

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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INSTEAD of wringing your hands over the unsaved masses, suppose you turn your energies to the salvation of the sinner nearest to you? You will find that a task which will call for all your strength, your energy, your power with God.

Of course, you cannot save the sinner—the whole human race could not do that. But your task is to awaken his conscience to a sense of his sinfulness and his need of salvation. And to do this you must show that you really believe sin is an awful thing.

If religion is anything, it is everything. The sinner in the home with you, or in the office with you, can see whether God or the world occupies the greatest part of your heart and your thoughts. He cannot be deceived. And if religion is not the one great thing with you, he will not be moved by all you can say in urging him to seek salvation.

An exchange pronounces the doctrines of the Philadelphia Confession of Faith obsolete. That is a mistake, there are more than seven thousand left in Israel who have not bowed the knee to the modern Baal. But suppose it were true—that would not alter the truth of the doctrines one whit.

An exchange says: "A man of intelligence ought never to tire of making creeds for himself. He ought to revise his creed every year." Wonder if that writer remembers the old sentence, "Unstable as water thou shalt not excel."

The *Religious Herald* says truly, and all messengers to the Southern Baptist Convention ought to remember its words: "Conventions must undertake to do those things, and those only, which they were organized to do. Every time the Convention exercises a function for which it is neither fitted nor intended, a new point of friction is created. Among Baptists the less machinery the better."

The same week in which the *Texas Baptist Standard* published a speech of Dr. B. H. Carroll, in which he said the doctrines of the Baptist churches 100 years ago were the same as those held by the Baptists now, and mentions as the first of the important doctrines the plenary inspiration of the Holy Scriptures, the *Chicago Standard* published a speech of Prof. Price, at the Northern Baptist Anniversary, in which he said the doctrine of the plenary inspiration of Scriptures must be given up.

## MY SUMMER PEREGRINATIONS.

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

Five commencements, the Northern Anniversaries, and a first visit to our greatest university, is a pretty good record, if I mistake not, for such a stay-at-home body as myself. The initial day of the McMaster University Commencement, with the eloquent baccalaureate sermon by Prof. E. M. Kierstead, D.D., of Acadia College, and the deeply earnest missionary sermon by Rev. John McLaurin, D.D., our veteran missionary to India, was all that could be advantageously taken in before my departure for Rochester, where it was my privilege to participate in the semi-centennial of the great institution that, under the leadership of E. G. Robinson and A. H. Strong, has made a noble record of work. The General Catalogue of the Seminary, which contains Dr. Strong's fine historical discourse and the fullest particulars that the remarkable zeal and industry of Professors Betteridge and Ramaker could gather regarding the graduates and all former students of the Seminary, constitute a permanent record of achievement of which any institution might well feel proud. Rochester graduates have played a prominent part in the Baptist work of the last half century. College and seminary professors and presidents, noted missionaries, eminent pastors, secretaries of denominational societies, editors and authors abound in the roster, and multitudes of those who have been less eminently successful have yet done incalculable service for the advancement of the kingdom of Christ. It was the great privilege of the writer to meet many of the educational and other leaders whom he had known in former days, and who had gathered to honor their *Alma Mater*, as well as several eminent educators whose fortune or misfortune it was to be educated elsewhere. It was particularly pleasing to see representatives of all our great theological seminaries stand upon a common platform, bear common testimony to the value of theological education in general and to that given by the Rochester institution in particular, to note the very intimate relations that have existed among these institutions and the perfect harmony that now exists, and to reflect on what the aggregate work of them all has meant to our denominational advancement, and upon the great possibilities that lie before these institutions with the increased endowments and equipments, and with the superior learning that is now becoming available. What will not these institutions, and others like them that are sure to be established in the coming century, accomplish hereafter for our beloved denomination, with its rapid increase in numbers, intelligence, resources and liberality? One grows optimistic when contemplating the possibilities and probabilities of the next generation and its successors. It is noteworthy that among all the thoughtful and eloquent addresses given, hardly a pessimistic note was struck.

After a few days' breathing-time, the Baptist Anniversaries at Detroit claimed attention. The writer missed the great address of Dr. Lorimer on "The Literature of the Twentieth Century," and Prof. Sampey's on Bible study. Here also he met many of our great educators, and conversed with several regarding the educational outlook. The addresses of Dr. Ira M. Price, of the University of Chicago, on "The Bible and its Critics," and of President Purinton on the philosophy of giving, were particularly able

and impressive. Dr. Price agreeably surprised many of his hearers by the thoroughgoing conservatism of his address, while Dr. Purinton sounded the inmost depths of the springs of Christian beneficence, and pointed out its fundamental relations with vital Christianity. The writer was impressed by the fact that the leaders of our denominational schools are all exceedingly hopeful regarding the future, and more than ever convinced of the necessity of denominational education. Nearly all of them are making strenuous efforts, with good hopes of success, to increase their endowments and equipments. The Foreign Mission addresses of Drs. Mabie and Barbour were particularly fine and impressive.

A few hours of travel brought the writer to Louisville, where he was able to witness the closing exercises of the great Theological Seminary there, and to hear some of the addresses. President Boatwright, whose acquaintance was now formed for the first time, made a particularly fine impression by his beautifully wrought-out address on the preacher's use of literature. He showed himself a master of English literature, and to be possessed of deep insight into its significance and its practical utility to the preacher. The graduating addresses by the students were highly creditable to students and faculty, and President Mullins' clear-out, practical, tender address, drew forth many words of approval. It was a great privilege to become acquainted with this excellent brother, who was thrust at a critical time, without any agency of his own, into this highly responsible and difficult position. My impression is that he has fully met the high expectations that had been formed regarding him, and that he is fully master of the situation. His commencement sermon at Mercer University and further grateful intercourse with him there, confirmed the favorable impression I had formed in Louisville. The Seminary is evidently prospering. It has the best plant of any Baptist theological institution in the world. A few hundred thousand dollars endowment would greatly add to its efficiency and relieve the faithful brethren, who are giving their lives to this department of Christian work of much anxiety. The sooner this money is given, the sooner will Dr. Mullins be able to concentrate his energies on the internal development of the institution and the longer he will abide in service. It does not pay to wear out men in toilsome, depressing efforts at money-raising.

Mercer University, next visited, was found in a highly prosperous condition. About \$50,000 had been added to the endowment, and the trustees were entering upon a new scheme for another large addition to its resources. President Pollock enjoys the unbounded confidence of faculty students and board, and he is leading the University into a large place in the affections of the denomination. Few Baptist institutions have done more valiant service for Christ, few have a more honorable list of graduates and former students, and few have a better prospect of enlarged usefulness. Dr. Frank R. Morse, of New York; preached one of the sermons, and was one of the honored guests of the occasion.

Baylor University, which was the objective point of my journeyings, was reached in due time. Ten days among teachers and students and as the guest of Dr. and Mrs. B. H. Carroll, convinced me more than I had been convinced before of the enormous possibilities that lie before Texas Baptists and their friends in connection with the development of the educational work at Waco. Dr. Carroll and his coadjutors are laboring with

consuming zeal for the removal of obstacles in the form of debts resting on some of the affiliated institutions, in order that the denomination may be free to give to Baylor University the endowment that it sorely needs, and that the interest of the cause of Christ requires that it should have. It is the opinion of wise brethren, who thoroughly understand the situation, that within five years Baylor could have a thousand students in arts and as many students in theology as the Southern Baptist Theological Seminary has at present, and that even so, the demand for educated ministers would be only partially supplied. It is also their opinion, apparently well grounded, that the institution in Louisville would get more and better students from Texas, if such work were going on here, than it can possibly get under present circumstances. It is evident that in some way or other ten Southern Baptist ministers should be receiving theological training where one is being educated at present. The work of the Seminary at Louisville might and should be greatly enlarged by the increase of its endowment, the enlargement of its faculty, and the encouragement of great numbers of students to frequent its halls; but the South is too large, it would seem, to be adequately served forever by one institution, and because of the vastness of the territory and of the undeveloped denominational resources of the State, and its great distance from Louisville, Texas Baptists are feeling the need of bringing theological education within the reach of the multitudes who are to minister to their churches with an aggregate membership of more than 200,000 members. Every one who has at heart the advancement of the cause of Christ throughout this vast region, with its untold possibilities, will bid Godspeed to Dr. Carroll, President Cooper and the supporters of Baylor University. Without endowment and inadequately equipped, Baylor University is doing a great work. It has a highly accomplished and very popular President, a learned and zealous faculty, a devoted board of trustees, and has for its financial leader one of the greatest and noblest of Baptist preachers. Failure is not to be thought of. Success must attend such efforts as are being put forth.

PATIENCE is one of the winning virtues. In Heb. 6:12 we read: "Who through faith and patience inherit the promise." Here patience is used with faith as a ground of blessing. In Rom. 5:3, 4, the source and direction of blessing are given. "Tribulation worketh patience, and patience experience." 2 Tim. 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." It is a pity that we could not have this text before us when we become impatient because others do not see as we do. If all men were more patient in the presentation of what they esteem to be the truth, then there would be better conception of the truth on one hand, a better reception of it on the other. Patience is one of the crowning virtues, enjoined in the Bible and recommended by the best judgment. It is worth striving to attain.—Sel.

VENTURE to take the wind on your face for Christ.—Samuel Rutherford.

"TELL IT UNTO THE CHURCH."

BY REV. H. PETTY.

These words occur in Matthew 18:17, where our Lord gives instruction how to proceed, in case any two or more members of the same church shall feel aggrieved one with the other. They are first to make an effort to settle it among themselves; but, if it cannot be settled in this way, then they are to "tell it unto the church."

No one doubts but that these words have reference to a local church, or congregation, made up of the professed followers of Christ, holding his teachings in trust, and putting in practice the order, discipline and ordinances that he in his wisdom had ordained.

There is no intimation given, in any of the apostolic writings, that there was to be any change whatever in the order and ordinances given by Christ to the churches; but, on the contrary, they are exhorted to "keep the ordinances" as they were at first delivered unto them, and to "contend earnestly for the faith once for all given to the saints."

It follows, therefore, that an organization entitled to be called a church now, must be of the same pattern, hold the same teachings, and observe the same ordinances that were held and observed then. It is true that no human organization can be perfect. The apostolic churches were not perfect and there are no perfect churches now.

But there is a limit beyond which the imperfections of a church cannot go, and yet be recognized as a church after the Gospel pattern. Take, for example, the seven churches of Asia. These churches were of apostolic origin; had apostolic preaching, order and ordinances, but when they came under the scrutiny of Him whose "eyes were like unto a flame of fire," not one of them was found perfect, and one of them, "the church of the Laodiceans," had become so imperfect that the Lord threatened to destroy it and have nothing to do with it. It was nauseating and objectionable in his sight, and may it not be so now?

May there not be organizations called churches, and recognized by the world as such, and yet so imperfect as to be disowned by Christ, having a foundation altogether different from that on which he said his church was built. But because this may be true, and no doubt is true, in many cases, it does not follow that there has ever been a time, since the church was first instituted, that there was not some church of which it could be said, as was said "of the church at Philadelphia," Rev. 3:7 to 10. Here we have the promise of Christ in Matthew 16:18 verified in the case of this church. It was an imperfect church in some respects, but the imperfection was not so great as to ward off the divine favor and divine protection. If there was such a church then, may there not be such a church or churches now, more or less imperfect, of which it can be said, as was said of the first church instituted, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." If not, why not? Has the promise of Christ failed? I, for one, do not believe it. For, though I cannot trace an historical continuity through all the ages, since these words of Christ were first spoken, I can believe that his unerring counsel and promised presence has been, and will be with his churches even to the end of time; when he shall come to make up his jewels, to gather in his elect, and form for "himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." The formation of this church is still in the future and will be made up only of those who like the "few names even in Sardis" were accounted worthy to walk with their Lord in white.

Rejoice then ye who trust the Lord, And lean upon his promise sure, That through all time his church shall stand Safe and secure.

DISAPPOINTMENT.

No one follows precisely the course in life which he anticipated. Years ago we all expected to do certain things and receive certain rewards, but it has been far

otherwise with us. Sometimes the sharp taras in our way have given us a rude shock. The life of a Methodist preacher is a succession of surprises. To-day he expects to be sent to a delightful charge, where he will have a comfortable support, an inviting field of labor, and agreeable associations for himself and family. To-morrow he finds himself appointed to a weak, discouraged, and declining church, where his support will be inadequate, his field of usefulness contracted, together with unpleasant surroundings. Sometimes the disappointment may be altogether agreeable, but he is certain to have some share of bitter experience in the changes which are in store for him.

The minister is not an exception. Other lives are similar to his. One, is disappointed by failing health, another by financial misfortune, another by the treachery of an ally or the unfaithfulness of a pretended friend, another by the entrance of death into his home.

With disappointment comes discouragement. When one's plans are wrecked and his fondest anticipations thwarted his hands hang down and his heart grows faint. He says: "What is the use of trying to make life successful and sublime? So soon as the harvest begins to ripen, a killing frost cuts it down to the ground. The world is dark, and life a delusion."

The Word of God is a sure remedy for the discouragement which attends disappointment. We are assured that, although our plans fail, the plans of God never fail. Although we have been disappointed, He has never been disappointed. Our highest purposes have been defeated, but His purposes have been realized. The structure which falls in ruins about our heads is only the castle which we have built in the air by our imagination. The real temple which He is building is rising still. If our will is not even been interrupted. If our will is in harmony with His will, there is no cause for discouragement. Disappointments constitute a part of our discipline for the future.

Disappointed souls, take courage. There are no real failures except through sin. There are no wrecks nor defeats in the life of a Christian. "All things work together for good to them that love God." "Lift up the hands that hang down."—Christian Advocate.

PULPIT TOPICS--A REFORM NEEDED.

BY H. PORTER SMITH.

I believe in ministers, missionaries, and some evangelists. For what they have done for me and mine, for their works' sake, I am the ministers' friend. I believe the pastor should generally have his way and say in church matters. His path is usually a safe one. A minister of my acquaintance was said to be "as wise as a serpent and harmless as a dove," "with about nine ounces of dove to one of serpent." We do not want that over-balance of dove. We do not expect him to be "full of grace and truth"—just yet. Count me on the minister's side, for his aim and purpose are to be on the Lord's side. There, my observation and experience teaches, he may be found. In this spirit I write.

Look at the Saturday evening papers. On the same evening look at the gates of some of the temples. Here are a few things that are lifted up to draw all men to the Sunday services, by Congregational, Methodist and Baptist ministers in this vicinity: Family Jars, To Wed or Not to Wed, and the Kind of Girl to Marry, The Music of Life, The Minister Burning His Manuscript, *Servus Servorum Dei*, Brimstone Corner, or the Modern View of Hell, Come and See the Ghost, The Pet Tiger, The Great Murder Trial (four Sunday evenings devoted to that subject), Phantoms (four discourses on that topic, the last one telling of; the phantoms passed away). These are fair specimens of what one will see.

In a city not a hundred miles from Boston an evangelist has been helping (?) pastors of the three named denominations the past winter. He, conspicuously posted throughout the city, was one of his topics. Pancakes was another. Commencing his discourse on the former, he

said: "I take my text from a benediction, which some of the Scribes and Pharisees present may object." He then read those tender words which our Saviour uttered when, with tear-filled eyes, he looked upon Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." This is painful to think of; it is painful to write. The evangelist spoke to an audience composed largely of Christ's disciples, yet I do not understand that any one of them immediately left the church. It must have been the impulse of many to do so. Perhaps it was better to remain and pray. Let us hope this an extreme case. Does it not show the tendency when "topics" are substituted for Scriptural expositions? "Sensationalism and excessive evangelism are the two alarming features of church life here," writes a friend from that city. By excessive evangelism he means that appeals are largely made to the emotional nature.

Ministers have their temptations. To be popular is one of them—I will not say peculiar to them. It is not altogether a worthy motive; nevertheless, what is more popular to-day than the Gospel, pure and simple? We are compassed about with a cloud of witnesses to this fact. On this rest the name and fame of Spurgeon and Moody. "These evening services will be popular only as the Gospel is popular," said my pastor, Dr. McKensie. It seems to me, after listening to him twenty-five years, that the popularity of the Gospel is still his drawing power.

A word to my fellow-laymen. If you do not approve of this sensationalism, you must not lay all the blame upon the minister. He wants to reach the 5,000 in some way as well as catch the ear of the "four hundred." Let us remember this: the responsibility for the message given from the pulpit rests upon you and me in a large measure. Shall sermons in the main be Scriptural expositions holding forth the Word of Life, or "topical" discussions holding forth some socialistic question? Lifting up Christ that he may draw all men unto him, or lifting up some striking theme to draw all men to the Sunday night meeting? There is but one answer.

To hold the minister to the preaching of the Word and uphold him by their presence and faithful co-operation is a special and definite work of laymen for the minister.

"The glad tidings are for all people." Let us, ministers and laymen, put our whole confidence in these "tidings." Let the Watchman's call ring clear and true. Then may it be said again, "Behold the whole city went out to meet Jesus."—Congregationalist.

"BE STRONG AND OF A GOOD COURAGE."

The spiritual weakening and the fearful saint are always at a disadvantage when the battle for spiritual supremacy is being fought. They are also a hindrance to the achievement of the greatest success in the warfare against sin and Satan. Not having a clear comprehension of things of God, nor a firm hold upon His promises, nor a definite conception of their duty and privilege as members of the family of God, they are weak instead of strong, uncertain instead of positive, irresolute instead of fearless, and when the battle is joined, whether it be in their own hearts or in the wider field of the world, they are not to be counted upon as defenders of the faith. For their faith is a feeble affair, their spiritual convictions lack the strong support of profound and unmistakable experience, and they soon fall in the fight, or desert the field because, doubting God, they doubt themselves, their courage comes out, and they become an easy prey of the enemy.

An essential element to the development of the spiritual life, the performance of Christian work, and the achievement of victory over the adversary of souls is strength of heart. Here is a force which, having its secret springs in the purpose and power of God, is simply irresistible, and should be the prized possession of every child of God. The

exhortation and promise made to Joshua are vital to-day: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." The story of Joshua's leadership shows how marvelously courageous he was, how fully he depended upon the promise of God, and how careful he was to yield complete obedience to the commands of God as given by Moses.

Courage is the flower of confidence. When the Lord said to Joshua: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee," the new leader was nanoplied with the strength of an unshakable conviction in the integrity of God, and he went forth to do valiant exploits in God's name. There cannot be much successful battling for the Lord, or advancement in the Christian life, or enjoyment of spiritual delights, unless there is a profound conviction of God's willingness and ability to fulfill His words of promise, and that He is "able to do exceeding abundantly above all that we ask or think." One reason why so many are weak in the faith is because they do not really believe in God with the full strength of the heart. A feeble faith never came from a stout heart, nor did it ever give man or woman courage to attempt or perform any great work for God. It takes courage to believe in God and in the things of God, as much as it does to stand amid the hostile elements of the world as the champion of truth and honor and right. Another reason is that while some believe, they are slow to obey. God gives men visions, enters into their hearts and lives, transforms them by His mighty power, not for their own spiritual delectation, but that they may become the messengers of salvation unto their fellows. Joshua was a courageous leader because he followed the commandments of the Lord, in whom his supreme confidence was placed. Forward he went, strong of heart, unwavering of purpose, unyielding to evil suggestion, an irresistible force for righteousness, a faithful servant of the Lord, and a valiant and successful leader of the people.

The follower of Jesus needs to be strong and very courageous. There is no life so sheltered from the antagonisms of the world as not to need the help that comes from strength of heart. It is needed in the sweet quietude of the domestic life and amid the turmoil and contentions of business. It is needed to bear the burdens of life as well as to enjoy its pleasures; to face the responsibilities of life as well as to receive its honors; to meet the disappointments of life as well as to welcome its satisfactions; to sustain the defeats of life as well as to rejoice over its triumphs. To every man life has its difficulties and its disappointments, but the true Christian, who has learned his philosophy of life from Jesus, meets these elements of life with a sweet serenity of spirit and with a calm courage such as in greater measure characterized the earthly career of the bravest Soul that ever mingled with men.—New York Advocate.

None of us really finish anything in our short life. We only begin things, and then leave them for others to take up and carry on. It is better, therefore, that we should work as for the longest life, though our days be but few. Hence it is better we should not know the time we are to live. It keeps in our hearts all the while the element of expectation and hope, for we may live to reach four-score. At the same time it holds upon us perpetually the pressure of urgency and haste, for any day may be our last.—J. R. Miller, D.D.

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—Thomas Edwards.

Keep your passions under discipline and under as strict a chain as you would keep an unruly, curst mastiff.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, JULY 16.

THE GENTILE WOMAN'S FAITH.

Mark 7:24-30.

MOTTO TEXT—"Lord, help me."  
—Matthew 15:25.

"And from thence he arose and went into the borders of Tyre and Sidon."—He had been preaching in Galilee. It is probable "thence" refers to Capernaum, which was his residence at this time. Tyre and Sidon, especially the former, were famous cities. They were cities of the Phoenicians, the commercial people of that day, famous for their ships and their manufactures. The Phoenicians were Gentiles and heathen. Their commerce brought great wealth to their small country, and wealth led to luxury and vice. Sidon was twenty miles north of Tyre, and Tyre was thirty-five miles from the Sea of Galilee. "The borders were probably the mountain spurs and hills on the eastern border, between the high region of Galilee and the plain of Phoenicia, where even now the more wealthy inhabitants have summer residences."—Peloubet.

"And entered into an house and would have no man know it; but he could not be hid."—This is the only time that our Lord ever went into the country of the Gentiles, and he did not go to preach or to perform miracles. It is probable he went to rest and gather strength; it may be to have an opportunity for uninterrupted conversation with his disciples, and to show them the faith of the Syro-Phoenician woman. For the time was coming swiftly when their faith would be sorely tried.

"For a certain woman whose young daughter had an unclean spirit, heard of him and came and fell at his feet."—At an earlier time in his ministry many from Tyre and Sidon had followed him. And, besides, Capernaum was not far away. As to this woman's standing in life, no word is spoken by either evangelist. Whether she was high or low was a matter of no consequence; her faith was the great thing.

"The woman was a Greek, a Syrophenician by nation."—She was a Greek-speaking Gentile, who had adopted the Greek manners and customs. This indicates that her home was in one of the cities, and that she was cultured. She may have had a summer residence near by the house where he was staying. She was one of the Phoenicians whose home was in Syria. They were called thus to distinguish them from the Carthaginians, who were also Phoenicians. The race are called Canaanites in the Old Testament. And what that says of the Canaanites contrasted vividly with what is said of the Phoenicians by Greek and Roman historians. The Old Testament dwells on their moral character; the secular histories upon their success in business, their wealth and enterprise. How God sees a nation is the only matter of importance.

"And she besought him that he would cast forth the devil out of her daughter."—Matthew says she was grievously vexed with a devil. There was no affliction so

terrible as this being possessed of a devil. In Matthew 17th chapter, and Mark 9th are descriptions of some of the sufferings of the possessed. The Lord did not answer her at first. It appears from Matthew's account that he arose and left the house. But the woman knew he had the power to heal her daughter, and no one else could. Therefore she followed and cried after him. How many mothers in this day are as much in earnest for the conversion of their daughters as this woman was for the healing of hers? And the mothers of today know that eternal death awaits their children, and that the Lord alone can save them. Will not this Syrophenician who cared so greatly for her child's health rise up in the day of judgment and condemn many Christian mothers?

"But Jesus said unto her, Let the children first be filled."—The children were the Jews. By calling him the Son of David the woman had shown that she believed he was the expected Messiah of the Jews, which truth was but slowly received by the disciples and rejected by the great body of the Jews. That the children must first be filled indicates that afterwards the glad tidings would be proclaimed to others. To the Jew first, afterwards to the Gentiles. The Lord was not sent except to the lost sheep of the house of Israel, when he had been lifted up the disciples would go into the world. These words contain a lesson for parents. Their children must first be taught and trained in the nurture and admonition of the Lord. Mothers whose own children do not know the catechism and live memorized but little Scripture must teach them first, and if there is time left from their other duties they can then do outside work. When the Judge asks at last, "Where are the children whom I gave thee?" it will be no excuse to say they were lost while their parents were engaged in other work. Let the children first be filled.

"For it is not meet to take the children's bread and cast it unto the dogs."—It is not right and fitting. This is just what parents do when they are more interested in the conversion of the heathen at home or abroad than they are in the conversion of their own children. The Jews were in the habit of calling Gentiles dogs, just as the Turks to-day call all dogs who are not Mohammedans. True faith produces humility, and the woman was not offended. With great wisdom she turns the rebuff she had received into a strong argument.

"Yes, Lord, yet the dogs under the table eat of the children's crumbs."—To heal this one child would be but a small crumb, in comparison with the great number of miracles he wrought in Judea. He was not now healing any of the children, and they would not be losers by his curing her daughter. Faith and earnestness and humility received their reward.

"For this saying go thy way; the devil is gone out of thy daughter."—Such faith and humility will always be blessed. Though God deny for a time, the blessing will come. It is a sad commentary on the faith, the humility and the sincere desire for their children's salvation when Christian parents have unconverted children.

In one thousand trials, it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one besides.—George Muller.

**"Least Said, Soonest Mended."**

Be brief. Bad blood means illness. Good blood means cheerful, active men and women and strong, hearty offspring.

Hood's Sarsaparilla, America's Greatest Medicine, contains itself with few words, but it mends broken constitutions, because it purifies the blood, and prepares the body with a systematic defense against disease.

Tired, Headaches—"My disease was one familiar to all women—I lived in the morning and had continuous headache. Three bottles of Hood's Sarsaparilla caused the headache and tired feeling to disappear." Mrs. Josephine Rodier, 525 N. Alfred Street, Alexandria, Va.



Hood's Pills cure liver ill; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

**THE GOOD OLD WAY OF TEACHING.**

BY ASCHAM FOLLANSBEE.

I am an old fogy, a failure. I have grown old in training a generation which thanks me, and even goes the length of esteeming me wise. Perhaps I have been too ready to accept encouragement; somehow I have grown used to deference, and when *The Independent* discusses educational problems I cannot help reflecting that my views are those of a man who has found a deal more opportunity to turn things over in his mind than if he had been the popular and distracted pastor of a metropolitan church. I hope some considerate reader will be willing to surmise that may be the old schoolmaster is right when he says something for the good old ways in which he was taught, and which he has followed for so many years that he knows all about them. Certainly no reader will discover that fault is found with my methods in Wabac. So here are my two suggestions:

1. In college education the old idea and practice were better than the new. The old idea was to make a man; the new idea is to make a specialist. The old practice afforded a liberal, if not a thorough, education for the sake of manhood; the new practice provides for thoroughness in specialties for the sake of the specialty, if not for the sake of money-making. The chief aim of the American college was infinitely nobler than are the objects of the university. In my day not so much was learned about science as now; but we accumulated a fair amount of information about most things. The result that we were liberally educated, while the modern university man is illiberally educated. A liberally educated man is one who knows enough to take interest in other men's interests. Only a wide range of study can compass this result, a range too wide to furnish anything like special equipment for any line of work whatever. The old American college succeeded in making men; the new American university threatens to make bigots. For the bigot is just your thorough-paced specialist, your adept who is so absorbed in the point of view which his interests afford that he fails to see, therefore fails to sympathize with, the view which another man's calling affords. Bigotry is as much the attribute, at least the peril, of lawyers and physicians, of physicists and biol-

ogists, especially of soldiers and sailors, of politicians and sociologists, as it is of clergymen, or, if you will, of schoolmasters. In all cases bigotry is a narrowness of mind which makes the heart small. And I say without fear of successful contradiction that the study of specialists aggravates the evil, while an old-fashioned education under the supervision of an old-fashioned, wide-minded, fatherly Prex, himself the ideal of his boys, is the best provision that ever was or can be for liberal mindedness. Find me such a president at the head of a university. So far as I know not one Eliphalet Nott, not one Francis Wayland, not one Mark Hopkins is left. Not so much as one in all the ambitious universities of our wide land, although some of our younger college presidents may be in training for this noblest of all service, providing they are not already half spoiled by an ambition to figure as the head of a university. Time alone can tell.

2. As to theological education I insist that the old method of recitation and discussion and lecture was far more fruitful of definite ideas, and of capacity to form one's own idea, than any methods of teaching lauded at our theological schools as "university methods." To

**INTERESTED LADIES.**

Working in a Good Cause.

"In the institution where I am employed as nurse (The Home for Aged Women) we find many ladies suffering from gastric trouble caused by coffee.

My own personal experience is that since a child I have been a moderate drinker of coffee but most of the latter years have suffered from acidity of the stomach, sluggish liver and nervousness.

I finally gave up coffee entirely, about three years ago, using hot water in its place. Of course, after removing the cause, the symptoms disappeared, but I seemed to need a beverage more strengthening than hot water, as my occupation of nurse required considerable exertion. I began to look about for a suitable breakfast beverage and undertook the preparation of one by browning some wheat berries and using that as coffee, but the result was far from satisfactory. Finally I came across Postum Food Coffee, on a visit at my home in Roselle, N. J., and found it exactly fitted the case.

"I have been using it regularly and introduced it to our institution. When it was first served, it was not satisfactory, but I looked into the matter and insisted upon having it boiled fully fifteen minutes after the actual boiling had started, not counting the time that it was on the stove before boiling began. The next time it appeared you would not think it was the same article, it was so much improved. Several of the patients decided to use it to the exclusion of Coffee and I found that its use reduced the number of cases of indigestion. The result has been very gratifying, and for two years now Postum Food coffee has been in daily use at the Home.

"Mrs. Matilda Seaver and Miss Ann Merrill are desirous that their names be used to help forward the good cause. My mother has been greatly helped by the discontinuance of coffee. She was formerly subject to cramps but they have entirely disappeared since she has abandoned coffee and taken up Postum Food Coffee. Respectfully," Miss E. Stryker, Elisabeth, N. J.

begin with, no student has more than half learned or half "got" anything until he has stated it. At least no one can know that he knows before he has been put to this test. I hear that the foremost member of a great medical school's faculty has himself been using a text book these many years as the only means of putting definite knowledge into the minds of his students; and this brilliant teacher, it is said, has made so marked a success of it that not a few of his colleagues are now following his example. The new university teachers would deride it as a lapse; it is a proof that the old way is better than the new.

Another reason why recitation is of inestimable importance in theological schools is that it is the best possible training in the indispensable art of utterance. If the student recites verbatim, a good teacher does and can make him tell in his own words what he has in mind, or show that he hasn't anything in particular in mind,—a fact which it is of high importance to bring to light. How else can the fact be got at in season? And who so helpless as an educated minister that cannot say exactly what he believes, and distinguish it from what he does not believe? Practice alone can make this art perfect, and to impart the minister's art is now said to be a full half of what theological schools are for.

A yet higher importance in the old-fashioned practice of recitation is its moral advantage. It cultivates the manly virtue of courage. Now whatever merit courage has in and of itself, its supreme merit is that it is the indispensable condition of any and every other virtue. Where courage is wanting no one can depend on the honesty of a man or count on the chastity of a woman. But in the case of preachers courage is the condition of intellectual sufficiency. A frightened man is a rattled man; he has "lost his head." It is enough to say that the student finds in recitation, which is a real test and imperils his standing, the best possible discipline of his moral courage. If I taught theology I would no more let a theological student miss this discipline, when he really flinches from it, than I would let him miss the discipline of preaching now and then before he becomes a pastor. The moral advantage of knowing day by day that he is equal to the day's demand, and then of testing the matter on his feet before a watchful and unsparring teacher, is if anything more important to a theologian than to a soldier or to a mere school-boy.

May be I am wrong. I confess that my experience in the matter is confined to my long past student days; but what I can do with my boys and girls in our village school I know well enough.—Independent.

**DEAR RECORDER:**

The meeting of Liberty Association will be held with the church at Hiseville, Barren Co., Ky., at the regular appointed time named at the last association, August 8, 1900. Convocation can be had either from Horse Cave or Cave City. This announcement is made because the meeting was to have been with the church at Rock Spring. L. H. VOYLES, Moderator. Horse Cave, June 27, 1900.

The Bible exhorts us to that patient continuance in well-doing that is necessary to the building of Christ-like character.

**A MOST REMARKABLE DOCUMENT  
—WHITHER DRIFT WEP?**

DEAR RECORDER:—I wish to call the attention of your readers to the following very remarkable paper which has recently come to my notice:

"Mr. John Hay, Secretary of State, Washington, D. C.:

"DEAR SIR:—We, the undersigned Secretaries of Foreign Mission Societies, having learned through information kindly furnished by the Department of the Imperial Decree, promulgated in China on the 15th of March at the instance of the French Minister, fixing the rank of Catholic bishops, priests, &c., &c., in relation to the various Chinese officials, and prescribing certain rights of visit and communication between Catholic missionaries and provincial officials, would respectfully call your attention to the necessity of some action to secure similar privileges for the Protestant missionaries in China. Under the most favored nation clause of our treaty, our missionaries are entitled to whatever privileges may be granted to those of any other nation.

"We presume the only difficulty in the case will arise from the fact that most of the Protestant Missions do not have Bishops, Vicars General and Arch-Priests, but we suggest that it could be easily arranged if each of the American Societies having work in China should select a proper person as its general representative before the officials, who should have the same rank in relation to these officials and visits to and communication with them that of Bishop, with equal rights to interviews with the Viceroys and Governors. Another person, chosen in like manner, could have the same right as to interviews with Provincial Treasurers and Judges as the Vicar General and Arch-Priests of the Catholic Missions, and other missionaries the same right of interview with Prefects, Independent Prefects, Sub-prefects and other functionaries as are given to the priests of the Catholic Missions in the Decree above referred to.

"The missionaries in China constitute a very large proportion of the American citizens in the Empire. They have been engaged in their work for a long period of years, and have rendered very important service toward the educational progress of the Chinese people. There is every reason why the same privileges of access to the officials should be granted to them as to the missionaries of the Catholic faith.

"We respectfully ask, therefore, that you will instruct or authorize our Minister at the Court of Peking to secure at once this concession for the American missionaries in China, and we remain with high respect

"Yours very truly,  
Rev. JUDSON SMITH, D.D.,  
Rev. F. F. ELLERWOOD, D.D.,  
Rev. A. S. LEONARD, D.D.,  
Rev. HENRY O. MARIE, D.D.,  
Rev. HENRY N. COBB, D.D."

Thus ends this most remarkable prayer to the Secretary of State of the United States of America, in behalf of the messengers of the King of Kings and Lord of Lords that certain rights and privileges may be granted unto these heaven-sent ambassadors by the heathen government of China, and the reason for the same is that these rights and privileges have been granted by China to Catholics living and laboring here! Could anything be more absurd? It strikes me that

it is much more than absurd—that it is an insult to the Christ whose we are, and whom we serve.

Please note carefully that what Catholicism gained here is what she ever strives for—what she strives for to-day in America—political power. She has in most nations, especially where her influence dominates, secured this for which she strives. Her reward is a strong, compact organization, but very corrupt. There is, perhaps, no other one thing that makes the Chinese so hate Christianity as this effort by Catholics to secure and use political power for the propagation of their doctrines.

The "Big Sword Society," that has in the past year given great trouble here, is suffered to exist mainly to oppose and injure Roman Catholic Christians. These very troubles have made Rome press more eagerly for her long-desired political power, using the French Minister at Peking to secure it, and at the same time, these troubles and the measures used by Catholics have aided the people greatly in differentiating between Catholics and "Jesu Kiao," which means all others than Catholics, and this is much gained. Many times I have had officials and citizens say to me in the past two months: "You Protestants ('Jesu Kiao') have suffered greatly by reason of the 'Tien Chu Kiao' (Catholics)."

I wish you to note again that American missionaries have already all their rights of visit and communication they desire or need. I have a right to wire or write the Governor in any case of emergency, and can even visit him on important business; so have all American missionaries.

Note also that in order to compete with Rome in China, these great Secretaries of these great American Mission Societies that have no church dignitaries are going to create them for this special purpose! Even Dr. Henry C. Mabie is into the mess. I do hope he was asleep or under a spell, when he was taking part

**CHANGE IN FOOD**

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It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts. We use four packages a week. You are welcome to use this testimonial as you see fit. I am willing to give any information to anyone who desires to see or write me regarding Grape-Nuts." Respectfully, Mrs. C. H. Lowe, 681 Parker St., Roxbury, Mass.

The reason Mrs Lowe was helped by the use of Grape-Nuts food, is that the food is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

in it, and has long ago repented of the step. For God's sake and for China's sake and for our sake, dear brethren, please do not do anything that will cause China to look upon us as she does upon Catholics! Note that these dignitaries were to be chosen, too, not by the missionaries on the field, but by the societies in America! How strange that if such a thing were a "necessity," the missionaries on the field are not allowed to choose their own representative, or at least that they should not be consulted!

I am glad to say that the great body of missionaries in China will be against such thing—would wish such decree repealed, even if these noted secretaries had secured "at once" their greatly desired "necessity." Even the missionaries of the Church of England, which has her dignitaries without the necessity of manufacturing them, I understand, are firmly opposed to it.

I am quite sure of one thing—that this humble prayer to Mr. Hay to get something done "at once" by the Chinese Government for all Protestant missionaries just like that they have done for the Catholics, is very pleasing to Rome. She likes to see us all getting nearer and nearer to the bosom of the mother—the Romish church! God save us!

Yours fraternally,  
G. P. BOSTRICK,  
Tai Au Fu, Shantung, China.

**CALVINISM AND HISTORIANS.**

Froude—Calvinism, p. 42. "Calvinism was the spirit which rises in revolt against untruth: the spirit which as I have shown you, appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflaming upon the conscience of the nature and origin of the laws by which mankind are governed, laws which exist whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we place ourselves toward them, inherent like the laws of gravity, in the nature of things, not made by us, not to be altered by us, but to be discerned by us at our everlasting peril!"

"The slavish form of the belief called Calvinism, in one or other of its many forms, has borne ever a flexible front to illusion and mendacity, and has preferred to be ground to powder like flint than to bend before violence or melt under enervating temptation." Citing as illustration, Luther, Knox, Melville, Murray, Colligny, Cromwell, Milton, Bunyan, he says, "These were men possessed of all the qualities which give nobility and grandeur to human nature. Men whose life was upright as their intellect was commanding and their public aim untainted with selfishness, inalterably just where duty required them to be stern, but with the tenderness of a woman in their hearts, frank, true, cheerful, humorous; and able in some way to sound the keynote to which every brave and faithful heart in Europe instinctively vibrated."

Macaulay, Essay on Hallam, Vol. I, page 316, speaking of men who from base motives allied themselves with the Reformation, "But they were not the leaders of the enterprise. Men of a widely different description, men who redeemed great infirmities and errors by sincerity, disinterestedness, energy, and courage. Men who, with many

**Black Goods.**

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of the vices of revolutionary chiefs and of polemic divines, united some of the highest qualities of apostles, were the real directors. . . . Fear was not in them, nor-hypocrisy, nor avarice, nor any petty selfishness. It was from Luther, from Calvin, from Knox that the reformation took its character."  
Buckle, speaking of Knox and the leaders of the Scotch Reformation: "Much they did which excites our strongest aversion. . . . (But) what the nobles and the crown had put in peril, that did the clergy save. They were the guardians of Scotch freedom, and they stood to their post; where danger was, they were foremost. They stirred up the minds of men, woke them from their lethargy, formed them to habits of discussion, and incited that inquisitive and democratic spirit which is the only effectual guarantee the people can ever possess against the tyranny of those who are set over them. This was the work of the Scotch clergy, and all hail to them who did it! To these men England and Scotland owe a debt they can never repay!"  
Thomas Carlyle. "Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns: I find that Knox and the Reformation at the heart-core of

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12c For Ladies' Polka Dot and Fancy striped Hosiery, spliced heel and toe, extra good value.  
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25c For good quality Hermsdorf Black Hosiery, with silk-embroidered ankle, in all the leading shades.

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8c For Ladies' Hand-decorated Japanese Fans, 15 styles.  
12c One lot of Fancy Decorated Fans, 20 styles.

every one of these persons and phenomena. I find that without Knox and the reformation, they would not have been. Or what of Scotland?"  
"That which John Knox did for his nation, I say, we may really call a resurrection as from death. . . . The people began to live, they needed, first of all, to do that, at what cost soever. . . . He is the one Scotchman to whom his country and the whole world owe a debt."  
Motley. "Holland, England and America owe their liberties to Calvinists."  
Ranke, the German historian. "Calvin was the true founder of the American government!"  
Mr. Morley, an Agnostic, quotes approving the strong words of Mark Pattison, an Anglican, "Calvinism saved Europe." Bancroft. "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American Independence. . . . The light of his genius shattered the work of darkness, which superstition had held for centuries before the brow of religion."—Selected.

Let your children be as so many flowers borrowed from God. If the flowers die or wither, thank God for a summer loan of them.

THANKSGIVING.

For what shall we thank Thee, Creator and King,  
 For what shall our tribute of praise now bring?  
 For the earth in its beauty, for sea, sky and air,  
 Which all speak thy glory in characters fair;  
 For the life Thou hast granted—a blessed gift from Thee,  
 For the health Thou preservest, whatever we be,  
 For all Thy rich blessings we gratefully bring  
 Our tribute of praise while we hail Thee our King.  
 For what shall we thank Thee, Oh, Father above?  
 For Thy heart full of mercy and infinite love,  
 For Jesus, who came Thy true will to reveal,  
 For the faith and the hope that in Him we may feel,  
 For the joyous communion of saints here below,  
 For the numberless blessings his love doth bestow,  
 For the promised communion with glad saints above,  
 For this do we praise Thee, Oh, Father of love!  
 Our earthly thanksgiving in psalm to Thee  
 Shall acknowledge Thy mercies so boundless and free,  
 And, though faint seem the tribute compared to the flow  
 Of blessings unnumbered Thy love doth bestow,  
 In our life, day by day, unto all we must prove  
 How sincere is the gratitude felt for Thy love,  
 And by heartfelt thanksgiving would show forth the praise  
 Of Him whose rich mercies are crowning our days!  
 —Detroit Free Press.

OUR PULPIT.

GRIEVING THE SPIRIT.

BY ALEXANDER MAULAREN, D.D.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4:30.

The miracle of Christianity is the incarnation. It is not a link in a chain, but a new beginning, the entrance into the cosmic order of a divine power. The sequel of Bethlehem and Calvary and Olivet is the upper room and the Pentecost. There is the issue of the whole mission and work of Christ—the planting in the heart of humanity of a new and divine life. All Christendom is professing to commemorate that fact to-day, but a large portion of us forget that it was but a transient sign of a perpetual reality. The rushing mighty wind has died down into a calm; the fiery tongues have ceased to flicker on the disciples' heads, but the miracle, which is permanent, and is being repeated from day to day, in the experience of every believing soul, is the inrush of the very breath of God into their lives, and the plunging of them into a fiery baptism which melts their coldness and refines away their dross. Now, my text brings before us some very remarkable thoughts as to the permanent working of the Divine Spirit upon Christian souls, and upon this it bases a very tender and persuasive exhortation to conduct. And I desire simply, this morning, to try to bring out the fourfold aspect in these words. There is, first, a wondrous revelation; second, a plain lesson as to what that Divine Spirit chiefly does; third, a solemn warning as to man's power and freedom to thwart it; and, lastly, a tender motive for conduct. "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption."

Now let us look, briefly, at these four thoughts: Here we have—

I.—A WONDERFUL REVELATION.

Wonderful to all, startling to some. If you can speak of grief, you must be speaking of a person. An influence cannot be sorry, whatever may happen to it. And that word of my text is no mere violent metaphor, or exaggeratedly strong way of suggesting a motive, but it keeps rigidly within the New Testament limits, in reference to that Divine Spirit, when to him it attributes this personal emotion of sorrow with its correlation of possible joy.

Now, I do not need to dwell upon the thought here, but I do desire to emphasize it, especially in view of the strangely hazy and defective conceptions which so many Christian people have upon this matter. And I desire to remind you that the implied assumption of a personal Spirit, capable of being "grieved," which is in this text, is in accordance with all the rest of the New Testament teaching.

What did Jesus Christ mean when he spoke about one who "will guide you into all truth," of one who "whosoever he shall hear, those things shall he speak?" What does the book of the Acts mean when it says that the Spirit said to the believers in Antioch, "Separate me, Barnabas and Saul for the work whereunto I have called them?" What did Paul mean when he said, "In every city the Holy Ghost testifieth that bonds and afflictions await me?" What does the minister officiating in baptism mean when he says, "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost?" A divine person, a man, and an influence; that is, according to many interpretations. Why are these bracketed together? And what do we mean when, at the end of every Christian service, we invoke "The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit?" A man, and God, and an influence—is that the interpretation? You cannot get rid from the New Testament teaching, whether you accept it or not—you cannot eliminate from it this, that the divine causality of our salvation is threefold and one, the Father, the Son, and the Holy Ghost.

Now, brethren, I do not think I am exaggerating when I say that practically the average orthodox believer believes in a *divinity*, and not a Trinity, in the divine nature. I do not care about the scholastic words, but what I would insist upon is that the course of Christian thinking has been roughly this. First of all, in the early church, the question of the divine nature came into play, mainly in reference to the relation of the Eternal Word to the Eternal Father, and of the incarnation to both. And then when that was roughly settled, there came down through many ages, and there still subsists, the endeavor to cast into complete and intelligible forms the doctrine, if I must use the word, of Christ's nature and work. And now, as I believe, to a very large extent, the foremost and best-thinking of the Christian church is being occupied with that last problem, the nature and work of that Divine Spirit. I believe that we stand on the verge of a far clearer perception of, and of a far more fervent and resisting faith in, the Spirit of God, than ever the churches have seen before. And I pray you to remember that however much your Christian thought and Christian faith may be centered upon, and may be drawing its nourishment

and its joy from the work of Jesus Christ who died on the cross for our salvation, and lives to be our king and defender, there is a gap—not only in your Christian creed, but also in your Christian experiences and joys and power, unless you have risen to this thought, that the Divine Spirit is not only an influence, a wind, a fire, an oil, a dove, a dew, but a divine person. We have to go back to the old creed—"I believe in God the Father almighty, . . . and in Jesus Christ his only Son our Lord. . . . I believe in the Holy Ghost."

But further, this same revelation carries with it another, and to some of us a startling thought. "Grieve not the Holy Spirit." That divine person is capable of grief. I do not believe that is rhetorical exaggeration. Of course I know that we should think of God as the ever-blessed God, and though I know that it is perilous to make affirmations about a matter so far beyond our possibility of verification by experience, I venture to think that perhaps the doctrine that God is lifted up high above all human weaknesses and emotions does not mean that there can be no shadow cast on the divine blessedness by the dark substance of human sin. I do not venture to assert; I only suggest; and this I know, that he who said to us, "He that hath seen me hath seen the Father," had his eyes filled with tears, even in his hour of triumph, as he looked across the valley and saw the city sparkling in the rays of the morning sun. May we venture to see there an unveiling of the divine heart? Love has an infinite capacity of sorrow as of joy. But I leave these, perhaps, too presumptuous and lofty thoughts, to turn to the other points involved in the words before us.

I said, in the second place, there was

II.—A PLAIN LESSON

here as to the great purpose for which the Divine Spirit has been lodged in the heart of humanity. I find that in the two words of my text, "the Holy Spirit," and "ye were thereby sealed unto the day of redemption." If the central characteristic which it imports us to know and to keep in mind is that implied by the name, "the Holy Spirit," then, of course, the great work that he has to perform upon earth is to make men like himself. And that is further confirmed by the emblem of the seal which is here. For the seal comes in contact with the thing sealed, and leaves the impression of its own likeness there. And whatever else—and there is a great deal else—that I cannot touch now—may be included in that great thought of the sealing by the Divine Spirit, these things are inseparably connected with, and suggested by it, viz., the actual contact of the Spirit of God with our spirits, which is expressed, as you may remember, in other metaphors of being baptized in and anointed with, and, yet more important, the result purposed by that contact being mainly to make us holy.

Now, I pray you to think of how different that is from all other notions of inspiration that the world has ever known, and how different it is from a great many ideas that have had influence within the Christian church. People say there are not any miracles now, and say we are worse off than when there used to be. That Divine Spirit does not come to give gifts of healing, interpretations of tongues, and all the other abnormal and temporary results which attended the first

manifestations. These, when they were given, were but means to an end, and the end subsists whilst the means are swept away. It is better to be made good than to be fitted with all manner of miraculous power. "In this rejoice, not that the spirits are subject to you, but rather rejoice that your names are written in heaven." All the rest is transient. It is gone; let it go, we are not a bit the poorer for want of it. This remains—not tongues, nor gifts of healing, nor any other of these miraculous and extraordinary and external powers—but the continual operation of a divine influence, moulding men into its own likeness.

Christianity is intensely ethical, and it sets forth, as the ultimate result of all its machinery, changing men into the likeness of God. Holiness is that for which Christ died, that for which the Divine Spirit works. Unless we Christian people recognize the true perspective of the Spirit's gifts, and put at the base the extraordinary, and higher than these, but still subordinate, the intellectual, and on top of all the spiritual and moral, we do not understand the meaning of the central gift and possible blessing of Christianity, to make us holy; or, if you do not like the theological word, let us put it into still plainer and more modern English, to make you and me good men and women, like God. That is the mightiest work of that Divine Spirit.

III.—A PLAIN WARNING

as to the possibility of thwarting these influences.

Nothing here about irresistible grace; nothing here about a power that lays hold upon a man, and makes him good, he lying passive in its hands like clay in the hands of the potter! You will not be made holy without the Divine Spirit, but you will not be made holy without your working along with it. There is a possibility of resisting, and there is a possibility of co-operating. Man is left free. God does not lay hold of any one by the hair of his head, and drag him into paths of righteousness whether he will or no. But whilst there is the necessity for co-operation, which involves the possibility of resistance, we must also remember that that new life which comes into a man, and moulds his will as well as the rest of his nature, is itself the gift of God. We do not get into a contradiction when we thus speak, we only touch the edge of a great ocean in which our plummet can find no bottom. The same unavertable knots as to the co-operation of the Divine and the creaturely is found in the natural world, as in the experiences of the Christian soul. You have to work, and your work largely consists in yielding yourselves to the work of God upon you. "Work out your own salvation with fear and trembling, for it is God that worketh in you." Brethren, if you and I are Christian people, we have put into our hearts and spirits the talent. It depends on us whether we wrap it in a napkin, and stow it away underground somewhere, or whether we use it, and fruitfully increase it. If you wrap it in a napkin, and put it away underground, when you come to take it out, and want to say, "Lo! there thou hast that is thine," you will find that it was not solid gold, which could not rust or diminish, but that it has been like some volatile essence put away in an unventilated place, and imper-

fectly secured: the napkin is there, but the talent has vanished. We have to work with God, and we can resist. Aye, and there is a deeper and a sadder word than that applied by the same Apostle in another letter to the same subject. We can "quench" the light and extinguish the fire.

What extinguishes it? Look at the catalogue of sins that lie side by side with this exhortation of my text! They are all small matters—bitterness, wrath, anger, clamour, evil-speaking, malice, stealing, lying, and the like; very "homely" transgressions, if I may so say. Yes, and if you pile enough of them upon the spark that is in your hands you will smother it out. Sin, the wrenching of myself away from the influences, not attending to the whispers and suggestions, being blind to the teaching of the Spirit through the Word, and through Providence: these are the things that "grieve the Holy Spirit of God."

And so, lastly, we have here

IV.—A TENDER MOTIVE

a dissuasive from sin, a persuasive to yielding and to righteousness.

Many a man has been kept from doing wrong things by thinking of a sad, pale face sitting at home waiting for him. Many a boy has been kept from youthful transgressions which war against his soul here, on the streets of Manchester, full as they are of temptations, by thinking that it would grieve the poor old mother in her cottage, away down in the country somewhere. We can bring that same motive to bear, with infinitely increased force, in regard to our conduct as Christian people. "Grieve not the Holy Spirit of God." A father feels a pang if he sees that his child makes no account of some precious gift that he has bestowed upon him, and leaves it lying about anywhere. A loving friend, standing on the margin of the stream, and calling to his friends in a boat when they are drifting to the rapids, turns away sad if they do not attend to his voice. That Divine Spirit pleads with us, and proffers its gifts to us and turns away—I was going to use too strong a word, perhaps—sick at heart, not because of wounded authority, but because of wounded love and baffled desire to help, when we, in spite of it, will take our own way, neglect the call that warns us of our peril, and leave untouched the gifts that would have made us safe.

Dear brethren, such a dissuasive from evil, and such a persuasive to good, is mightier than all abstractions about duty and conscience and right, and the like. "Do it rightly," says Paul, "and you will please him that hath called you"; leave the evil thing undone, "and my heart shall be glad, even mine." You and I can grieve the Christ whose Spirit is given to us. You and I can add something to "the joy of our Lord."—Baptist Times and Freeman.

SERVING, to be acceptable to God, must be prompted by the proper motive. That which God requires is accepted only when performed because he requires it. Man may lay upon me obligations which are God's requirements, and I may discharge them, but, deep in obedience to man, I must look to man for my reward. God promises me nothing.

A PRACTICAL man doeth more good than he who is well learned.

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.

ROSALIND MORTON, OR THE MYSTERY OF IVY CROWN. A Kentucky Story. By Mrs. Alice K. Roland. 12mo. 484 pages. Louisville: Charles T. Dearing, publisher.

The story opens with the death of Mr. Morton, a preacher who was rich in the riches laid up where moth and rust do not corrupt, but who had nothing to leave to his beautiful daughter but the loving care of the God of the fatherless.

And God cared for her. An old and eccentric cousin, living in Kentucky, wrote and offered her a home, which proved to be a most pleasant one. Judge Underwood's stately residence was near by, and Rosalind found warm friends in his daughters. The course of true love between herself and his son Gerald was kept from running smooth by the machinations of a beautiful young widow to whom Gerald had been engaged and by whom he had been jilted when a wealthier suitor appeared. We leave to the readers of the story to discover what was the mystery of "Ivy Crown," which was the name of Judge Underwood's residence, and the great trouble which it brought into the life of the lovely heroine. The book ends happily, as we think all novels ought to end. Tragedies should be left to real life and to Shakespeare.

THE HEALING OF THE NATIONS. J. Rutler Williamson. New York: Student Volunteer Movement. 60c.

A clear statement and a powerful appeal. The malpractice in heathen lands, the physical, moral and spiritual benefits of sound medicine, are vigorously presented. One is deeply stirred as he reads these facts and arguments. The wide circulation of this book will certainly lead to the establishment of many more medical missionaries. We wonder that more of our rising young physicians do not offer themselves to be sent as medical missionaries.

THE MAGNA CHARTA OF THE KINGDOM OF GOD. George F. Genung, D.D. Philadelphia: American Baptist Publication Society. 60c.

A delightful and delicious series of studies in the Sermon on the Mount. The topics presented are: The Teacher and His Authority; The Morality Which is the World's Savor and Light; Relation of the Morality of Enthusiasm to Law; Righteousness Whose Reward is of the Earth; The Heavenly Treasure; Correctives of Egoism; The Susceptibility of Obedience.

A PRACTICAL HANDBOOK OF SUNDAY-SCHOOL WORK. L. E. Peters. Philadelphia: American Baptist Publication Society. 50c.

This little book is the outgrowth of the practical experience of a faithful and able Sunday-school missionary and leader in Sunday-school institutes. It is a very helpful little book, full of suggestions of practical value. It would pay any Sunday-school to present each teacher with a copy.

MAGAZINES.

The following are the contents of The New Lippincott Magazine for July, 1900: An Anti-Oliver

(a complete novel), Ellen Olney Kirk; Emilie Schaumburg, Virginia Tatnall Peacock; Dambillimus Juvenis (a story), Ben-liah Maris Dix; Dandelion (a poem), Philip Gerry; As a Dream When One Awakes (a story of a graduation), Marion Harland; Age and Youth, Clinton Scollard; A Monk from the Ghetto (a story), Martha Wolfenstein; A Twilight Moth (a poem), Madison Cawein; Vittoria, (fifth in the series of Great Battles of the World), Stephen Crane; How Willett Wooded the Widow, Samuel Minturn Peck; Tension (a poem), Florence Wilkinson; The Giant's Golf, Henry Wallace Phillips; Rain Drops (a poem), Margaret Crowell.

The following are the contents in The Ladies' Home Journal for July, 1900: A Missionary in the Great West—IV, Cyrus Townsend Brady; The Wild Animal Play, Ernest Sexton-Thompson; The Fashionable Summer Resorts of the Century, William Perrine; In Some Old-Fashioned Gardens; The Autobiography of a Girl (conclusion), Katharine Ferguson; The Voice in the Choir (part II), Julia Magruder; Albert Lynch: a Painter of Fair Women; The Girl Who Fought in the Revolution, Mabel Percy Haskell; The Story the Doctor Told, Harrydele Hallmark; The American Man and the Country, Edward Bok; Is a College Education the Best for Our Girls? An American Mother; A Woman's Proper Dress at All Times, Mrs. Burton Kingsland; Through Picturesque America (part IV), Luther L. Holden; Appetizing Dishes for Summer-Time (illustrated dishes—X), Janet McKenzie Hill; A Club House in the Tropics (new ideas for boys—XII), Dan Beard; The Care of the House in Summer, Maria Parlos; How to Have Fun at a Picnic, Dan Beard; What to Do with the Fruits of July, Mrs. S. T. Rorer; Here and There is a Summer Cottage; The Proper Food for a Child in Summer, Mrs. S. T. Rorer; Letting Children Rust in Summer, Edward B. Rawson; My Girls, Margaret E. Sangster; Floral Helps and Hints, Eben E. Rexford; Answers to Questions About Health, Edward B. Warman and Mrs. Warman; Literary Queries, The Literary Editor; Mrs. Rorer's Answers, Mrs. S. T. Rorer.

[Additional literary on 3rd page.]

"WE ARE THE LIGHT OF THE WORLD."

Matthew 5:14 (a).

The teachings of Jesus abound in impressive and helpful figures; this is one of the many: "Ye are the light of the world."

In John 8:12 Jesus says: "I am the light of the world."

We never know genuine appreciation of blessings until we are deprived of them. Probably we have never been grateful for light because we have never experienced an intense need of it.

It is said that those people who dwell in the region where night lingers continuously for six months during the year, are so rejoiced when the time approaches for the return of the sun that they climb the rugged heights to catch its first herald beams, and celebrate its rising with joyous adoration. This is the picture that comes into my mind whenever I read, "The people who sat in darkness saw a great light." Sin had thrown the veil of darkness over God's earth, and the inhabitants were groping in vain to find the way back to God; when the "sun of righteousness

arose with healing in his wings," and became the true light that lighteth every man that cometh into the world."

But are the two statements, "I am the light of the world," and "Ye are the light of the world," contradictory? Not at all. Let us learn a lesson from nature. We know that the sun is the source of all light—it is the light of the physical world. But we speak of the light of the moon, when we know that it, of itself, has no light, but gives forth only reflected sun light.

Our Lord has departed, but he left behind him witnesses, or lights. And the intensity of our spiritual light depends on the distance we are from the true light.

Another lesson we may learn is this: We all know that when the earth is between the moon and the sun, the moon gives no light, and a mysterious darkness broods over the earth. Does this not illustrate the true, but deplorable, state of many Christians? Their sins, or the dross of earth, have come between them and Christ, and instead of being light-giving they are casting an unwholesome influence over all around them.

We know it to be a scientific fact that objects are sombre or luminous according to the number of rays they emit. Those objects that receive the sun's rays and retain all of them are black; those objects which are brighter are those which give forth again the rays they receive.

So in the Christian life. The most attractive and helpful souls are those that give again freely the "unsearchable riches of Christ" which they possess.

A traveler in going through a great cave was separated from his party and his guide.

The darkness was intense; the way unknown; dangers were on every hand. In despair and terror he sank down. But when the guide missed him he searched for him and lighted him in safety from the cave.

Alas! How many souls to-day are bound by fetters of sin in the darkness of despair; O, Christian, how many such souls have you guided to life and light?

Remove that which separates you from God, that you may let your light shine, even as we are commanded to do, for assuredly there is some soul that must perish in darkness but for the light you give.

Mrs. J. CARTER WRIGHT, Roanoke, Ala.

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EDITORIAL.

JONATHAN EDWARDS.

On June 22nd a memorial tablet to Jonathan Edwards was unveiled in the Northampton church, Mass. It was the 150th anniversary of his leaving that church. This event has attracted attention to Jonathan Edwards, and many interesting facts in regard to the great theologian have been published. Dr. A. E. Winship, in the *New York Christian Advocate*, gives the results of three years' careful study into the history of Jonathan Edwards' family, and to him we are indebted for the greater part of the facts we give.

Jonathan Edwards was the son of a preacher, who was pastor of one church for sixty-five years. His great-grandfather was a preacher in the days of Elizabeth. He himself graduated at Yale, and after being tutor at that University, became pastor at Northampton, where he remained for twenty-five years. When he was twenty-four years old, he married Sarah Peirpont, a girl of seventeen, who was as talented as she was beautiful. They had eleven children, all of whom lived to be grown.

Edwards early won a great reputation as a preacher, a thinker, a theologian. When he was twenty-seven years old, he preached such a sermon in a religious gathering in Boston that throughout New England public thanks were given to God for having raised up such a man to be a leader among them.

While still a young man, his writings were republished in England, attracted great attention and won high praise. Robert Hall said he was the greatest of the sons of men. And the greatest intellects of his own day and of later years have spoken of him in similar terms.

His ministry was greatly blessed to the salvation of souls. Under his preaching the church at Northampton became the largest Protestant church in the world. Yet at the end of twenty-five years, while this greatest of living men was in his prime, his church turned against him, and by an almost unanimous vote refused to have him as pastor any longer. And the wrath against him was so great that the citizens in town-meeting almost unanimously forbade his speaking in their town on any subject. The fierceness of the change recalls the multitude who carried palm branches, and in a few days cried, "Crucify him."

We have been under the impression that this was due to Edwards' fidelity in attacking the "half-way covenant." But Dr. Winship, who has spent three years investigating the history of Jonathan Edwards, gives what is no doubt the true reason. He preached a sermon in which he spoke of the character of the books which the young people of his congregation were reading, and declared they were improper books for them. The young people were incensed, and the old succumbed before them. The great prosperity of the church under their saintly pastor, his eloquence, his learning, his great fame in all the Protestant world, were as nothing compared to "pleasing the young people." And he was dismissed with contumely.

So it seems the covering of what ought to be strong churches

before the temper or the whims of the young people is nothing new in this generation; though no doubt it is a more extended evil than it was one hundred and fifty years ago. Some of the godliest men we know have suffered as Jonathan Edwards did. His persecution shows them that no greatness and eloquence, no success, no lofty reputation is safe from the cowardice of churches who substitute the pleasing of the young for the pleasing of God.

Edwards went to Stockbridge, Mass., where for eight years he preached to the Indians. Thence he was called to be President of Princeton. There he and his wife died of small-pox at about the same time. He left but scanty means for his family, and the oldest son was only twenty years old when the support of the family came upon him. But he had with him his father's God.

Dr. Winship gives this account of the sons and the sons-in-law: "One was President of Princeton, and one of Union College; two members of the Continental Congress; four were judges; one a member of the governor's council in Massachusetts; one a State senator; one Speaker of the Connecticut House of Representatives; three were officers in the Revolutionary war; one was a member of the famous constitutional convention out of which the United States grew; one was an eminent divine."

And now, after one hundred and fifty years, the church at Northampton puts up a memorial tablet in honour of the great man of whom they were not worthy. It reminds one of the words of our Lord to the Pharisees recorded in Matt. 23:29-32.

To the third and fourth generation have the descendants of Jonathan Edwards and his wife shown great talent and great probity. There have been among them thirteen presidents of colleges and sixty-five professors. Among these are such names as the Dwights and Professor Park, whose recent death is so mourned. There have been more than one hundred lawyers, thirty judges, and among these the great Theodore W. Dwight and Edward Hoadley; sixty physicians, more than sixty in public office, a long list of preachers and missionaries, many business men and in all lines many most distinguished names. Great men can have great descendants, and a family can be great for generations.

A very prominent layman in Chicago recently asked a Southern Baptist doctor of divinity—"what makes the preachers lie so?" The doctor demanded an explanation, and the layman went on to say: "Why we have had men come and preach at our church here, who had the strongest commendations from prominent ministers as being fine preachers, when they cannot preach at all. They are the very 'sticks' I ever saw."

Laymen do not always take the pains to read carefully what the preachers say. The writer was not long since remonstrated with for commending a certain brother, and on examining the letter of commendation, it was agreed that every statement was strictly true. The writer said he had never heard the brother preach, and so could not speak of his pulpit power, and yet that was the very point in question. With many people a commendation is a commendation, and they do not stop to consider what is said. There are many good things that can be truly said of some veritable

"sticks" in the ministry.

Speaking of Chicago, of course, there is no doubt that ministers have been too careless in their commendations. The Rev. Dr. Bigbug, widely and favorably known, is called on to commend the Rev. Seekplace to a Chicago church. Being very busy with his own affairs, and having many such calls, the prominent minister hastily writes what good things he knows about the Rev. Seekplace, and sends the letter to the party he had been asked to address. The Rev. Seekplace, having been "highly commended by the Rev. Dr. Bigbug," is duly invited to visit Chicago and preach on Sunday. Being of rather a timid disposition, anxious to make a favorable impression, and fearing he will fail, the Rev. Seekplace enters the pulpit at his weakest. He assumes a sort of sickly smile, such as Dr. Dry-as-dust wears when introduced to a beautiful woman, to whom he can think of nothing appropriate to say. The members of the pulpit committee look askance at each other as the preacher proceeds to deliver about the feeblest sermon he ever did preach in his life. Then the committee wonder that the Rev. Dr. Bigbug should have recommended such a "stick," and one of them asks: "What makes the preachers lie so?"

The decrease in the number of conversions has become so marked that the attention of Christians is being diverted from the raising of money to the salvation of souls. The raising, or rather the giving, of money is absolutely necessary, and it is a duty no one should be allowed to forget. But the conversion of souls is vastly more important, and should occupy far more of our thoughts and our time.

Dr. Carroll furnished the statistics of all the religious denominations to the *Independent*. These show that the gain of all last year was 165,000 less than the year before. The Northern Methodist church showed an actual decrease of 21,000.

We in the South have great reason for gratitude to God that the statistics do not show so sad a decline among us as among some others. This is due, so far as it is due to any human cause, to our innate conservatism. Changes have come more slowly among us, but they come. The same causes will work the same effects, and these causes are not unknown to our ranks. Grey hairs are here and there upon us, and we know it. Let us rejoice with fear and trembling, consider prayerfully why it is that conversions are growing fewer, and with God's help rectify the evils ere they grow any more powerful. It is a sign of better things that so many are praying and thinking and writing of the causes of this decrease. There was never a time when there was greater outward activity; never a time when there was such a hum from religious machinery filling the air. There is progress all along many lines. Why the retrograding in the one thing needful?

The Northern Methodist Synod, in their letter calling for fasting and prayer, gave the causes which, in their opinion, have brought about the actual decrease in their membership. And they gave this advice to their brethren, which ought to come home to the hearts and consciences of all God's people: "We must emphasize the old and essential doctrines of the Bible. We must exhibit sin as the one thing which God hates, which overwhelms the unrepentant sinner in irremediable

ruin, against which the ocean of God's wrath flows forever like a shoreless sea of fire, from which there is but one escape, and that through faith in Jesus Christ. Men must be made to feel that they are lost and need salvation. They must be made to confront the judgment-bar of Almighty God. They must know that a pardoning Saviour is only for the penitent sinner. The old Gospel that has made its way through all the brutality of heathenism and through all the conceit and pride of sceptical philosophy for nineteen centuries has not lost its power. Give it a chance.

The sentence in this paragraph we would emphasize is this, "Men must be made to feel that they are lost and need salvation." In every sermon there should be something to make sinners feel this. Every Christian should realize his responsibility to God for the salvation of those who are bound to him by ties of kindred, of neighborhood, of business. It is his duty to make them feel their need of salvation as truly as it is the preacher's duty. One of the chief causes of the decline in conversions is that Christians have ceased to feel their accountability to God for the souls around them. They have thrown the responsibility upon the pastors, and the pastors, too often, upon the evangelist.

Whatever the causes may be, there is one remedy; and that is, every child of God shall feel that the blood of his unconverted child, brother, clerk, servant, neighbor, relative is on his soul, and that God will not hold him guiltless of that blood. If love for these sinners does not lead us to make their salvation the chief desire of our souls and the chief object of our thoughts, let the fear of God constrain us to do our duty in this thing.

In 1824 two missionaries went from Boston to the interior of Sumatra to preach the Gospel among the Batak tribe. But they were killed and eaten by the Bataks, who were cannibals. That was in 1824. In the *Missionary Herald* Dr. Schreiber, who was a missionary among this people for seven years, tells the results of the labors of the brave men who were not deterred by the martyrdom of Messrs. Munson and Lyman, and persisted in preaching the Gospel to the cannibals.

There are now 45,000 Christian Bataks in the churches, and there are 200 native preachers. A large number of the churches are self-supporting, and have neat houses of worship built by themselves. A son of the murderer of the two missionaries had sent to ask that a preacher be sent to his village. Thus again has the Gospel demonstrated that it is the power of God unto salvation to the most degraded of the race. And the work among the Bataks takes rank among the mighty victories of our faith.

ADMIRAL WATSON recently made a speech to 300 young men in Tokio, Japan. He closed by saying: "I am an old man. I have had many pleasures. I have attained the highest place possible for me to attain in the navy of my country, but I wish to testify before you that it is my hope in Jesus Christ my Saviour which I prize above all else, and which sustains me in all I do."

The *Congregationalist* shows by the statistics of the Andover class of 1870 that all the Seminary-graduates do not become or remain pastors. That class held its reunion the other day. Twenty-eight graduated in it. Of these twenty-one are now living, and only six are in the pastorate.

Editorial Varieties

The *Protestant* says: "Some keen observers tell us that many oases ministers in their public prayers make very little confession of sin and of prayer for its forgiveness." Brethren, is this true of us? Let each one ask his own conscience.

We are glad to learn from Nashville of the auspicious opening of Bro. W. J. Robinson's pastorate. The church gave him a most hearty welcome. Two were received by letter and three asked for the prayers of Christians. A blessed revival is hoped for.

John D. Hooker offered \$100.00 to the Wellesley College for young ladies on condition that an equal amount was given by others. Miss Hazard, the President, announces that the \$100.00 has been raised, and Mr. Hooker's gift is secured.

Dr. Storrs was a man of great wit as well as of great eloquence. But his wit found no place in his pulpit. There the message he brought was grand and too solemn, delivered to dying men from the God against whom they had sinned, to allow of any joking.

We have received from the Publication Society, "An Upward Look for Mothers," a small volume of poems by Mrs. E. Y. Mullins. We have not had time to read it and will notice it hereafter. We are sure it will be enjoyable for Mrs. Mullins' "Side by Side" is one of the most beautiful books we ever read.

Prof. Headland of the Peikin University does not think that the lives of the missionaries are in danger. He thinks it is the purpose of the Boxers to drive out the foreigners and not to kill them. As he is in a better position to know than many who are writing about China are, we are glad he considers the missionaries safe.

We learn from the *New York Independent* that on Feb. 27th when General Buller's men drove the Boer rear-guard from Tugela Heights, among the dead were found a father, mother, girl and boy, all with their rifles and bandoliers. Mother and daughter had died, with father and son fighting in the trenches for the independence of their country.

Dr. Richard J. Morris, whose death the world deplores, was the greatest pulpit orator in this country. He had a noble ancestry. His great grandfather was a chaplain in the Revolutionary army; his grandfather was pastor of one church for thirty-three years; his father pastor of one for sixty-two years, and his uncle pastor of his Brooklyn church for fifty years.

At a recent meeting of the Peikin Missionary Association, Minister Conger, from this country, said: "I hope for the early, and firmly believe in the ultimate, success of missions. They are a part of God's plan for the world." These words encourage us to hope much for his wisdom in the trying situation in which he is now situated.

Mr. Klopsch, proprietor of the *Christian Herald*, has just returned from a trip to India. He says the mortality during the wet season, which is just commencing, will reach stupendous proportions unless 50,000,000 blankets are quickly provided. One of his last acts before leaving India was to buy 100,000 blankets for distribution.

These words are true in regard to Dr. J. M. Buckley of whom they were written, they are also true of every other true and conscientious man. "The only thing that could possibly pain him would be to be driven or enjoined into balancing himself on a wire fence, or dodging an issue for fear people will call him names."

The golden rule is meant for nations as much as it is for individuals. Every nation should treat others as it would wish to be treated in similar circumstances, and must seek no more of other nations than it would be willing to give. But the world will be further along towards the millennium when the strong nations do this.

Pastor Weingart of Hanover was deposed from the pastorate on account of unaccountable fits. He appealed, but the Emperor confirmed his deposition. Then the "Liberal" paper sent question sheets by the thousand to men all over Germany, hoping to find popular sympathy for Weingart. But only eighty-four out of 10,000 took the look the man gave. "And of those thirty were outspokenly orthodox."

We took time on Sunday to read the *Bible Student* in all the way through—which is something we rarely do with any magazine. But we had been so much pleased with previous issues, we wished to see if it was all good. The result is that we not only recommend, but urge all our preachers to subscribe for the *Bible Student*. It is able, it is wise, it is true, it is up-to-date. It is altogether good, and will do its readers good. Published at Columbia, S. C. Price 25.00 per year; 30 cents a copy.

Prof. Frederick Wright, a scientist of no mean reputation, says: "The end in the philosophical and religious world of thought at the close of the Nineteenth Century is evolution; and it is important to emphasize the statement that it is a *fact*." He says that the theory is far from being proved, and that it is a *fact* at the close of the century, at least so far as its influence on philosophic thought is concerned, than it was when first propounded. Let us hope the Twentieth Century will finally bury it.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. W. T. Amis preached on "The Great Purchase, as shown on 'Proffand Loas.' Good congregations both morning and evening. The Lord's Supper observed.

Broadway.—Pastor Jones preached on "God's Peace," and on "The Abundant Life." Eight received by letter and three for baptism.

East Mead.—Brother E. Braddock preached in the morning on "Christian Philanthropy," and Pastor Cooper preached at evening service on "Self-sacrifice."

Chestnut-street.—Pastor Weaver preached on "The Enemies of the Cross of Christ," and on "The Pharisee and Publican."

Highlands.—Pastor Dawes preached on "The Desolate House." Bro. Hayes preached at night. One received by letter.

Twenty-sixth and Market.—Pastor Thomas preached on "Father Give Him," and on "Some Heavenly Surprises."

Twenty-second and Walnut.—Pastor Dement preached on "The Crucified," and on "Christ and Nicodemus." The Lord's Supper observed.

Portland-avenue.—Pastor Tralle preached at both hours. The interest in the coming B. Y. P. U. is very great. Bro. Tralle expects to carry many young people to Cincinnati from Kentucky.

German.—Pastor Wm. Ritzmann preached on "Christ made sin for us," and on "True Liberty."

Franklin-street.—Pastor Jenkins preached on "Having the eye of the heart opened," and on "The variable of the sapper." The largest Sunday-school attendance during the last quarter for some years.

Logan-street.—Pastor Montgomery preached on "The love of Christ for his own in the world," and an exposition of Romans 6:6. One baptized.

Oakdale.—Pastor Hill preached in the morning on "The Lord God is a Son and shield." Two additions by letter. Interest in missions has been discussed during last week.

Clifton.—Pastor Foster preached on "Be of good courage," and on "The grace of God hath appeared to all men."

East-Easton Christian preached on "Hope," and on "Outing out four anchors." The Lord's Supper observed.

Third-ave.—Pastor Boyet preached at both hours.

The Fifth.—Pastor Farrer preached on "Filling of the Holy Spirit." At night he preached to a very mixed audience. Collection taken for missions. Bro. C. Jones preached at the Point every evening this week.

Bro. Whittinghill reports good interest at Seventh and Hill. He is holding some tent meetings at different points in the city.

Bro. DeChamps preached at the jail yesterday.

Pastor Ritzmann read a paper on "When and where was the first church organized." The paper precipitated quite a discussion.

THE STATE.

Bro. Z. W. Piggy writes from Glencoe under date of June 26: "By request of Pastor W. T. Ellis, I visited him and his church, Beech Grove, in Owen county from Friday July 5th. I also visited the Mt. Mansel Shoals church, where he has recently been called as pastor. On Sunday afternoon he organized a Sunday-school there, which promises to do good work. The Beech Grove church has a Sunday-school and weekly prayer-meeting. At both churches the pastor and people seem to be well pleased with each other. The work seems to be in a progressive condition. On last Sunday a council composed of Elds. Henry Holbrook, A. L. Lundy, H. F. A. Smith, who was the pastor of the church, and Bro. Owen and Richard churches, met with the pastor and deacons of Beech Grove church to examine as to their views of the teaching of the Scriptures and to ordain to the office of deacon, John Lundy, Wm. Bowen

and A. P. Holbert. The examination, led by the pastor, was quite rigid, but the answers were very satisfactory. Elder Lundy offered the ordaining prayer, which was followed by the laying on of hands by the council, the sermon by the writer, and the giving of the hand of fellowship by the church. Thus closed a service which we hope will be for the advancement of Christ."

Pastor J. W. Porter of Maysville, has been to Shelbyville, Tenn., to aid Pastor Kimbrough in a meeting. The Lord blessed the sermon by preaching of the Word. The church was greatly revived. There were 30 professions of religion and 35 additions to the fellowship of the church.

Bro. W. H. Major writes from Carlisle: "Now that we have a new Secretary, and have all agreed to give him our hearty support, let us also agree to make this the best year as to mission work, in the history of Kentucky Baptists. God has given us the numbers and the wealth in this fair state and I honestly believe that it ought to lead the South in contributions, rather than that it should be said that my church had doubled its contribution to this work than that it had doubled my salary."

Brethren will excuse us for the non-appearance of the news items they send on Tuesday, on which day we usually receive the largest number of letters. We are sorry that while we issue fifty-two numbers during the year, we bury up the time of going to press before the Fourth of July and before Christmas, that the printers may have their holiday.

OTHER STATES.

The Wartrace church, Tennessee, has set apart Bro. E. D. McNalt to the full work of the Gospel ministry.

Pastor T. T. Martin has resigned the pastorate of the Cripple Creek church, Colorado, and has removed to Liberty, Mo. He will give himself to the work of aiding pastors in meetings. We are always sorry when any preacher quits the pastorate for any other work, and hope it will be long till Bro. Martin returns to it. He is a great demand for meetings, and is already engaged for very nearly all his time for a year.

Pastor Lee Boyce Parker writes from Randall, Kas.: "Our work continues to advance. Large crowds continue to fill, and often overflow, our commodious and stone house. We have a membership of 175. Two were baptized Sunday, the 22nd, and two joined, both coming from the M. E. church. This is a country church, composed of farmers and stockmen."

Bro. active Sunday-school and B. Y. P. U. My people are united, social, spiritual and aggressive. Kansas has 40,000 Baptists, and we are trying to keep pace, as a denomination, with the wave of prosperity. The work is hard and workers few, but we are moving."

Pastor M. P. Cain writes from Blanchesburg, Ga. (Historian meeting here) Sixteen received by experience and 4 by letter. We rejoice, God bless you."

A meeting in the Corinth church, S. C., resulted in 18 additions to the fellowship of the church. All by experience and baptism.

Ninety-five have been added to the fellowship of the Piedmont church, S. C., and other are yet to follow; 77 of these were baptized.

A meeting in the Black Mingo church, S. C., closed with 23 additions to the fellowship of the church; 23 by experience and baptism.

Pastor M. P. Cain has baptized 14 into the fellowship of the Elm church, Ga.

The Union church, Ala., has set apart Bro. I. O. McCrary to the full work of the Gospel ministry. He is the son of Deacon J. M. McCrary, who has been ordained to the ministry.

The Spangerville church, Ala., has set apart Bro. T. H. Johnson to the full work of the Gospel ministry.

The Mt. Comfort church, Tenn., has set apart Bro. Edward Butler to the full work of the Gospel ministry.

A nine days' meeting in the Granias church, Ark., resulted in 18 additions to the fellowship of the church.

A meeting in the Gap Creek church, North Greenville Association, S. C., continued two weeks, and resulted in 35 additions to the fellowship of the church.

A sixteen-days' meeting of the Little Valley church, Tenn., closed with 19 additions to the fellowship of the church.

A month's meeting in the Garden City church, Mo., resulted in 25 professions of religion, and 23 additions to the fellowship of the church.

A NEW COMPANY.

Louisville Title Company Organizing with Bright Prospects Ahead.

Considerable interest is being taken in the organization of the Louisville Title Company, a new concern which appears to be starting out with most flattering prospects before it. The following incorporators are among the best known business men of the city. They are Geo. A. Newman, Wm. R. Belknap, John H. Leathers, William Heyburn, John C. Strother, Geo. P. Kendrick, A. Levy, Breckinridge Castleman, Theo. Conrad, Jas. S. Escott, Blasco Hindman, John E. Pirtle, Theo. Ahrens, Jr. and C. M. Phillips. The most active person in organizing the company is Mr. C. M. Phillips, who is well equipped by experience for such work. The real estate men, and property owners generally, are warmly in favor of the movement, and its success is assured from the fact that the field is large and the business is very profitable in many cities throughout the country.

The feature which has attracted more attention than any other, is the fact that the stock is being distributed. They propose to limit the amount of stock taken by any individual, and have declined some very large offers from men of large means. The shares are \$100.00 each, and the capital stock is \$200,000. Any person may subscribe for from one to one hundred shares, but no more. This is a new feature in the organization of a company, but it is thought by many persons to be a very wise provision, as it will insure a larger circle of friends and patrons for the company, and doubtless result in better profits.

THE ORDINATION AT COVINGTON. MISSIONARY MEETING AT BELLVIEW AND TWELVE-MILE CHURCH.

On last Friday night I attended the ordination services of Bro. Maddox at Third church, Covington. Bro. Swindler will report proceedings.

After the ordination, Bro. E. B. Sayre and wife, in honor of the youngest daughter of Rev. Logan Vickers, entertained a large party with a trolley ride over the city, extending to Ludlow and Milldale. At Milldale refreshments were bountifully served. The occasion was greatly enjoyed.

Saturday I attended the Missionary Meeting at Bellview. Bro. Atwood, the pastor, has kindly promised to furnish report.

On Sunday I assisted Pastor Marksbury at Twelve-mile church, near Alexandria, Campbell county, in raising the debt incurred in remodeling his church building. We did not raise all the money, but the pastor said before I left that arrangement was made to raise the balance of debt. This is the twenty-seventh church building that Bro. Marksbury has built or remodelled, and he is justly entitled to be recognized as the champion church builder in Kentucky. W. P. H.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association, to be held with Union Grove church, Friday night before fifth Sunday in July:

- 1. Sermon by Eld. W. M. Nevins.
2. The Scriptural meaning of "Elders that rule well."—Eld. W. S. Allen, S. H. Sackville.
3. Relation of the church member to the pastor.—Dr. Hampton, Richard Hancock.
4. Relation of pastor to church members.—H. W. Virgin, S. C. Humphreys.
5. In Christian giving, is one-tenth required? If not, what is required of Christians?—Eld. J. B. Sharp and J. T. Sampson.
6. Relation of pastor and people to world-wide evangelisation.—J. M. Fowler and Chilton.
7. Origin and development of the Sunday-school.—Professor John Selph, Rev. Walter Arnold.
8. Work of Home and Foreign Mission Board.—Eld. R. M. Priest and L. M. Theobald.

Editors and all interested are cordially invited. J. B. SHARP, Clerk.

MARRIED.

On June 20, 1900, Miss Julia B. Adams, only daughter of Rev. S. M. Adams, was united in marriage to Mr. Walter L. Rouse, in the Walton Baptist church. The father gave the bride away at the altar. Rev. E. F. Swindler pronounced the ceremony, and the Rev. Mr. Holm, of the church, South, offered the prayer.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900. AUGUST.

- Blackford—Blackford church, August 1.
Bracken—Ewing, August 1.
Bethel—Trenton, August 7.
Booth Kentucky—Eubanks, Aug. 7.
Crittenden—Oak Ridge church, August 8.
Little River—Rocky Ridge church, August 8.
Liberty—Hiseville church, Aug. 8.
Clear Fork—Oak Ridge church, August 14.
Davies County—, August 14.
Elkhorn—South Elkhorn, August 14.
Shelby County—Simpsonville, August 16.
Green River—High Grove church, August 18.
Gasper River—Dunmor, August 21.
South District—Beech Grove church, August 21.
Barren River—Tompkinsville, August 22.
Campbell County—First 12 Mile church, August 22.
Franklin—North Benson, Aug. 22.
Ohio River—Caldwell Spring church, August 22.
Baptist—Campden, August 24.
Tate's Creek, Freedom church, August 28.
Ten Mile—Poplar Grove church, August 28.
East Concord—Harmony church, Bell Co., August 31.
Irvine—Liberty church, August 31.

SEPTEMBER.

- Central—Lebanon, September 4.
Bay's Fork—New Salem church, September 5.
Greenup—Willard, September 5.
Lynn—Magnolia church, Sept. 6.
Owen—Mt. Hebron church, Sept. 6.
South Cumberland River—Oak Hill church, September 6.
Long Run—King's church, Sept. 6.
Boonville—Ellis' Branch church, September 7.
North Concord—Springfield church, September 7.
Greenville—Ingram Chapel church, September 7.
Mt. Zion—Mt. Zion church, Sept. 7.
Stoocan's Valley—Van's Branch church, Tennessee, Sept. 8.
Boon's Creek—Allensville church, September 11.
Nelson—New Haven, September 11.
Russell's Creek—Salem church, September 12.
Sulphur Fork—Bedford church, September 12.
Warren—Friendship church, September 12.
Second North Concord—New Hope church, September 14.
Concord—Russell's Shoals, Sept. 19.
East Lynn—Pleasant Hill church, September 19.
Landmark—Kerby Knob church, September 19.
Salem—Salem, September 19.
Rockcastle—Broadhead, Sept. 19.
Freedom—Pleasant Hill church, September 21.
Cumberland River—Pleasant Hill church, September 21.
Edmonson—Liberty Hill church, September 23.
Severn's Valley—Younger's Creek church, September 26.

OCTOBER.

- East Union—New Hope church, October 2.
Goshen—Corinth church, October 3.
Laurel River—Providence church, October 5.
South Concord—Big Spring, Oct. 5.
North Bend—Bank Lick, October 9.
Little Bethel—New Highland church, October 10.
Union—Powersville, October 10.
West Kentucky—Mississippi church, October 10.
Upper Cumberland—Turtle Creek church, October 11.
Enterprise—Mashford church, October 12.
West Union—Wickliff church, October 17.
Ohio Valley—Clay church, Oct. 23.
Blood River—Oak Grove church, Tennessee, October 24.
South Union—,
Goose Creek—,
Graves County—Dublin church, October 31.
If additions or changes are desirable, please write to the papers. J. K. NUNNELLY, Secretary.

Indigestion, Cramps or intestinal disorders, such as Cholera, Diarrhoea, etc. RICQLÈS Alcohol de Menthe gives quick and thorough relief; should be kept always on hand; is conducive to sleep in nervous attacks. RICQLÈS ALCOOL DE MENTHE has a record of over sixty years in Europe. Sold by All Druggists. E. FOUQUER & CO., Agents for U. S., New York

PROGRAMME.

The following is the programme of the Circle Meeting of Ohio Valley Association, which will be held at Bethel church in Henderson county on Friday night before the fifth Sunday in July:

- FRIDAY EVENING, 7:30 P. M.
1. Sermon by Rev. T. A. Conway.
2. How can we get our church members to contribute more generally (or systematically) and more liberally for Missions?—E. K. Shulte, F. W. Taylor.
3. Is it good to use illustrations in Teaching?—D. O. Lynch, J. A. Bennett.
4. Scriptural reasons why one Baptist church should not commune with another of the same faith.—E. H. Maddox, Fred Wittenbraker.
5. Evils confronting our young people.—John Cummings, W. O. Connell.
6. How can we induce church-members to attend Sunday-school?—N. F. Walden, John Goidy.
7. Sermon on Missions by Rev. W. W. Schwedler, Sunday morning at 11 o'clock.
8. Collection.

We specially desire that the churches in this Circle be represented and to bring an offering to the Lord for missions. We would be glad to have at least a part of our District Mission Board with us. By order of the committee. W. H. BELL, Moderator.

PROGRAMME.

The following is the programme of the Missionary Meeting of Severn's Valley Association to be held with Bethel church, July 20 and 28.

- 9:30 A. M.—Devotional service led by W. J. Carver.
Mission of the New Testament church.—S. H. Tabb and W. J. Puckett.
Possibilities of Missions in Twentieth Century.—R. C. Kimble and W. J. Brengle.
Sermon before the Board.—W. B. Gwynn.
2 P. M.—Devotional services led by J. H. Kessinger.
Business of the Board.
Church Discipline—1st. Authority, W. J. Puckett; 2nd. Best Mode, W. J. Brengle.

SECOND DAY.

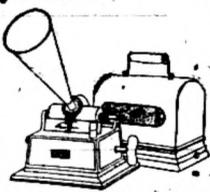
- 9:30 A. M.—Devotional service led by J. B. Hutcherson, Bible Authority for Sunday-schools.—W. H. Sesser.
Fruits of Sunday-schools.—L. A. Frazier.
Sermon.—R. C. Kimble.
2 P. M.—Sermon.—W. H. Puckett.
B. F. HAGAN, W. B. GWYNN, Committee

INFORMATION WANTED.

When and where will South Union, Davies County and Goose Creek Associations meet? Write to J. G. Bow, Corresponding Secretary, Louisville, Ky.

STATE OF OHIO, CITY OF TOLEDO. FRANK J. CHEERY makes oath that he is the senior partner of the firm of F. J. CHEERY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHEERY Sworn to before me and subscribed in my presence, this 5th day of July, A. D. 1900. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. It is the only reliable cure. Free. F. J. CHEERY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.





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**PHASES OF LIFE.**

Mr. Charles Sliper is a well-meaning man, but you cannot at first tell the meaning of some things he does. Mr. Sliper is a distinct character, he has no double. At a distance he looks like other men, but get close to him and beneath his modest looks makes him appear to defer to your judgment, you will find that that peculiar stare, those peering lips and those officious gestures mean that he has several opinions of his own.

Mr. Sliper is a religious man, very religious, extremely so. He talks (with tears in his voice) of doctrines and churches, pastors and people, and shakes his head very spiritually when he speaks of the "higher" life. He is a Baptist, a strong one, too, yet he is exceedingly broadminded. Indeed, he is so much so that he'll deny himself the pleasure of attending his own church for weeks at a time and go and help people at other churches, missions and Sunday-schools in his own town. Mr. Sliper is very long-headed.

Appended to all this Mr. Charles Sliper is a vigorous worker, he is always "on the go." He told his pastor (who by the way, is a man that is doing his best for the little church that needs his care as well as all the help it can get from its members) that there was something wrong at the church, there was no life there. This was very pleasant to the pastor's ears, especially as it came from one who, though he did not know the church at all, as he had not been in town very long, had had a momentary insight. But still for this Mr. Sliper is a "bustler," he wants things brought to pass now he is on the scene of action.

The pastor was one day reading his tired hands in his hand on his study desk when he was interrupted by the ringing of the door-bell. Mr. Sliper stood at the door as the pastor opened it and beamingly responded to the pastor's invitation to enter. He said to the pastor in his loving way, "Dear pastor, I'm come to pray with you that souls may be converted; let us kneel and get the victory!" They knelt and both prayed. Mr. Sliper's petition was accompanied by a copious shower of tears, and as he arose the last drops of the storm of his soul poured his hands out and fell, glistening in the sunlight upon the parlor carpet. This was Mr. Sliper's first visit to the pastor, and the latter was delighted at the addition of such a spiritual man to the membership of the church. Perhaps Mr. Sliper was going to bring the life that he said was needed among them.

Mr. Sliper attended the meetings of the church and took a class of boys in the Sunday-school. But after a time his visits to the church services grew less frequent because of the "calls" he had. His boys often came to Sunday-school only to view his vacant chair, and finally he gave the class up because of the Union Hall-lunch meetings at Single Star Mission; his place also in the church meeting hardly knew him any more. The "calls of God" to mission meetings, the Salvation Army meetings, the special holiness meetings at Cherry-avenue M. E. church, and the need of help in other weak Sunday-schools were so apparent that he had to tear himself away from the church he loved so dearly. Such an earnest Christian as Mr. Charles Sliper has many calls.

Ask the pastor if he needs any help and he'll tell you of hopes dispelled, of glistening tears falling on the parlor carpet, of boys waiting for a teacher of a defunct class, of professions of joyfulness and many other things that show he is a man that looks for fruitage in men's lives. After all, he'd rather have old Mrs. Bright than a thousand criticizing Mr. Slipers.—Baptist Commonwealth.

**SHE KNEW A WAY.**

The sun had not quite climbed up the shoulder of Humpleck mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and cooed, and tuned their voices up and down the scale, to be ready for their part in the drama.

In the small suburban cottage halfway up the mountain, a little curly-headed child stirred and cooed, too.

She had gone to bed in the early twilight, and now she was tired of sleep, and ready for the new day.

"Mummy," said the little mountain maid, "kin I git up?"

"Yes, child, git up and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

With limbs all aflutter, she slipped on her feet, and the little mountain maid, who had the few scanty garments belonging to her, and ran out on bare,

brown feet to spring at the little stream below the wash. The intans cold of the water made her cheeks glow, and her breath came quickly.

"Now," she said to herself, "I will gather the eggs for mamma, and 'twice her. I won't go for no basket; I'll git 'em in my dress."

Away she sped to the chicken-house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered-up lap, when she saw a large mottled rattlesnake stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not looking at her, in fact, and even Jess' terrified scream did not rouse him. Fortunately, she did not move, and in a moment her father came to her help.

Peering through a crack in the roof, the man saw not only the snake lying in front of the child, but a second one, its make stretched out behind her. It was impossible to kill them both at once; if he struck either, the other would certainly bite the little prisoner. What a moment of horror!

"Jes!" he said, hoarsely, "keep as still as you can, and listen to me. I've got to take off the roof, and lift you out of the coop. But if you move, you're gone! Can you hold still?"

The little face was white with terror, and at first no sound would come to her lips. Then she said, faintly:

"All right, dad; I've thought of a way to keep still."

The man and his wife quietly unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb which overhung it, Jess' father let down a rope, and drew her up, like Jeremiah out of his dungeon, by the arm-pits.

The snakes were promptly killed, and the child sat, white and trembling, on her mother's lap in the cabin doorway.

"You're a fast-rate soldier, Jess—that's what you be," said her father, proudly. "How ever did you manage to keep still?"

"I just shut my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat startled. Jess nodded.

"They're holding me some Bible verses as the chapel Sunday-school teacher said, 'and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it.'"

The next Sunday Jess found, to her delight, that her father was going with her down the mountain to Zion chapel.

"Are you 'traid I'll meet with more snakes, dad?" she asked.

"Not so much that, though you mought," he answered. "I'm goin' to learn the rest of them verses 'bout God's not lettin' you be moved."

And when he heard the first verse of that beautiful psalm—"I will lift up mine eyes unto the hills from whence cometh my help"—the mountaineer nodded:

"Exactly," he said, "that's just the one for us."

But he has gone further on now, and is learning the deeper, sweeter lesson of the next verse: "My help cometh from the Lord, which made heaven and earth."—Sunday-school Times.

**BEER DRINKERS DIE EARLY.**

A dozen years ago, in wandering through a great German cemetery, we were impressed with the fact everywhere on the tombstones that the Germans die between the ages of forty and fifty, while the rural Germans, such as are to be found in Pennsylvania, are long lived, says the Youth's Banner. We said at the time that the explanation of it must be in the beer drinking habit. The dead men were not drunkards. The cost of the monuments and other evidences showed that they had been prosperous business men. We could find no other explanation of the uniformity of the death age, and that in the most vigorous period of life, than the one mentioned. We notice now that the life insurance companies set down beer drinkers as bad risks; that brewers are especially apt to die soon after passing the age of forty.

**Summer Excursions—Colorado, Utah.**  
The Union Pacific will place its effect on June 8, July 15 to 25th inclusive, July 15th and August 15th. Summer Excursion rates at 50% for the round-trip. Colorado Springs, Pueblo, Montezuma, Durango, Cortez, and Silver Lake. For full particulars, address J. F. Aglar, General Agent, St. Louis, Mo.

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of careful study to our plans, and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field. We Contract as follows: See Photo in Cash or Stocking.

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BAPTISM AS PRESENT IN THE ACTS.

By Thos. Grieve Clark, Fredericksburg, Rahe, Graz.

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"The aims-giving centurion, Cornelius, comes in sight, confessing Jesus to be, ordained of God, judge of quick and dead, and crucified for the remission of sins, the Holy Ghost falling on

him as Peter spoke; when, already Christian, with abounding spiritual gifts, the symbol was added.

Thousands, it is written, accepting the word, under the strong break of the same apostles at Pentecost, entered saved into the kingdom, and then afterwards received the symbol. Faith in every case, although in many who passed through the waters of baptism, it might exist only to a feeble extent.

"The water of baptism, nothing in itself, while it remains for a believer the richly appointed way of professing the Gospel. The Jew came to baptism when he had found the Messiah of Christ. The Gentile did so when, before the blessed sense of one true God, and of Jesus the Saviour, the whole flock of false deities, like bats at the break of day, vanished from his soul.

"With the apostles, the water was but water; the minister is no more than a servant, who yet has the honor and privilege of doing his Master's will; and both help the eye of faith to realize the gracious and adorable Saviour at hand, bending from the clouds, who, as he bids to baptize in the name of the Father, Son and Holy Ghost, has already begun to accomplish within him.

"The administration of baptism, as often as it is witnessed, seems in fact with fresh power, calling up to the soul the primary truth folded within it, and offering a potent stimulant to walk worthy of the Christian vocation. Baptism, symbol of the death, burial and resurrection of Christ, and of the believer's oneness with Christ. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."

Copied for the WESTERN RECORDER by G. O. White, Toronto.

CINCINNATI B. Y. P. U. CONVENTION.

The tenth international convention of the Baptist Young People's Union of America will be held in Music Hall, Cincinnati, July 12-15, 1900.

The railroad companies are dealing generously with the convention. From all points east of the Missouri river, a rate of one fare round trip to and from Cincinnati has been given.

A uniform rate of \$1 a day has been established for lodging and meals in private and boarding houses of the city during the convention.

All communications addressed to Secretary F. W. Oadman, 21 East Third street, Cincinnati, Ohio, will receive prompt attention.

HOTEL RATES.

Table with 2 columns: Hotel Name and Rate. Includes Grand Hotel, Palace Hotel, Hotel Emery, Burnet House, Sterling, Gibson House, Sherwood House, Hotel Honing, Hotel Rand, Hotel Princeton.

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FOREIGN MISSION WORK.

The gifts for Foreign Missions this year during May and June are somewhat ahead of what they were for the same time last year. Still they have been far below the expenditures of the Board, and unless the churches give liberally in July and August a debt must be incurred. All the surplus on hand at the Convention has been used. It is interesting to see how the different States are sending in the funds. We give the figures for the first two months (May and June) of this Convention year:

Table with 2 columns: State and Amount. Includes Texas, Georgia, South Carolina, Virginia, Kentucky, Missouri, Mississippi, Maryland, Tennessee, North Carolina, Alabama, Arkansas, Louisiana, District of Columbia, Florida.

Our Foreign Board announces that they are needing several young men and women for important points. Let our people join in earnest prayer to God for these missionaries. The work has developed wonderfully on the foreign fields. We should not fail to take advantage of the opportunities God is opening up before us.

The Foreign Board at Richmond, Va., had received no late news from our missionaries in China up to June 30. The Board is daily expecting letters from our missionaries. Not having heard, they hope that the missionaries are all safe.

A FEW WORDS FROM BRO. HATCHER.

I ask the privilege of a few words concerning my visit to Owensboro, Kentucky. I was not within my field, and I did not care to make the trip, and now, after ample time to think over what I saw, heard, and felt, I count it as one of the most enjoyable trips of rambles of twenty-two years. The rain did its part well to mar the joys and successes of the meetings, but we were there all the same, and the meetings never seemed to lack in interest and enthusiasm.

Owensboro impressed me. I was there for a few days in January, 1871, when O. C. Chaplin was a pastor, but I failed to recall the scenes of that date, and it was a new city to me. The house of worship of the Third church was a wonder to me. I have never seen a church without an annex or basement that approaches it in convenience and capacity for church work. The pastor never seemed to stop nor tire. I wonder whether he did sit or sleep during the presence of his brethren! I did not venture from my own stopping place to test Owensboro's hospitality, for I had no need to seek better, for I was the guest of Deacon J. H. Parrish, who had a large and jolly crowd of us, and he and his good wife never tired in their efforts to make us happy and comfortable. The memory of those days still lingers, and is sweet and refreshing.

The universal kindness of the Kentucky brethren for this aged saint greatly impressed me, and filled my soul with joy and gratitude. Even the young brethren did not forget him who was their senior, and made the days brighter as they passed only too rapidly. And it was a source of real gladness and thankfulness to see so many young men so true and devoted to the cause to

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which I have given my life. May those now entering upon life's work be more useful and do a greater work for the Master than those have done who are now finishing up the work of their life time. I did wish at one time to speak a few words for the great society that I represented, but I failed to get the floor, and of course I did not put in my few feeble remarks." But I was not wounded in feelings and did not come away with words of complaint on my lips and wrath in my heart. Atlanta, Ga.

THERE is an impression among some people that a man is a better man after having tasted sin after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is a better than penitence. Penitence is infinitely better than despair, but a life is never beautiful after sin's fires have swept over it as it would have been if it had been kept unspiced and had realized God's first thought for it.—Dr. J. Miller.

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THE COST.

BY ARTHUR J. BROWN, D.D.

Shylocks still compute the money cost of converting the heathen. But in making such a comparison they overlook the fact that the convert in America is the product not only of the local church to which he belongs, but of the Christian forces of the whole community, and of centuries of a Christian civilization. The society developed by Christianity, all the multifarious and allied activities of the Christian church, have a part in the influences which lead him to Christ. The expenditure represented by these agencies rises into millions of dollars. The cost of producing a convert in America is therefore many times greater than on the foreign field, where the institutions of Christianity are simpler and less expensive.

Consider, too, that in every enterprise there is an initial stage in which large returns are not to be expected. Dr. Nevius planted some apple seeds in his yard in Chefoo, China. Of course he did not expect apples the first year or the second, and when a half dozen apples did appear it would have been foolish for him to have divided all the toil and expense of the first five years by the small number of apples grown at that time. He, of course, anticipated what is now actually the fact, that those apple seeds would become an orchard, bearing abundant fruit every season, so that each apple of to-day is, in a sense, a product of all the preceding years.

But we can meet the critic on his own ground. A Chicago editor found that for forty leading churches in Chicago, the average cost of each convert varied from \$80 in the Congregational church, to \$285 in the Baptist, while the cost of converts of the Foreign Missionary Societies of these denominations averaged

\$194. In the Presbyterian church I find that each convert in the United States last year cost \$280, while each convert on the foreign field cost only \$158. In other words, it costs Presbyterians 65 per cent. more to convert a man at home than abroad. I heard a Hampton professor say that it requires \$125,000 a year to maintain that institution. That's cheap for such a magnificent work as Hampton is doing. But our Tungsho College, one of the best Christian colleges in Asia, receives less than \$5,000 a year, including salaries. I might continue the comparisons indefinitely.

But, after all, we do not estimate other things in this way. Gen. Howard says that it costs \$100 to fire a twelve-inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earthworks, with comparatively little result. On Thanksgiving day we eat \$14,000,000 worth of turkeys, and in a year we pay for poultry and eggs \$560,000,000, but no one objects. The money which Presbyterians put into Foreign missions for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months. Who objected to the half million spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost \$174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?

Moreover, as the C. M. S. *Gleaner* truly says, "A factor which should be taken into consideration by those who are fond of looking at missionary work from an amateur mathematical point of view, if the 'unknown quantity,' equal to the immense amount of work done which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, awful, heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world." Darwin called special attention to the value of this class of results in the South Sea Islands, and Dr. Dennis' splendid volumes on "Christian Missions and Social Progress" present an enormous mass of evidence on this subject. In the language of another, "Whether or not anything costs too much cannot be determined simply by naming the sum which it costs." Is there value received? Can the value of the moral and social changes brought about be measured in money? Place it all on the lowest commercial basis, and how much would the world take and let all these lands go back to where they were?

How much is a soul worth any way? What did yours cost? "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." He did not count the cost. And shall we haggle about the cost of saving the souls of others for whom also he died, and for whose salvation he gave us what money we have?

I protest against the method of computing the cost of converts as not only belittling, but as essentially false. It is materialism in its meanest form. It comes from the spirit which prompted Satan to sneer that Job served God for gain, and which inspired Judas Iscariot to complain that the alabaster box

might have been sold for 300 pence and given to the poor. Are selfishness and greed to dominate everything? Must we buy our love, sell our faith and measure our hope with a yard-stick: Is there to be no self-sacrifice, no goodness, without worldly reward? Even if it were true that Foreign Mission work is comparatively expensive, what of it? War always costs money. Nations never count it in their conflicts. We didn't in our conflict with Spain, for Mr. Cannon says that we spent about \$482,000,000 in that short struggle. Why should the church be parsimonious in this most gigantic and God-inspired of all wars? No other funds in the world are more economically and prudently expended than Foreign Mission funds. The Independent.

### CHRISTMAS EVANS AND ROBERT HALL HEARING EACH OTHER PREACH.

Recently the complete works of Christmas Evans have been published in Welsh by the Rev. O. Davies, D.D., Carnarvan, Wales. The work is an invaluable treasure. Among many other interesting and valuable chapters it has one entitled "Reminiscences of the Ministerial Life of Christmas Evans," by H. W. Hughes, Dinas. Among many other things, the above article has the following fact respecting Christmas Evans and Robert Hall as hearers of each other: "More than forty years ago the late Rev. H. W. Jones, of Carmarthen, told me that a special preaching service was held in his time at Charles-street church, Newport, Monmouthshire. Christmas Evans and Robert Hall were the great guns of the meeting. Robt. Hall preached at 10 Sunday morning, and Christmas Evans at 2 in the afternoon. Hall's eloquence, as usual, was overwhelming. The ears of the whole congregation were nailed to his lips, but none were more so than Christmas Evans. The 2 o'clock meeting came—his meeting. The meeting-house was packed with people who were still expecting the same privilege—the old Welsh *Awyll* in the bargain. As soon as Christmas Evans was in the pulpit Robert Hall sat right in front of him. All the English that he had was simply the reading of the text and the heads of the sermon, and that, perhaps, in order not to give Hall more nor less of broken English. The angel of Angles was in his best robes. As usual, the Cross and its wonders, his beloved subject, was the text of his sermon, and such was the power of its attraction to him that it drew him completely out of himself, and lifted him up to the heights of his imaginary flights in the light of inspiration. So it was in that memorable meeting—as the congregation received it from above down to the temperature of the Amen. "Glorify to God," said Hall audibly, whilst the pearly tears were anointing his cheeks! When Christmas descended from the pulpit Hall followed him into the vestry and thanking him, and putting his hand on his head, he said to him, "My Jehovah bless you," and taking the hand of Christmas into his two hands, and looking right into his eagle eye, and bidding farewell, he left him.

The Rev. Thomas Lewis, Newport, says that the above meeting was held at the dedication of the English Baptist church of Newport in 1829. Christmas Evans' text was 1 Peter 1:12, "Which things the angels desire to look into."

What can account for the fact that a pure Englishman was pricked under a Welsh sermon except the fact that the interpreter of the day of Pentecost was present, H. W. Hughes. Would to God that we had more of that same power in our day.  
J. T. GRIFFITH.

Lansford, Pa.

### HOPKINSVILLE, KY.

The recent commencement exercises of Bethel Female College closed the most successful and satisfactory session in the history of the present excellent administration. The increase of boarding pupils and local patronage shows the people are beginning to appreciate the superior advantages of our noble institution. Dr. Lansing Barrows delivered the commencement address. It was truly a fascinating subject, and was enjoyed by many for its humor and lessons.

Miss Ione Newman will return to her successful work as presiding teacher, and Miss Grimshaw, as director of music, will continue to perform her duties begun so satisfactorily last session.

The three-story brick annex for music, art and gymnasium purposes greatly increases the usefulness of the college. With wider knowledge of our people and increased facilities for larger usefulness, we confidently expect greater success. What stewards of the Lord will help endow our college and thus perpetually serve God and our Southern girls?  
CHAS. HARRIS NASH.

### DR. FROST'S ARTICLE.

In last week's RECORDER Dr. Frost speaks of the three Boards. It is in the interest of the Sunday-school part of the article that induces us to write these lines. If there is any one thing nearer our heart in church work than another, it is the Sunday-school. Dr. Frost says: "The report to the Convention showed that 80% of the schools reported in the South are in allignment with the Convention's work and are giving it support in the Board at Nashville." He wants the other 20% and asks that the pastors and superintendents combine and move forward toward this great end during this century year. We are in full sympathy with Dr. Frost in this move. Every school in the South should, in our judgment, enter heartily into the work. However desirable may be the literature published by any other than our Sunday-school Board, every school embraced in the Convention should use its own literature. Teachers' quarters, papers, record books, collection envelopes, in fact everything you use in your school, buy it from our Board. For twelve years we have been a humble superintendent of the Adairville school, and whatever other good we may have done along this line, we have stuck to the Board. We use nothing else in our school and do not propose to. Even if we thought there were better ones (which we do not) we would use them all the same. It is ours; the work is ours, and should be so appreciated. Whatever doubts may be had in raising the two hundred thousand dollars for the Foreign Board, or the one hundred and fifty thousand dollars for the Home Board, there need be no doubt about collecting the 20% in this work. Let us heed Dr. Frost's request. He is entitled to it and we should see that he gets it.  
A. T. R. MASON.

Adairville, Ky.

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## A Soldier's Fortune.

### REGAINS HIS HEALTH AFTER LONG ILLNESS CONTRACTED IN THE ARMY.

His Mother's Experiences Provided a Remedy That Quickly Dispelled the Demons From the System.

From the Observer, Union, N. Y.  
When, at the beginning of the war with Spain, the Forty-fourth Separate Company, Utica, N. Y., became Company E of the First Regiment, N. Y. Vols., Mr. Frank A. Sweeney, of 372 Brinkerhoff Ave., Utica, Sweeney went with his company to Honolulu, S. W. I., to take part in the war with the recently acquired Hawaiian Islands, and Mr. Sweeney went with his company to Honolulu. While there he was struck with malaria which was complicated with kidney trouble. He was in the military hospital twenty-one days and when discharged was in shattered health. To see him to-day, competing in the athletic contests of the National Guard, one would remark upon his health and strength. Mr. Sweeney tells how the change came about. He says:



MR. FRANK A. SWEENEY.  
"A week after I came out of the hospital the regiment went for home. I was then in a miserable condition. The little sleep I managed to get at night did me no good for I was as worn-out in the morning as I was when I went to bed. I was pale and lifeless and was reduced to weight from 175 to 140 pounds.

"My mother is a strong believer in Dr. Williams' Pink Pills for Pale People and she persuaded me to take them. I did and experienced a decided relief—the time I had taken three boxes. When I had taken five boxes I was entirely cured. The pain was all gone, my appetite was good and I had gained in flesh and strength. To-day I am a well man, thanks to Dr. Williams' Pink Pills. My mother generally keeps these in the house, as they are a splendid tonic and we think there is nothing to equal them."  
Signed, FRANK A. SWEENEY.

At all drug stores or direct from Dr. Williams Medicine Co., Schenectady, N. Y., on receipt of price 30 cents per box; 5 boxes \$2.50.

The true way to conquer temptations is not to fight them in detail, but to go up into a loftier region, where there cease to be temptations. How is it that grown men do not like the sweetmeats that used to tempt them when they were children? They have outgrown them. Then outgrow the temptations of the world!

How is it that there are no mosquitoes nor malaria on the mountain top? They can not rise above the level of the swamps by the river.

Go up to the mountain top and neither malaria nor mosquito will follow you—which being interpreted is, live near Jesus Christ and keep your hearts and minds occupied with him, and you will dwell in a region above the temptations which buzz and sting, and which infest and slay, on the lower levels.—Dr. Alexander McLaren.

### A WOMAN'S UNIVERSITY.

Educational Advantages of the Leading Universities for Young Women.

One of the foremost educational institutions for young women is the Mary Baldwin Seminary, Staunton, Va. It is conducted on the university plan, with a great faculty of American and European teachers practicing over the various "schools" of language, literature, art, music, science and commerce. The principal is a woman of a courtly grace who surrounds each pupil with the refinement of a charming home life, in addition to the exceptional educational advantages of the study halls. What Jefferson's University of Virginia has been so the men of the South and East, the Mary Baldwin Seminary has been to its women. During the month of June 100 students from twenty-seven States were here, and it is made that likely that the increase in the coming year will be 200 students. Beautifully illustrated catalogue if sent to persons interested.

He that allows himself everything that is permitted is very near to that which is forbidden.



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**Items of Interest.**  
 NEWS FROM THE WORLD OVER.

Two bronze tablets have been placed in Toledo, Ohio with appropriate ceremonies. One is in honor of Ethan Allen's capture of the fort, May 8, 1781. The other celebrates the defense of Abercrombie by Hamilton in 1776, and the capture of the fort by Gen. Amherst, July 3, 1760.

New York has a penitentiary over an iron mine at Demarara. The convicts work the mine and make the iron into nails, etc. Tennessee has now a coal mine worked by the convicts. The report of the Prison Commission shows that the profits in working the mines for six months were \$10,000.

The outcome of the Boxer trouble in China will no doubt be the dividing up of the empire between the European nations. Fortunately for such division, China is not really a compact nation, but a collection of provinces knowing little and caring little about each other. Foreign rule will be nothing new to the native Chinese, because the ruling Manchus are foreigners and are detested as such. Hence to attempt to keep the empire together would be vastly more trouble and expense than to let each nation of Europe, which already has leased territory there, take a province and be responsible for its well-being.

Two hundred Filipinos held a convention in Manila and agreed on terms of peace which they say they think Aguinaldo will accept. These terms include amnesty, according to the Filipino the rights which the United States constitution give American citizens, and the recognition of the rights. The United States Government has already offered to those who will lay down their arms in ninety days. The second would allow the Filipinos the right to come to this country to live, and it is doubtful, in view of the opposition to receiving such a large number of immigrants, that the third is rigorous and desirable, but is forbidden by the treaty with Spain.

It is not only in Persia and Asia Minor that Germany is improving its opportunity while Britain is otherwise engaged. Lionel Doolie, conducting an expedition in Africa, writes to the London Telegraph that 1,000 German soldiers with military supplies under orders from Berlin, have seized 2,000 square miles in the Congo region.

Senator Perkins having presented a petition requesting the United States Government to appropriate money to feed England's subjects in India, Senator Hoar, Republican, said: "I should like to see the Senator who had done for the people of India. She has spent tens and hundreds of millions of dollars in striking down and crushing republics. It is the most brutal manifestation of strength against liberty and weakness the world has ever seen; and I am moved, therefore, to ask the Senator what Great Britain has done to relieve the suffering of her Indian subjects? What information has he as to England's action in this matter while she is spending hundreds of millions in destroying the Boer republics?" Senator Perkins said he realized the force of Mr. Hoar's question, and he was not asking the Senate to take action on the petition.

The latest humiliating thing to Havana is the revolution in the University. There are 75 professors and 24 assistants, some of them having no classes at all, and some of the under-professors drew salaries of \$14,000 a year. Some also were drawing other government salaries. The number of students told by General Wood has had his attention called to this state of affairs and can be relied on to rectify it.

Some of the papers which are pro-British have had much to say in regard to the fact that the Boers will not allow the blacks to vote nor to own land in the Transvaal. Yet not one of those papers has found fault with the clause in the constitution of Oregon, which forbids any negro or mulatto not residing in the state at the time of the adoption of the constitution to reside in the state or hold any real estate in it. An amendment striking this out was defeated in the last election.

Last year Ouba was remarkably free from rain during the usual rainy season. This year the rains have come and with them an epidemic of yellow fever. It has attacked the United States troops in but two places, and, though so far have been few. But among the deaths is that of Major Frank H. Edmunds of Gen. Lee's staff, Captain Hepburn also of the staff and Major Keen.

B. H. Roberts, who was elected to Congress from Utah and was refused a seat, has been tried for polygamy at Salt Lake City. He made no defense, which was reasonable, as the proof was unquestionable. The penalty imposed was a fine of \$100, or 150 days in jail. It is a pity he could not have been more severely punished.

**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. Could the words and you know as once what the charge will be. In case the obituary is not published, the time it will be brought down to 100 words.

**JONES.**  
 Mrs. Mary E. Bush Jones, wife of R. H. Jones, died at Morgantown, Ky., June 9, 1902, aged 58 years. Her funeral services were conducted by the writer in the Baptist church, the text being Job 16:22. She had been a great sufferer for five or six years, the last fourteen months of which time she was confined to bed. I have never seen one more completely resigned to God's will, bright and happy in great affliction; now that she is gone, we feel that she is forever at rest.

"Asleep in Jesus! O for me  
 May such a blissful refuge be!  
 Securely shall my ashes lie,  
 And wait the summons from on high!"  
 T. K. RICHBY.  
 Sullivan, Ky.

**MONUMENTS.**  
 Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

**THE SUFFICIENCY AND INSUFFICIENCY OF FAITH.**

The many expressions concerning faith, in the divine Word, teach that its power is practically unlimited. When Paul wrote, "I can do all things through Christ which strengtheneth me," it was a distinct declaration of his assurance that faith in Christ is invincible. Moreover, there is abundant evidence in his experience, and in that of others ever since, that everything which a Christian is called upon to do can be done through faith in Christ. And the reason is that, if he be joined by faith to Christ in the accomplishment of some object as dear to the divine heart as to his, he is but the instrument of divine and almighty power. The wisdom and might of God are placed at his disposal so far as necessary, and there can be but one result. Yet it is also a common experience that Christians are disappointed when they certainly have endeavored to exercise a supreme faith in God, and when, so far as they know, there is no reason why God should not reward their faith.

Is this fact a contradiction of the former? No. If we could see ourselves from the divine point of view, undoubtedly it would be plain that such a disappointment is best for us, and involves no contradiction of the sufficiency of faith. Often we find that to be taught the benefit of disappointment. Often we have exercised our faith with pure intent but without a perfect comprehension of existing conditions. Sometimes we have thought our faith genuine and free from any ignoble element, when God sees, as we later come to see, that it was not as worthy of reward as we thought it. Sometimes the needs of others, of which we have been unaware, are blended so closely with our own that the rewarding of our faith in the form in which we desire would work evil to them, which we should regret, did we know of it.

But, when spiritual purposes are to be fulfilled for righteous ends and in righteous ways, and it is best that fulfillment should be granted, then, no matter what difficulties may appear to exist, faith may enter upon action with triumphant confidence of success. The testimonies contained in the Bible are emphatic, but those drawn from our own observation and history are not less conclusive. He who expects that what he believes a true faith always will be victorious may find himself mistaken. But

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

he who doubts that such a faith which it ought to have, certainly is sure of victory, when the victory will find himself mistaken.—Congregationalist.

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## Items of Interest.

NEWS THE WORLD OVER.

Among all the "news, rumors and lies" from China, some things seem to be true. For some months the "Boxers," a secret society, have been destroying property and killing Chinese. The only foreigners killed were two English missionaries. As the Chinese officers promptly hung the murderers, England could justly ask nothing more, and did not. Her honorable conduct in this contrasted severely with the behavior of Germany in similar circumstances. When the Boxer disturbance reached Peking, the Powers asked to send guards to protect their legations; permission was given and the guards went to Peking.

The report from Peking becoming more alarming, the Powers wished to send other troops, and the Chinese government refused permission. Two thousand men commanded by the British Admiral Seymour started. They had gone beyond Tien Tsin when that place was attacked by the Boxers, who were then sent to be in Seymour's rear. More troops were sent and Tien Tsin relieved. The troops then marched on, found Seymour surrounded and besieged twelve miles away, relieved him and brought his sick and wounded back. He had lost sixty-seven killed and two hundred wounded.

"Intelligent Chinese refugees" are now appearing in the reports from China, and the consular reports are making the most of their stories. It is best to believe nothing but the dispatches from the naval officers, for some of the consular reports the stories which are told there. General A. B. Chaffee has been sent to command the United States troops in China. He is an Ohio man and was conspicuous in the Santiago fight. He will sail from San Francisco with the Sixth Cavalry July 1st. Meanwhile General McArthur has sent one regiment from Manila.

There have been two fights in the Philippines of larger extent than usual. Of small skirmishes there is no end. In a fight in Mindanao, the Americans lost nine killed, twelve wounded, and one captured. The prisoners taken in both fights had been taken very much larger. General F. V. Coates in Luzon repeatedly charged the strong position of Gen. Lemaire and routed his troops, with a small loss to the Americans.

Abbe Mareau, the astronomer, has discovered and sketched through the big telescope in the Paris Exposition a remarkable spot on the sun. On account of this spot, he predicts very hot weather in July, August and September. What the connection is he does not explain, but we shall soon know if his prophecy is correct. June was a delightful month, so far as the thermometer controlled things.

A despatch from Paris announces the death of Prince de Joinville, third son of Louis Philippe, at the age of 87 years. He commanded the frigate in 1850 which carried the body of Napoleon to France. In 1859 he married the sister of the Emperor of Russia. When our war began, he came to the United States with his two nephews and served on General McCullam's staff, and after the war wrote a history of the Potomac campaign.

Lord Curzon sends word that frequent showers have fallen in the Deccan and elsewhere, but that copious rains are needed yet. The famine situation is not improved, and just now the cholera is doing more deadly work than the plague. In Bombay province the deaths from cholera were 10,377 in one week. Two-thirds of the cases were fatal.

Archduke Franz Ferdinand is the heir apparent to the Austrian Empire, and the Emperor is old. But the Archduke has renounced his right of succession to the throne in order to marry a Countess. Whether from great love to the Countess or an unwillingness to rule such a turbulent country, he does not say.

Charles W. Barnes, of New York City, who has been serving in the Philippines, has returned. During his thirty months' sojourn on the ship in which he returned, he declares the insanity which is prevalent is due to drinking a native drink called "benc." Some cases are due to sunstroke. If he is right, the climate has been wrongfully blamed, and the insanity can be cured by prohibiting the drinking of "benc."

Representative government is a conspicuous failure in Austria, but that does not prove it is not the best of governments. The delegates made an uproar lasting for hours. They had forty trumpets, whistles, rattles, mouth-organs, song-sheets and a gang, and made night hideous. Finally two men went to fight and then the President sent to the palace, woke up the Emperor and obtained a decree dissolving the Reichstag. To be remembered "one" "thing" "the" "idea" given the suggestion to build a railroad from London to Berlin. This will vitally give Russia all northeastern China as she has now the northwestern part. Russia is making hay fast while the war in South Africa goes on.

### PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of the Salem Association to be held with Wolf Creek church July 27-29.

FRIDAY 10 A. M.  
Devotion.—O. M. Cowley.

1. Antagonism between the flesh and the Spirit.—B. M. Shacklett.
2. Importance of preaching and teaching our distinctive Doctrines.—Judson Hickerson.

- NOON.
1. Devotion.
  2. Intermediate state of the soul between death and Reurrection.—T. J. Duvall.
  3. The need of more spirituality in our worship.—J. S. Willet.

SATURDAY 9 A. M.  
Devotion.—I. C. Argabright.  
1. Can a body of worshippers pervert the ordinances instituted by Christ and be a Scriptural Church.—D. F. Shacklett, H. East.

2. Reciprocal duties of pastor and people with respect to Missions.—W. H. Bruner.
3. Sermon before the Board.—O. M. Buchanan.

NOON.  
1. Board Meeting.

2. Question box conducted by M. W. Whyane.

SUNDAY 9 A. M.  
Devotion.

1. Why are church-members in general disinterested in Sunday-school work.—B. F. Willett, G. M. Nafus.
2. The ideal Sunday-school Teacher.—J. J. Willett.
3. Sermon on Heavenly Recognition.—J. C. Willett.

Adjournment.  
J. J. WILLETT,  
W. H. BRUNER,  
J. S. WILLETT,  
Committee.

### PROGRAMME.

The following is the programme of the Ministers' and Members' meeting of West Union Association, to be held at Spring Bayou church, commencing Friday night before the Fifth Sunday in July, 1900:

1. Introductory sermon.—W. K. Penrod and J. R. Stewart.
2. The best way to enlist church members in church work.—J. L. Howard and W. H. Hughs.
3. The duty of Christian people to the temperance cause.—J. N. Robinson and Mat. Grace.
4. Exegesis of Acts 20:7.—W. K. Penrod and E. B. Sullivan.
5. The best way to conduct protracted meetings.—J. R. Stewart and W. J. Couch.
6. How to raise money for church purposes.—T. B. Rouse and J. A. Giles.

We expect to have a Sunday-school mass-meeting Sunday morning. Speakers to be supplied by the committee. The committee also expects to prepare a list of questions to be discussed.  
T. M. McGENE,  
L. R. WREN,  
WM. STEPHENS,  
J. M. FRASIER,  
Committee.

Mail Rates to Atlanta and Return.  
On account of the Atlanta Battle Field Reunion, the Southern Railway, in connection with the Queen of the South, will make a rate of one-half fare for the round-trip, July 1st and 11th, tickets good to return on the Atlanta Battle Field Reunion through Train.  
On account of the Southern Epworth League Meeting at Atlanta, Georgia, tickets good to return until August 1, 1900.  
Apply to the nearest ticket agent of the Southern Railway or Queen of the South, or to J. M. Taylor, A. G. P., A. Louisville, Ky.



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### PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Clear Fork Association to be held with Mt. Pleasant church near Lewisburg, Ky., Friday before fifth Sunday in July at 10 A. M. and continue till 12 M. on Sunday.

Scriptural method of conducting Prayer-meetings.—W. B. Fitzhugh.  
Utility and influence of sacred music in our Churches.—V. O. Neal.  
Exegesis of 1 Cor. 11:29.—A. B. Dorris.

The divinity and personality of the Holy Spirit.—F. M. Welborn.

The office work of the Holy Spirit.—J. W. Bristolow.

The new Birth.—J. C. Thompson.  
The revival needed and how to secure it.—J. R. Jenkins.

Essentials to Christian Baptism.—D. H. Howerton.

Church Discipline.—H. K. Nelson, C. C. Daves.

My ideal Sabbath-School.—D. P. Browning.

Qualification of a Sabbath-school Teacher.—J. F. Barrow, E. W. Moss.

All the ministers of the Association are urged to attend this meeting. Visiting brethren will be welcome. We would be glad to have the editor of the Recorder with us.  
D. H. HOWERTON, Clerk.

"AND SIMON Peter answered . . . Thou art the Christ, the Son of the living God."

"And Jesus answered . . . for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

"And I also say unto thee . . . And upon this rock I will build my church."—Matt. 16:18-19.

God revealed to Peter that Jesus was His Son, so he reveals that fact to all converted persons to-day. And that knowledge—belief—is to-day the foundation of the church.

That position being correct, then the "rock" is the God-revealed knowledge that Jesus of Nazareth is the "Christ, the Son of the living God."

Yours, etc.,  
E. A. MCKENNEY,  
Waco, Tex.

Rev. J. R. Edwards has been elected President of Mt. Lebanon College for Young Men. The Trustees and the Baptists of Louisiana are to be congratulated on securing Bro. Edwards. Under his management we predict a forward move for Mt. Lebanon College.

WELCOME, welcome, Jesus, what way's over thee comest, if we can get a sight of thee. And sure I am that it is better to be sick, providing Christ come to the bedside and draw by the curtains, and say, "Courage! I am thy salvation!" than to enjoy health, being lazy and strong, and never to be visited of God.—Rutherford.

### THE MARKETS.

LIVE STOCK.  
Report for week ending June 30.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 75@5 00
Light shipping, 1,000 to 1,200 lbs.	4 50@4 75
Best butchers	4 50@4 75
Fair to good butchers	4 25@4 50
Common to medium butchers	4 00@4 25
Thin, rough steers, poor cows and cullings	3 50@4 00
Good to extra oxen	3 75@4 00
Common to medium oxen	3 50@3 75
Stockers	3 50@3 75
Stalls	3 50@3 75
Veal calves	4 00@4 75
Milch cows—Choice	25 00@25 50
Fair to good	20 00@25 00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	5 25
Fair to good packing, 150 to 200 lbs.	5 20
Good to extra light, 100 to 150 lbs.	5 00@5 10
Fat sows, 120 to 150 lbs.	5 00@5 10
Fat hogs, 150 to 175 lbs.	5 00@5 10
Figs, 80 to 95 lbs.	5 00@5 10
Range, 100 to 200 lbs.	5 00@5 10

SHEEP AND LAMBS.

Good to extra shipping sheep	5 00@5 75
Fair to good	5 00@5 75
Common to medium	5 00@5 75
Stocks	5 00@5 75
Wethers and wethers, per head	5 00@5 75
Best butcher lambs	4 00@5 25
Fair to good butcher lambs	4 00@5 25
Tail-ends	3 50@5 25

Report for week ending June 30.

### LEAF TOBACCO.

SALES WITH COMPARISONS.  
Following were the sales for the week and year to June 30, with comparisons:

Year	Week.	Year.
Year 1900	8,117	31,000
Year 1899	2,292	94,000
Year 1898	1,714	67,616
Year 1897	2,904	65,111

REJECTIONS.

1900.	1899.	1898.	
Total sales of new crop to date	28,000	95,447	55,252
Sales new crop to date, original inspection	69,100	79,187	43,980

REJECTIONS THIS WEEK . . . 990 489 228  
Percentage of rejections to auction sales . . . 77 72 22  
Rejections Jan 1 to date 19,916 19,284 14,907

RECEIPTS.

1900.	1899.	1898.	
Receipts this week . . .	8,507	1,797	1,029
Receipts Jan. 1 to date 61,941	72,008	65,767	

SURLEY—1899 CROP.

Red.	Color.
Trash, green or mixed 84 00@5 00	5 00@5 00
Trash, sound . . .	5 00@5 00
Common lugs . . .	5 00@5 00
Medium lugs . . .	5 00@5 00
Good lugs . . .	5 00@5 00
Common leaf, short 7 00@5 00	5 00@5 00
Common leaf . . .	5 00@5 00
Medium leaf . . .	5 00@5 00
Good leaf . . .	5 00@5 00
Flue and selections 15 00@15 00	15 00

TRASH—1899 CROP.

Trash, green mixed . . .	3 75@5 25
Trash, sound . . .	5 00@5 25
Common lugs . . .	5 00@5 25
Medium lugs . . .	5 00@5 25
Common lugs . . .	5 00@5 25
Common leaf, short . . .	5 00@5 25
Common leaf . . .	5 00@5 25
Medium leaf . . .	5 00@5 25
Good leaf . . .	5 00@5 25
Flue and selections . . .	15 25

### A \$12 Bath Cabinet for \$5.00

Advertisement for a bath cabinet, offering a \$12 cabinet for \$5.00. The text describes the features and benefits of the product, including its compact size and durability. It also mentions that the cabinet is made of high-quality materials and is suitable for use in small bathrooms or as a portable unit.