Church Manual. The council being satisfied, they voted to proceed with the organization. The charge was then delivered, and an earnest plea made to the church to be prayerful, to be earnest, to be watchful, to be faithful. The council then extended the hand of fellowship to the members of the church. "All hail the power of Jesus' name" was sung, then the adjournment. The church has 22 members, and others have written for their letters, which will be placed with the church when received.

J. F. H.

With pleasure we call the attention of our out-of-town readers especially to the advertisement of Miss K. Kavanaugh, Purchasing Agent and Modiste. We assure them all orders entrusted to her will receive prompt attention. Miss Kavanaugh superintends her own Dress-making Department, thus insuring satisfaction. Information concerning styles and estimates of cost cheerfully given.

PRESIDENT McCALL of Kentucky College called at our office. He has a fine opening. The building department is much larger than it was last year.

## HOPKINSVILLE, KY.

I desire to record my gratitude to God for the preservation of my life and restoration to health. A successful operation for appendicitis saved my life. Our noble church most kindly extended my vacation for a month. The pulpits was supplied for two months most satisfactorily by Bro. B. R. Downer, a nephew of Dr. J. M. Pendleton. He graduated at Vanderbilt University and the Rochester Theological Seminary, and was pastor for years in Colorado. He is an excellent Gospel preacher and an earnest, devout, spiritual, consecrated, Christian gentleman. He is now visiting his wife's relatives near Gallatin, Tenn.

We rejoice in the prosperous opening of our musical department. Thirty-three boarding pupils are already here and others are daily expected. The music class was never so large. The attendance is a very encouraging improvement over last year, and the prospects are better than ever before. The new organ, the new, the new presiding teacher, is a most valuable acquisition to the faculty, and has already made an excellent impression. Miss Myrtle E. Grimshaw, a graduate of the New England Conservatory, Boston, is the musical director of superior ability. Miss Ellen M. Andrews, graduate and post-graduate of the Emerson School of Oratory, Boston, is the experienced and enthusiastic teacher of elocution, &c. Miss Lucy Starling of the Auditorium School of Music, Cambridge, is the talented teacher of violin and guitar. The Harrisons fill their regular positions as teachers in their chosen departments with consummate ability and skill. Mrs. Edmund Harrison, the queen-mother, presides in the home department, with dignity, grace and gentleness, impartially caring for the girls with the loving tenderness and sympathy of a true mother. We rejoice in the grace of God bestowed upon us in the gift of such an excellent Christian school. If the real intrinsic value of the school were well and widely known, it would be crowded with pupils. We need an endowment that will provide for enlarged usefulness.

The pastor was most cordially greeted on his return to his pulpit by excellent congregations. The letter to the Association showed an increase of 60 per cent. in the miscellaneous contributions of the past year, and 50 additions to the church. After more than nine years' service as pastor, I can gratefully say that I have never known a nobler people.

"We were glad to welcome the RECORDER editor at our Association, and to hear his kind and earnest words for our College and other interests."

Sincerely,  
CHAS. HARRIS NASH.

## DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1899.
- SEPTEMBER.
- 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. 13.
  - Ohio Valley—Unlostowa church, Oct. 17.
  - Graves County—Sharon church, near Mayfield, Oct. 18.
  - Blood River—Hardin, Oct. 18.
- If changes are desired, please write to the papers and oblige.
- J. K. NUNNELLY, Sec'y.

**Bay View Reading Circle**

Offers a brief, systematic, popular, low priced Course of Reading Study for individuals, present and prospective members. Seventh year and 800 members. Never but one club adopting this course has given it up. The great Russian course begins this fall, with two months in Holland. Total expense \$8.50, for books and illustrated Bay View Readers.

Address J. M. Hall, Flint, Mich.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE PATH ACROSS THE FIELDS.

BY LUOT RANDOLPH FLEMING.

Around me was the beauty Which only summer yields, The shadow of the woodland, The bounty of the fields, The gleam of shining waters, The murmur of the stream, The varied beauty of Nature All opened wide for me! Amid these scenes of beauty I sped a pathway there, All flowers and dusty, All hard and brown and bare; No dainty gown swept over, No foot in dalliance strayed Along the narrow limit, The tread of Toll had made. But weary men and women At morn and eve did pass Beside the way unshaded, Amid the embowered grass, Their step was slow and heavy, Their garments bore the soil Of the hard world's grim work-day; They walked the way of Toll. No close against our pleasure Is the undertone of care, Of those who, unsheltered, The heat and burden bear. And the fair summer memory Sweet haunts the picture lids; Yet ever lies the picture: Of the path across the fields! -Harper's Bazar.

POTTERBEE'S FIRST SERMON.

It was always remembered in Barford that when the Squire lay dying he had sent to Potterbee to pray with him, and had said to him, "You dear little man, I believe I can die easy now."

Some men might have been puffed up at such a speech, and there was certainly no other man in Barford to whom public opinion would not have graded the honor of such a compliment; but every one felt that Potterbee had fairly earned it. He was, in truth, "a delicate man." He came out of a long ancestry of Quakers, and though he had become, by force of circumstance, a deacon at the meeting-house, he never lost the Quaker mold. His hair was of a silvery whiteness, and his face had the lines of quiet water in a stony pool. He lived in a small house at the end of the High street, and behind it stretched a long garden of old-fashioned flowers. He had means of his own, although they were very much less than was generally supposed, and had no one to say him nay. But Potterbee was one of those who are visibly ordained for the comfort of the world, and he had long ago recognized his mission. Every morning, on the stroke of ten, he went down the street to the sick, and there was no day when he did not carry a little of his sunshine into some place of darkness. I, for one, can bear witness that when I first made acquaintance with death I found no peace, till Potterbee prayed in that dark room with the coffin closed; I felt, though I had seen an angel sitting in the tomb when he finished.

Now the Potterbees had only one son, and it was he whose first sermon occasioned so much sensation. Paul Potterbee was a shy and retiring youth, and from his birth his parents had prayed that he might be some a minister. It was to be feared that on many a dull Sunday at the meeting-house, when old Mr. Shannon was not quite at his best, the two innocent old people in the big corner pew had wandering thoughts, through which there came like a bright thread the fancy of the young man's look in the pulpit. Many times Rachel Potterbee would say to her husband, "I begin to fear that it is not the Lord's will, William." But he would reply, "Well, we can pray about it, Rachel," and Paul never knew how often at dead of night these two old folks knelt in the room next to his, holding one another's hands, and praying softly that it might please the Lord to make their boy his messenger.

At length, on one happy spring morning, Paul, who was now eighteen, with many blushing told his father that he would like to preach. The old man kissed him on the forehead, and went out into the garden pale with joy. Rachel saw him standing with clasped hands beside the bed of yellow jonquils near the

blossoming apple tree, and with a swift divination of what had happened ran out to him with a face as pale as his own. "Is it Paul?" she whispered, and the shining in the old man's eyes gave her always repeated assurance, as they always did in moments of great excitement, in the sweet Quaker tongue, "the single language," as it is called, and began to "these" and "thou" one another in soft voices. Paul, looking out of the window of the little room he was in, saw them, and never forgot the sight. Years afterward, when he got drift on strange seas of doubt for a time, the memory of that spring morning came back to him like a holy vision, and it held within it the light by which he found his way back to truth. Men often forget many things that learned theologists teach them, but they never forget that their parents knew what the gate of heaven meant.

But, if the truth were told, Paul on that morning had only the vaguest idea of what he was doing. He had but lately found his tongue in the debates of "the society" at the meeting-house, and was somewhat intoxicated with the pleasure of his newly discovered gift. The fact was, his desire to preach a good deal to the conviction that he was capable of doing as well as Mr. Shannon, who had begun to fall lately. It is not an unusual thing for a shy youth to hide under his diffidence a quite preposterous pride. Paul had lately read by stealth certain modern novels, which sounded quite a new note, not found in any of the solid and respectable volumes on old Mr. Potterbee's shelves. He felt a conviction that he was born to grapple with great problems. He had attentively surveyed his forehead in the glass, and was inclined to believe that his contour the possession of genius. He was perfectly aware of the hopes with which his parents regarded him, although he was quite incapable of measuring the profound depths of spirituality from which they sprang, and that brilliant morning when he saw his parents under the blossoming apple tree, his first sermon lay completed on his desk. He knew every word of it by heart. It was an elaborate vindication of the ways of God with men, founded on the saying of Elihu, that he is not the bright light that is in the clouds.

The place where aspirants for pulpit honors were accustomed to exercise their gifts was a small red-brick chapel on the edge of a common that went by the name of Plumridge Green. It lay about three miles to the west of Barford, and the people were notorious for the bluntness of their speech. Many a candidate for the pulpit had buried hopes on Plumridge Green, to the unforgotten satisfaction of its inhabitants, who made light of all genius that came from Barford. When Mr. Shannon preached the impressive face of a Plumridge audience. There were half a dozen old men who used to sit near one another in the front pews, and they had a most disconcerting habit of pretending to be asleep, which might have imposed a painful not observance to take him into custody. In that order they proceeded along the road in silence for about half a mile.

At last one of them said, rather unjustly, "Well, young man, you haven't much to say for yourself." "What do you expect me to say?" "Well, he said, "I don't wish what you're going to preach about. Be 'goin' to preach to us about Peter, now?" Paul meekly observed that he was not. "But you must. We're fond of Peter up hereabouts," said Paul, with a touch of irritation. There was silence for a few minutes, and then his persecutors began again. "Do be preach about Peter now. Tell us what you do think of his character." Paul could not understand this unreasonable obstinacy. It was a positive relief when one of the old men turned to personal questions again by asking how old he was. Paul made confession to his eighteen years, whereupon the other remarked, "Well, his tree you're but a little 'un."

Plumridge Green was in sight, and at the fourth cottage on the Green his conductors stopped. There was an hour before service, and Paul was expected to take tea. The other four "old men" had already arrived, and were carefully scrutinizing him. They began to talk about him with the most elaborate disregard of his presence. "Potterbee's son?" "Yes." "Well, he ought to be fairish. But it ain't no good, no good, no good, no good. I knew a man at Saint Colum once who had the cleverest head-piece anywhere round about—Rom-

ford his name were—'n' his son were a fool." "Last one we had up here preaching broke down. He'd learned his sermon on an when Johnny had preached the form it was him so he forgot every word. So we singed a hymn and went home." "Seemed like a good sermon too, if he only could ha' remembered it." "No doubt, no doubt. The eggs is never laid in always the finest." "Tis a pity to lose a sermon, it don't do never sound the same." "Tis like water from a pump; the water's good enough, but you hear the pump handle creaking."

"Tain't given to everybody to have his words flow from him natural." "Facts falls more and more uncomfortable. He suddenly realized that he must be alone. He wanted once more to consult that excellently written discourse which lay in his breast pocket. He was certain that he had forgotten the passage in which the Lord said, 'I will send a sign and a wonder from the sky and a cloud that there was always a blue sky somewhere behind the cloud.' "I should like to be alone for half an hour," he said, apologetically. "I think I'll go out for a walk."

"Certainly, certainly," said his host. "Bless you, I'll go with 'ee. I'll show 'ee round the village now." "But I'd rather go alone." "O, but you'd get lost. You'd never find your way about. I'll go with 'ee."

The six old men looked at one another significantly. They quite understood that Paul wanted to reread the elaborate production in his pocket. "Tis so," one said, sadly. "He've learned it for certain. 'Twill be very fine, no doubt, but hearts 're sort 'n' bits." The words caused a curious vibration in the mind of Paul. For the first time he closely looked at these six old men. It was not only labor that had written all those lines on their faces; the relentless graver of sorrow had been busy there also. Those deep furrows on the cheeks had been the channels down which tears had rushed. And in their eyes there was a look that troubled his young heart, that suggested a hunger not of the body, a yearning for vision not of the heart.

"You'll preach about Peter now?" "ee?" was the last word of his host as he conducted him to the pulpit stair. "There's a many of us here as wants comfort, and we allers feels better when we hear what the dear Lord says to Peter, it be a little 'un, young man. Don't 'ee be afraid."

He shook Paul's hand with clumsy cordiality, and the next moment the youth found himself face to face with his audience. The "chief men" sat in their pews, sad and monumental; three or four dozen people were sprinkled over the place. In a pew near the door sat a woman with black with five small children; her husband had been buried the week before. The tall, consumptive-looking man at her side was her husband's brother, who had walked over from Saint Colum with some vague idea of a funeral, although he had never been inside the little chapel was that of Solomon Gill, the plowman, who acted as preacher. But then Gill was always happy. He glowed under the duldest sermon. The mere name of his Lord made his face kindly.

It was only by degrees that Paul saw this. A mist was before his eyes, and a great terror clutched his heart. His voice sounded to him like the voice of some one else. It seemed like the thin echo of a voice in a dream, an attenuated voice, the ghost of a voice. He could not believe it possible that any one but himself could have uttered such a genuine relief that he heard the people join in the singing of the hymn he had given out; it was an assurance that he could not have been quite inaudible, after all. "Hark, my soul, it is the Lord," yes, they were really singing, and he had heard his heart. He was with a grateful smile—it was his favorite hymn. He began to breathe freely again.

The hymn was sung, the Scripture was read and he had contrived to pray. But now a new terror confronted him. He was certain that he had forgotten every word of his sermon. He had forgotten where the text was. A terrible suspicion seized him that it was not in the Bible at all. In his agony he boldly dragged his manuscript out of his pocket, but his agitation was so great that he could scarcely see the words. He was singing the hymn before the sermon. In another moment or two preach he must. He turned the Bible over with feverish hands to find the Book of Job. He could not find it. There seemed to be nothing but Psalms in the Old Testament, and he was perfectly ridiculous. Job must be in the Bible. An absurd thought occurred to him that the Bible need

ford his name were—'n' his son were a fool." "Last one we had up here preaching broke down. He'd learned his sermon on an when Johnny had preached the form it was him so he forgot every word. So we singed a hymn and went home." "Seemed like a good sermon too, if he only could ha' remembered it." "No doubt, no doubt. The eggs is never laid in always the finest." "Tis a pity to lose a sermon, it don't do never sound the same." "Tis like water from a pump; the water's good enough, but you hear the pump handle creaking."

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Bouncing the Baby. A food mother once asked the wily Charles Lamb "how he liked babies?" The stuturing wit promptly responded: "Boi—boi—boiled, madam!" Fortunately for the world, most men and women love babies, and the home that is without one is never truly happy. The old bachelors like Lamb are the only men who do not care for babies, and the woman who hopes to make her husband happy without undergoing the ordeal of maternity, hopes in vain. If women only knew, there is no necessity for dreading the passage of youth. If a woman is really healthy in a womanly way, her trial will be insignificant. There is one great remedy that prepares a woman for almost painless child-bearing. It is Dr. Pierce's Favorite Prescription. It gives strength, vigor and virility to the special organs that bear the burden of motherhood. It cures those ailments which attend on all weakness, including catarrhs of the bladder and ulceration. It banishes morning sickness and other discomforts. It insures a healthy, bouncing baby. Thousands of once barren homes blessed with the innocent laughter of happy childhood. Honest medicine dealers sell it, and will not substitute any inferior preparation. Read what one woman says:

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Leave Louisville	8:00am
Arrive Springfield	8:00am
Arrive Washington	8:00am
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Arrive Providence	1:00pm
Arrive Boston	2:00pm
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at Plumridge Green Chapel must be  
some other edition of the Scriptures.  
Job had been cut out of it, as the  
Apocrypha had. He would have to  
give his text out without saying  
where it was. But then he did not  
know the text; it was some-  
thing about clouds, and that was all  
he knew. Darkness seemed to settle  
over his mind; it fell like a curtain.  
And then he was suddenly aware of  
a terrible silence. The hymn had  
ceased, the people were waiting for  
him to preach.

"You'll preach about Peter, won't  
you? There's a many of us here wants  
comforting."

Who was it had said that? It was  
a long time ago—perhaps when he  
was a boy. And with it there sound-  
ed like a far-away bell, another sen-  
tence: "Preach Christ; there's noth-  
ing else worth preaching."

He mechanically his hand turned  
to the New Testament. It was quite  
useless to search for the Book of Job  
any longer; he was certain that it  
was not in the Bible, at least not in  
the Plumridge Green edition.

His pride hung in tatters. It was  
all a bitter blunder, he could not  
preach. All at once a light broke  
upon him. He was at the last chap-  
ter of St. John's gospel. He was  
actually reading out a text: "And  
when they had dined, Jesus saith to  
Simon Peter, Simon, son of Jonas,  
lovest thou me more than these?"  
The mist lifted, and he saw the peo-  
ple sitting hushed. The "chief men"  
were wide awake, and there impress-  
ed upon their minds was the text: "A  
warm rush of love, pity, sympathy,  
filled his young heart like a  
tide. He felt borne along by a wind  
of God; the sensation was like that  
he had experienced when he had  
dreamed he was flying. Yes, he was  
acting, but he could not help it. He  
knew. He was only conscious of a  
keen passion for souls. He felt as  
though he was passing into the lives  
of these people by some sort of mi-  
raculous instinct. The woman in  
black near the door was smiling  
through her tears; the consumptive-  
looking man beside her was bent for-  
ward listening. As for Solomon  
Gill, his face shone like the face of  
an angel.

It was over. He had descended  
the pulpit, treading delicately, as  
if winged feet, and he walked to-  
ward the aisle in a dazed, vaguely  
conscious of friendly faces blushing  
on him through a heaven-tinted mist.  
At the door the woman in black laid  
her hand in his, and said something  
which sounded like thanks, and he  
dropped his head, and a small child  
dron raised to his in solemn awe. It  
astonished him as he passed into the  
open air to find the world unchanged.  
A cuckoo was calling in the woods,  
and the first stars of evening hung in  
the pale blue sky. He hurried over  
to the Green with the blood surging in  
his veins. He could not contain him-  
self. His whole experience had been  
so extraordinary that he found him-  
self talking of it to the very trees as  
he walked. He wanted to take the  
whole world into his confidence.

At the crossroads, on the edge of  
the moor, he met his father that night.  
"Father," he said, breathlessly, "I  
didn't preach it. I couldn't."  
"What did you preach, then, my  
son?"  
"I tried to preach Christ," said  
Paul, in a low voice.  
The old man put his arms around  
the boy's neck and kissed him.  
"I knew you would, my dear boy.  
For eighteen years your mother and  
I have prayed for this night, and  
God is too good to disappoint us.  
You'll be an old man some day, Paul,  
and when you are you'll be sorry to  
think that you ever preached any-  
thing but Christ. If ever you are  
tempted to do so, don't forget this  
night."

And Paul never did.—W. J. Daw-  
son.

### AN HEROIC FOREMAN.

"To pick out the bravest and most  
self-sacrificing deed that has been  
done within twelve months is no  
easy task," says the *Youth's Compan-  
ion*, "and the boy of England who  
the Royal Humane Society of England  
has to do every year before awarding  
the Stanhope Medal. Few would  
question the justice of the award that  
was made in 1891. The medal of that  
year went to a Cornish seaver foreman,  
William Magford by name. In dark-  
ness and sudden danger he performed  
the act that justly won him distinc-  
tion.

"Torquay, a favorite winter resort  
on the south coast of England, had  
employed a gang of men to work in  
the town sewer. Magford was the  
foreman of the gang, and on a certain  
day in October, while working, wish  
his men in the drain when the water  
began to rise.  
"Magford realized the danger, and  
at once ordered his men up, but the

water was too quick for them. A  
heavy storm of rain had come on,  
and the water rose three feet in a few  
minutes. Three men started for the  
manhole, the foreman remaining be-  
hind to secure the staging on which  
they had been at work. Before he  
could reach it the flood came down  
with a wild rush.

"One man was dragged into safety  
by means of a life-line, but another  
was carried away and drowned. A  
man named Milton was thrown down,  
and would have been drowned had  
not Magford come along. The fore-  
man had retained his calmness dur-  
ing all the confusion and horror of  
the moment. He was possessed of  
exceptional strength, and after a  
short struggle he succeeded in half-  
dragging, half-carrying the man to  
the staging.

"Further up the drain was another  
workman, struggling desperately  
against the flood. The water was  
rising higher, and running with ever-  
increasing velocity, and the horrors  
of the struggle were suggested by the  
fact that the outlet was directly  
into the sea on a rocky coast.

"In spite of this knowledge, Mag-  
ford once more left his place of com-  
parative safety upon the staging and  
went farther into the drain to assist  
the struggling workman. As in an  
exhaustive battle with the flood he  
got him to the staging and then com-  
pleted his task by helping the two  
men to climb by means of foot irons  
and chains to the upper part of the  
stage, where for seven weary hours  
they lay and waited for the flood to  
exhaust itself.

"Only those who know the horrors  
of darkness in the slimy depths of a  
sewer, with the rushing sound of wa-  
ter filling all the space, can appre-  
ciate the heroism of the man who  
twice plunged into the flood to rescue  
the men under his charge."

### GOO'S PROVIDENCE.

Frank, a boy from the city, had  
been picking raspberries in the woods.  
As he was about to return to the  
storm arose. It began raining and  
lightning, and to thunder fearfully.  
Frank was very much frightened,  
and crept into a hole in an old oak  
tree not far from the roadside. He  
did not know that lightning is very  
apt to strike a hole in a tree, and  
once he heard a voice that called:

"Frank! Frank! come quickly!"  
Frank jumped instantly from the  
tree; but scarcely had he gone a  
hundred feet when the lightning  
struck the tree. The ground quaked  
and the air was filled with fire. It  
seemed as if he was standing in  
the midst of fire. But he was not  
hurt at all, and exclaimed, with  
raised hands:

"That voice came from heaven!  
Thou, O dear Lord, has saved me!"  
But once more the voice was  
heard:

"Frank! Frank! do you not hear?"  
He looked around and saw a peo-  
nant woman who was calling. Frank  
ran to her and said:

"Here I am. What do you want  
of me?"

"I did not mean you, but my own  
little Frank," the woman replied.

"He was watching the geese by the  
brook, and must have hidden himself  
somewhere from the storm. I came  
to take him home. Bee! there he  
comes at last out from the bushes."

Frank, the boy from the city, re-  
lated how he had taken her voice for  
a voice from heaven. Then the peo-  
nant folded her arms devoutly and  
said:

"Oh, my child, do not thank God  
any the less that the voice came from  
the mouth of a poor peasant woman.  
It was he who willed that I should  
call your name, although I knew  
nothing about you."

"Yes, yes," said Frank; "God  
served himself by your voice, but my  
escape came from heaven."

Always remember, the safety de-  
pends not on accident or chance, but  
on your heavenly Father.—From the  
German.

ONCE I was playing at the seaside,  
and one of life's joys in the evening  
was to see the fishing boats come  
home. They used to wait outside  
until the tide rose high enough en-  
ter the harbor. It was pleasant to  
see them come up in the setting sun  
and the men go home to the cottages.  
One night a boat missed the entrance.  
They were careless or they did not  
tack properly. The others were all  
inside. A feeling of pity for the  
boat came over me just as if it had  
been a living creature. From at  
night to look out of the window.  
There it was. It had missed the tide.  
Men and women, the greatest tide  
that runs in the tide that carries us  
into the kingdom of God. And we  
most splendid effort of wisdom with-  
in a man's power is to seize the tide  
when it is at its low.—Rev. John  
Watson.

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CANCER CAN BE CURED.



FROM THE FIELD.

The Bible Institute at Hazard, held by Bren. McGarrity, Petrey and the writer, was a success in every way—good attendance, good interest and good spirituality.

Bro. Petrey leaves this field to return to the Seminary. He has done a noble work, and a strong man ought to follow him at Hazard and Hindman.

The Booneville Association held a fine session in Perry county. Several new churches were received. The church at Jackson had a petitionary letter, but, owing to the sickness of the writer, it was not taken to the association.

The Boone's Creek Association met in Clark county. This is a small association, having but few resident preachers. Bro. Harvey was there. He, no doubt, will say what ought to be said about it.

At Hall's chapel, in Lee county, we met last week and ordained Bro. Robert L. Brandenburg to the ministry. Bren. T. P. McCracken, of Laurel county; J. G. Parsons, of Berea; G. B. Johnston, of Moore's Creek, and the writer composed the presbytery.

The Trustees of Burning Springs school told me that in a recent re-adjustment of affairs Bren. Burns and McMurray retire from the school, and that all things are now agreeable, and will move on in harmony.

I baptized a fine young man last Sunday at Hall's chapel. They have just finished their church-house, and are a fine body.

We have secured a nice new hall at Jackson (rent free) in which to hold our services. We will have to seat it and secure an organ.

The Presbyterians are not only rebuilding their church, which was burned, but are building a nice chapel on the other side of the river, at Jackson, wherein they will have a day school, Sunday-school and regular preaching. Their school opened here very favorably. The Baptist must follow their preaching here with the education idea.

The brethren of Booneville Association have arranged for me to hold a Bible Institute October 28-31. Several of the brethren "from below" have agreed to assist.

Bro. S. F. Thompson has secured enough pledges to pay the Captton church-house out of debt. Now on to Hazard, where we owe \$150. A new church of sixty mem-

bers was recently organized in Menfies county.

We are moving up all along the line slowly but carefully. The men now on the field are enthusiastic and earnest. Pray for God's blessings specially this year. I want to build three houses this year. I think two of them are assured. The third, at Jackson, is problematic.

Yours in Christ, S. E. WHIPKEY. Jackson, Ky.

THE SPIRITUALITY OF THE CHURCH.

An elder asks in The Cumberland Presbyterian, "Is the church as spiritual as it should be?" and in the following discusses the subject in a way that may possibly apply to other churches than his own:

"I was sitting as a delegate in a Presbyterial body a week since, and as the programme neared the end we closed our eyes and thought we saw a delegate from some African tribe who came seeking spiritual instruction right at the fountain head of the churches. He stood waiting and listening as the programme was carried out and we could see an occasional look of wonder and doubt in his face. At last he turned and asked, 'Is this the Cumberland Presbyterian Presbytery?' 'Yes, Why?' was our reply. We heard him murmur as if conversing with himself. 'I thought they talked more religion in Presbyteries, but this seems to be a delegation discussing some great financial issue.'"

"Reports of churches," announced the Moderator. "Now," observed our half-civilized friend, "I will hear how many conversions they have in the churches in this land."

"The stated clerk read the reports of each church, value of church property, how much paid pastor, how much paid in this and that board, how much collected for Children's Day. 'Children's Day,' mused our friend, 'I suppose that is a special day set apart to instruct the children, baptize them, teach them to pray and instil in their young hearts the love of God and the church.'"

"Thus he mused when a member of Presbytery arose and told the audience and church officers they need not decorate the church to have Children's Day, nor carry out the programme as suggested and printed by the Publishing House, but be sure to take the collection. 'Ah!' said our friend, 'it appears that this is a day thrown in to get an extra collection.'"

"The stated clerk continued to read: Accessions to the church, none; members now on the roll, less than the previous year. No response or comment from Presbytery."

"Wonder why Presbytery does not investigate this falling off of membership? said our friend to himself. 'Seems to me that is as important as taking up so much time upbraiding the sessions for not taking all the different board collections.'"

"He sighed as he said, 'Is this what the Cumberland Presbyterian church is for? To raise money? And in that sermon last night on systematic giving not one word was said of Christ dying for fallen men. And the service of Ladies' Missionary Society, one prayer, a few songs, and the greater part of the service 'give, give.' From what I have observed during this meeting of Presbytery I have concluded that the Cumberland Presbyterian church tries to teach giving.

"He turned to go. 'Stay, friend,' I said, 'we are having a fine meeting of Presbytery; stay with us.' 'No,' he said, 'I am going to the General Assembly at Denver, the fountain head of Presbyteries and Synods, and there I may hear more of the spiritual church, like the model Christ established. Then I want to hear reports of the spiritual churches. The missionary told my people that when the love of God filled the hearts of the people they would give and give freely and liberally.'"

"Had we not better give a little more space on our Presbyterial programmes to the spirituality of the church, and when in session use a little more time to look into the spiritual condition of each church? Would it not be appropriate to report the locality in which the church is situated, and if the devil has builded barriers around the church in that special locality, have Presbytery come to that church's relief and tear down the influences that retard the progress of the church? What for? For God. What is the church for? What are religion and Christianity for? To save souls. To keep men out of hell. All else is secondary. Let men get religion and all religious enterprises that call for contributions will flourish."

BOONEVILLE ASSOCIATION.

This body convened with the church at Johnston, Perry county. Eld. R. G. Murray was re-elected moderator and H. C. Harnsby clerk. Two new churches were received, one at Big man, Knott county, one at Jackson, Breathitt county. Bro. A. S. Petrey presented a report on education recommending Burning Springs Baptist College to the support of the Association. A collection was taken for the support of the school. This was the best Association ever held by this body; the missionary spirit pervaded it. J. G. PARSONS. Berea, Ky., Sept. 22, 1896.

IRVINE ASSOCIATION.

This body met with the Baptist church at Birch Lick, Jackson county, Sept 1st. W. H. Anderson was elected moderator and A. H. Williams clerk. Peace and harmony prevailed. Burning Springs Baptist college was unanimously endorsed. The Western Recorder highly commended. The various mission interests were discussed and encouraged. The Orphans' Home was not forgotten. The hospitality abundant. J. G. PARSONS. Berea, Ky., Sept. 22, 1896.

SPECIAL NOTICE.

WEST UNION ASSOCIATION.

Please state in your paper that West Union Association will convene with Mt Zion church, ten miles west of Paducah, Wednesday Oct. 11th. Ministers' Meeting begins Tuesday afternoon 2 o'clock. There will be conveyance at Labelle Park on the afternoons of Tuesday and Wednesday for those coming on the train.

GRAVES COUNTY ASSOCIATION.

Please announce that Graves County Association will meet with Sharon Baptist church four miles south of Mayfield on Wednesday Oct. 18th. There will be conveyance at Mayfield on Tuesday and Wednesday afternoons for those coming on the train. T. B. ROUSE, Pastor.

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# CANCER

Its Scientific Treatment and Cure.

Dr. C. 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. H. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Brinly Co., manufacturers of the famous "Brinly Flows," was cured five years ago of a cancer of the mouth. Had been operated upon three times before going to him.

Prof. H. McDermid, formerly editor Christian Standard, 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 twice, each time returning in about six months.

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

A line addressed to Dr. C. Weber, 151 West 9th St., Cincinnati, O., will secure a 68-page treatise free.

## THE LOCAL OPTION BILL AND THE POLITICIANS.

I see it stated in some of the newspapers that certain ones are trying to explain their opposition to our local option bill in the last Legislature, on the ground that they did not think it in accordance with the Constitution of our State. As this is likely to produce confusion in the minds of some of the friends of temperance, I feel it my duty, as Chairman of the Interdenominational Local Option Committee, to state a few things on this point:

1. The local option bill which they refused to support was submitted to Judge Fryor, so long an honor to our Court of Appeals, and he said to me, after reading it, that there was not the slightest danger that the Court of Appeals would decide it unconstitutional.

My recollection also is that not one of these gentlemen who opposed us intimated any objection to the bill on constitutional grounds while it was pending.

On the other hand, Hon. Chas. J. Bronston, a member of the Senate, in a manly speech, said that personally he was opposed to the bill, but, having been a member of the Constitutional Convention, and having helped to frame the clause in the Constitution which required the Legislature to pass such a bill, he felt bound, under his oath, as a member of the Legislature, sworn to support the Constitution of the State, to vote for this bill. And he voted for it on the ground that the Constitution made it obligatory upon him to vote for such a bill.

2. It cannot be denied, also, that every distillery and every bar-room was opposed to the bill, and that the whiskey interests of the State were all against us, and doing their utmost to keep the bill from passing. Were these men who claim not to have been opposed to temperance on the right side when they took their stand with the distilleries and bar-rooms against the only people who were working for the temperance cause in the last Legislature? This is a queer way to show sympathy for temperance. What the whiskey interests are all against is most likely what the temperance people want.

3. Again, will these gentlemen who opposed our bill be kind enough to inform the temperance people of Kentucky as to what bills on temperance they ever did support? We do not wish to do any man injustice. If these politicians ever gave the temperance people any help of any kind we should be delighted to give them the credit for it. Now they give specious reasons why they were opposed to this bill. Very well. But when did the temperance people ever try to get anything through the Legislature that they did not oppose it? Answer, gen-

tleman. We wish you to have credit for all you ever did for us. But until you can show some just claim to the votes of temperance people by some act of some kind, somewhere, you ought not to try to throw dust in their eyes by such specious excuses for your opposition to them in the last Legislature.

4. If these gentlemen were really the friends of temperance why did they not propose such amendments as they thought would make the bill what it ought to be? Some of them proposed amendments by which they tried to exempt their districts from the operation of the law. Some of them proposed amendments by which they tried to kill the bill outright. But not one of them proposed a single amendment that came within a thousand miles of being friendly to the great temperance host of the State. It makes a man who knows the inside of that opposition to our bill in the last Legislature positively tired to see these politicians trying now to fool the honest voters of Kentucky with their specious excuses as to why they opposed us.

People of Kentucky, face the issue. If you are really temperance people send men to Frankfort who will give you the temperance legislation that is needed. You have appointed us to secure proper temperance legislation. We think we know what the temperance interests need. And we have had the ablest lawyers to help us draft this bill. If you do not think that we understand our business, remove us and put others in our places. If you think we do know what you need, then we ask you to send men to Frankfort who will stand with us, and not with the bar-room and distillery crowd in opposition to us.

F. H. KERFOOT, Chairman of Interdenominational-Local Option Committee.

P. S.—Will newspapers favorable to temperance please copy? K.

## THE GERMAN BAPTIST CENTRAL CONFERENCE.

comprising the churches in the States of Illinois, Indiana, Michigan, Ohio and Kentucky—forty-one in all—convened at St. Joseph, Mich., September 18-18. Nearly every church was represented by delegates and visitors, and the number thereof was larger than ever before.

St. Joseph is beautifully situated on Lake Michigan, and is fast becoming a summer resort for Chicago and vicinity. Within a radius of ten or fifteen miles is the famous Michigan fruit belt, where all kinds of Northern fruit grows, and this year delicious peaches and grapes are in abundance. Of course they were sampled freely whenever opportunity offered.

In entertaining, the Baptists of St. Joseph certainly rival the good people of Kentucky. Although 800 miles north of the Ohio, their hearts beat just as warm for their brethren's welfare and comfort as any down South, and reluctantly did we wend our way homeward, which no doubt expressed our entire satisfaction with the brotherly treatment received.

On Wednesday, September 18, the Young People's Union held their session. Although the English language is predominant among the younger element of the churches, yet they love and express themselves very readily in the native tongue of their parents. As long as our young people adhere to the German language as a medium of expres-

ing their most sacred thoughts toward God in meeting, in private and in studying their German Bible, the German work has a future in spite of large efforts to assimilate the younger generation with English churches.

Very interesting papers were read by C. Groth, of Cleveland, O.; H. Lwilk, of Dayton, O., and W. Grosser, of Chicago, Ill., on "Love to the Church as Illustrated by Nehemiah, Daniel and Paul."

When the National Baptist Young People's Union hold their meetings next year at Cincinnati the German branch will hold a grand rally with the Dayton church.

Rev. H. Hilkinger opened the conference proper with a timely sermon on John 8:16. The doctrinal sermon on "The New Testament Church" was preached by Dr. J. C. Grimmell, of Cleveland, O., editor-in-chief of German Baptist publications. He said, in part, that the visible head of the Roman Catholic church is the Pope; the Greek Catholic church, the Czar of Russia; of the Lutheran in Germany, Emperor William II., and of the Episcopal church of England, Queen Victoria. We as Baptists have none but Christ himself, the founder and head of the real church.

The writer delivered the missionary sermon on Mark 14:8, "She hath done what she could," after which statements were made by Dr. J. Meier, of Chicago, Ill., and Dr. G. A. Schultz, of New York, General Superintendent of German Missions of the United States, of the needs of our mission work at home. A collection in cash and pledges amounting to over \$500 was the result of the combined efforts of the evening.

According to statistics, 187 converts were baptized during the year among a membership of 4,642, or a baptism for every 26 members. This seems discouraging. Indeed this year seems to have been an "off year," not alone in the Central, but in other conferences as well. For Home Missions \$2,400 have been contributed, and for Foreign Missions \$1,200, or together over 75c per capita for both missionary objects. For all purposes \$47,000, or over \$1 per capita. That speaks extremely well for German Baptists' generosity. Certain large gifts by single persons for special objects are not included in the amount above, and yet we ask, "Are we doing all we possibly can?"

Bro. H. Schulz, of St. Joseph, served as moderator, and Bro. G. Klipfel, of Dayton, and W. J. Zirbes, of Cleveland, as clerks.

Beautiful music was rendered to break the monotony of reading the reports and essays. Of the latter the following papers were read:

"The Christian law of love versus a legal spirit," by Rev. G. Mengel, of Kankakee; "Church discipline," by Rev. J. Meier, of Chicago, Ill.; "Reasons for spiritual drought in the churches, and its remedy," by Rev. J. Fellmann, of Chicago; "Advantages and difficulties in mission work among the Germans," by W. Argow, of Toledo, O.; "Our missionary endeavor in foreign countries," by Rev. W. J. Zirbes, of Cleveland, O.; "The mutual relation between our Theological Seminary and the churches," by Rev. F. A. Licht, of Cincinnati; "The necessary equipment of a disciple of Jesus to meet the requirements of the times," by Rev. A. Flator, of Pekin, Ill.; "Our present organization for aiding orphans," by Rev. J. H. Mohlmann, of Detroit, Mich.;

"What does the Bible teach in regard to the healing of the sick?" by Rev. Chr. Dippel, of Chicago. All of the above papers were very diligently and thoroughly prepared, and caused interesting discussions.

On Sunday afternoon a Sunday-school Institute was held. Mr. H. Lwilk, superintendent of the Dayton schools, read an exceedingly interesting paper on "Relation of church and Sunday-school," which will appear in tract form for distribution.

The Old People's Home at Chicago is very prosperous, and a large, new addition is in process of erection. Two deaconesses attend to the needs of the sick, and more are wanted.

The Ladies' Missionary Society was addressed by Miss Mary E. Burdette, Corresponding Secretary of the Baptist Training School of Chicago. Like her brother, Robert Burdette, she is a captivating speaker.

An excursion up the St. Joe river was one of the entertaining features of the generous and royal people of Baptist persuasion in St. Joseph. May God abundantly bless them for all they have done.

The next annual conference will be held at the Second church at Chicago. May the Lord Jesus Christ prosper our churches and increase the hire of his sufferings by the salvation of many souls.

WM. RITZMANN, Louisville, Ky.

Editor of the Western Recorder.

Sir:—There is a point that is carefully concealed from Americans in England's claims against the Boers. England demands that the South African Republic grant to Uitlanders (foreigners) naturalization and the right to vote without their forswearing allegiance to their foreign governments. Of course, soon after being naturalized they will vote to become part of the British Empire, and as they already outnumber the Boers three to one, the whole thing is a farce. Americans cannot give England even moral support in this wrong doing. Such a course for the United States would be national suicide. And our fellow-countrymen, without regard to party, will soon awaken to this truth.

Besides this, England has no right to interfere with the autonomy of the South African Republic. The "suzerainty" claimed by England relates at the utmost only to dealings between that Republic and foreign powers. The only word relating to suzerainty in the treaty of 1884 between England and the Boers are "Article 4. The South African Republic will conclude no treaty or engagement with any State or nation other than the Orange Free State nor with any native tribe to the eastward or westward of the Republic until the same has been approved by Her Majesty, the Queen." The word suzerainty does not occur in it, but was abrogated with the treaty of 1881.

No possible "Anglo-American alliance" should require our great country either to aid England in doing any wrong, or to stultify ourselves. "Blood is thicker than water," and these South African Republicans are of the same blood with the New York and New Jersey Americans of Holland and of Dutch Huguenot descent, who fought England in the American Revolution, and again in 1812 when England still claimed a suzerainty right to search American vessels.

Mountains of Gold and oceans of diamonds can not save our

## Gloom Turned to Gladness

Mrs. Rixton feared the Approaching Years, but now a Bright Future is Assured Here.

From the New York Farmer, Port Jervis, N. Y. In the picturesque village of Barryville, Sullivan Co., N. Y., just across the Delaware River from the famous Shohola Glen on the Erie R. R., lives a woman of bright intellect and sound body, of whom it may truly be said, "she is gracefully growing old."

Mrs. Mary Rixton has lived 90 of the 97 years of her life in Barryville, and is well known all through that part of the country. Her son, Prof. H. G. Rixton, is principal of the public school of the village.

The old lady's eyes brightened and a happy smile broke over her face as she told our reporter how, after much persuasion, her son had consented to get her a box of Dr. Williams' Pink Pills for Pale People.

She said: "About two years ago I had a severe attack of rheumatism. The disease had been troubling me since 1866. All those years I suffered acute pain and much inconvenience; it seemed the more I doctored the more the trouble increased. Physicians were unable to check the disease, and I grew worse daily, with the unpleasant prospect of a helpless, painful invalidism in my old age. I found nothing that gave me any permanent relief, and had about decided there was no help for me.

"One day in looking over a newspaper my attention was directed to an important case in which there was strong and convincing testimony.

"I studied the case thoroughly, read the testimony and then asked the physician a host of questions, which he finally consented to do, and I began taking them according to directions. The first box did me so much good that I procured another box, and to my great surprise, and surprise of all who know me, those two boxes of Dr. Williams' Pink Pills for Pale People cured me of the disease. I studied the case and then read the testimony and then asked the physician a host of questions, which he finally consented to do, and I began taking them according to directions. The first box did me so much good that I procured another box, and to my great surprise, and surprise of all who know me, those two boxes of Dr. Williams' Pink Pills for Pale People cured me of the disease. I studied the case and then read the testimony and then asked the physician a host of questions, which he finally consented to do, and I began taking them according to directions. 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Items of Interest.

NEWS THE WORLD OVER.

The New York Independent, a most ardent supporter of President McKinley, heads a long editorial, "Otis must go." A quote from R. M. Collins, Associated Press correspondent in Manila: "There has been, according to Otis himself, and the personal knowledge of every one here, a perfect orgy of looting and wanton destruction of property, and most outrageous blackmailing of the natives and Chinamen in Manila." The Independent says also that Otis' excuse for refusing to allow the correspondents to have information about the sick in the hospitals was: "The hospitals were full of perfectly well men who were shrieking." Such a statement to be resented by the soldiers and their friends.

The Cape Colony correspondent of the Manchester Guardian tells England some plain truths of the threatened war against the Boers: "To-day the women of the Transvaal are demanding guns that they may take their part in the last stand. We may crush the little people with the aid of Australia and Canadians, since the British Isles seem unable to crush them alone. We may take their land and lower the little flag of his independence, so dear to the Boer, but we shall have placed a stain on our own that centuries will not wash out. Only the international speculator who, through mere self-interest, has brought this evil, will gain and fill his already overworked pockets with South African gold."

The War Department is still pursuing Admiral Schley, as was to be expected, for, though Alger is gone, Corbin remains. Asking for duty, he was assigned to the command of the South Atlantic station. The Republicans of Maryland sent a committee of their leading men to Washington City to vote the protest of Maryland. The protest was made without the knowledge of Admiral Schley. This was a graceful and noble act on their part, as Schley is a Democrat.

The miners in Cartersville, Ill., struck, and the mine owners, in the face of the warning they received from the riots in Pennsylvania, sent off and brought in Southern negroes to take the place of the strikers. The strikers attacked the negroes, killing five and wounding two. So far no arrest has been made. The sympathy is with the poor negroes who were carried to their death in ignorance of the state of affairs.

Daniel Ermentrout, member of Congress from Pennsylvania, died at Reading, aged 82. While dining, three days before, a piece of meat lodged in his throat, and he was on the point of strangling when the physician reached and relieved him. But inflammation and paralysis of the internal organs followed. For thirty-five years he had been one of the Democratic leaders in the state, and was elected last year for his sixth term in Congress.

Thomas B. Reed, in resigning his seat in Congress, wrote a letter to his constituents in which he thanked them for their unwavering support for twenty-three years, and said that he had no look after their districts. My district has looked after me." His concluding words show he has not changed in his opposition to the Philippine war: "I am sure that the First Maine District will always be true to the principles of liberty, self-government and the rights of man."

The increase in the number of deaths among children under five years of age in Milwaukee is startling. This year 65 more have died than did in the first eight months of last year. The Health Commissioner thinks it is due to the poor milk supply.

Here is a use for the penny-in-the-slot machine which is certainly new. The old Egyptians invented the machine, but they did not use it to pump air into bicycle tires. In some of the cities the wheelmen drop in a penny and their collapsed tires are filled.

Salt Lake is growing smaller. In some places the shore line has receded five miles within five years. This is due to the decrease in the amount of water which the lake once received from the mountain streams. The Mormons are using these streams for irrigation.

Two French Captains, Voulat and Chomone, were sent at the head of an expedition into Central Africa. Soon reports came of their burning villages, murdering the natives and being guilty of other most infamous conduct. Two officers with a small escort were sent to arrest them. These they murdered and sent back defiance to France. Some think the climate has crossed them.

It appears that the South American Alliance has been formed. The Emperor of Brazil has refused to recognize the Republic of Venezuela and the effort to take the Philippines on the part of the United States, coupled with Quesy's declaration that the flag of the United States is law on this continent, has alarmed the South American Republics. The European merchants have done all they can to foster the feeling of distrust against this country.

DEATHS.

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

KENNEY.

Mrs. Hargrett B. Kenney (nee Dunnington) was born in Charles county, Maryland, June 2, 1818; died at Carlisle, Ky., Sept. 10, 1898. In 1839 she joined Pleasant Springs Baptist church on profession of faith in Christ and by baptism. Elder John Holliday being pastor.

She was married to James M. Kenney Feb. 8, 1850. Of this union five children were born. One devoted son survives her whose pleasure it was to care tenderly for her in her declining years. Sister Kenney was thoroughly grounded in the fundamental doctrine of the Christian religion. Her daily walk and conversation showed that the teachings of Christ had entered largely into her life. In fact, she was a living epistle known and read of all men. "His being dead yet speaketh."

A. N. WHITE.

Carlisle, Ky.

FORGY.

Mrs. Elizabeth Forgy, wife of Elder S. P. Forgy, died after a brief illness in Pembroke, Ky., Sept. 18, 1899. She was the daughter of Deacon George and Mary Forgy; born in Logan county Dec. 4, 1821; baptized by Rev. Robert Woodward at Stony Point, Logan county, about 1840; married to Elder Forgy Jan. 24, 1850. Nearly a half century they walked together. Two children died in infancy. Three sons and three daughters mourn her loss. She was a noble Christian woman, a model wife and mother, prepared for Rev. Robert Woodward, Bro. Forgy, next to the oldest minister in Bethel Association, is in feeble health and lonely in his bereavement. His life has been long and useful. Will not those to whom he has ministered remember him till the journey is over? J. G. Bow.

BARNETT.

Wm. J. Barnett died Aug. 18, 1899, age nearly 52 years. He joined Big Rock Baptist church at about 18, where he worshipped God through life, married Emily B. Howell in October, 1841, whom God called home Aug. 16, 1878, leaving him and five children to battle life together. August 16, 1898, we were called to mourn the loss of our oldest brother. In January, 1899, he married Mrs. Mollie Nordie who survives him. In his last hours he said he had nothing to fear. May God help us to meet death with that blessed peace like our father is the sincere prayer of HIS LOVING DAUGHTER.

MONUMENTS.

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Louisville Industrial Exposition, Street Fair, Midway Carnival and Festival of Fire, October 9th to 31st. Rate one fare for the round-trip Oct. 9th, 12th, 15th and 21st, limited two (2) days exclusive of date of sale. One and one-third fares round-trip Oct. 10th, 11th, 13th, 14th, 16th, 17th, 19th, 20th, limited two (2) days exclusive of date of sale. W. H. TAYLOR, Asst. Gen. Passenger Agt., Louisville, Ky.

THOU CROWNEST THE YEAR WITH THY GOODNESS.—Psalm 65:11.

The man who stands between the old year and the new and says, as he looks back, "My cup runneth over," is not the man whose cup has held no bitter drop. David had known hunger and thirst, and desert ways as well as green pastures and still waters, but whatever else was in his cup, he never failed to add love and gratitude. He could not always see "goodness and mercy" before him, but he felt sure they were "following," and so he went forward without fear of evil. The chemist goes about pouring one ingredient after another into the glass, and the liquid lies dull and quiet. He pours in one more, and it sparkles and flashes, and rises quickly over the brim. Take life's cup with its sweet and bitter and say, "Bless the Lord, O my soul, and forget not all his benefits," and it will run over in praise and thanksgiving.—Ex.

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