

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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WESTERN RECORDER.

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The low-church Episcopalians in England are the most liberal givers to foreign missions on earth. The Church Missionary Society received for the year more than \$2,000,000, an advance of \$120,000 over the amount received the year before.

We see the prophecy that the twentieth century will not be a "theological" one, but a "practical" one. It is sternly true that the most intensely practical thing an immortal soul can do is to study the character of God, and God's relations to him. And that is theology.

Some years ago there was a storm in the Congregational churches in regard to Andover Seminary. The Seminary successfully defied the churches, but the number of students has steadily decreased, until now, with an endowment of two million, nine professors and three lecturers, it has only 20 students.

Upon the twenty-third anniversary of the Pope's coronation, the German Emperor sent various complimentary telegraphic dispatches to him, and the French government sent none. The Prime Minister of France is a Protestant, and so is William, but just now William needs Catholic votes in the Reichstag for some of his pet measures.

REV. CHARLES WILLIAMS, of London, in a speech at the Ecumenical Council was loudly applauded when he said: "If the evangelized Christians are true to their fathers, two nations, at least, will very soon take the lead for peace—the United States and great Britain." And these are the only two which are just now at war.

MR. WILLIAMS also reminded the audience of a truth which some of the speakers had seemingly forgotten when he said that the missionaries did not go out as social reformers. If they did, they would fail to effect social reforms. They went not as agents of civilization, but as agents of God.

DR. W. K. MCKIBBEN, a Baptist missionary, told in a speech that he sent a Baptist convert from his station away to join the Presbyterians because his family were in that church! We are thankful to add that this missionary, who has so little regard for Baptist faith, is not one supported by Southern Baptists.

LOVE IN THE HOME.

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

No one who reflects at all on the subject can fail to see how delightful, how ideal, how almost perfect is that home where love dominates all motives and all conduct, inspires all the members, regulates all the methods of life, and diffuses a sweet and sacred atmosphere over all the intercourse of the family, where each seeks the other's good, rejoices in the welfare of all, sympathizes in the trials and sorrows of the others, each trying to help, cheer and bless, and none willing to hinder, burden or discourage any. To the imagination, this is a picture beautiful, attractive and almost divine. But, alas! how seldom is it realized, or even nearly approached. Doubtless all, attracted by its charms, sincerely wish it could be realized in their home. But how little effort is made for its attainment. On the contrary, how often are the homes of respectable and well-ordered society even, and still more painful to confess, are Christian homes, scenes of irritability, contention, selfishness and strife, where but little comfort and happiness are to be found.

The apostle said, "Let the peace of God rule in your hearts." It may be added, "Let love rule in your homes." If the "peace of God" rules in the heart, it will be likely to rule in the home; and if peace dominates the family circle, natural affection at least, if not the gracious affection of the Spirit, will be likely to prevail. Those strong and tender ties of blood and kinship which come with birth, will be likely to bind the members of the family together in a bundle of love. The instinctive selfishness of human nature, however, makes itself manifest very early in life, and becomes, even in infancy, and still more in early childhood, very apparent. The feelings and interests of all do not flow in the same channel. Tastes and wishes do not set in the same direction. Each desires his own gratification, seeks to reach his own peculiar and personal end. This makes conflict, since the gratification of one's purpose may be, and often is, in direct conflict with that of another; and not infrequently the victory of one is the defeat of another. The accomplishment of one's purpose effectually prevents another.

And here comes in one of the first and one of the most important lessons to be learned in the home: that of yielding to others, even at the sacrifice of one's own wish and cherished purpose, and instead of expecting always to have one's own way, to allow others to have theirs, even at the cost of their own comfort. And this lesson, so vital to the happiness of the home, the parents must instill into the minds of the children. The parents are supposed to know the necessity and importance of it; the children are not. Therefore the parents must be their teachers, beginning early and continuing long with their instruction. All the selfish instincts of the human heart are against it, and unless early learned it will never be learned. That selfishness will acquire such strength and dominance as to override all the claims of natural affection, and nothing but a breaking of the heart and a new creation can supply a controlling generosity and a loving care for the feelings and the welfare of others; and that, too, even at the sacrifice of one's own preference, ease and comfort.

But in discussing a question like this, we must consider the various factors which enter into the composition of daily life. The life of the home is not a life

utterly by itself. Each member of the family, whenever he or she goes outside for business or pleasure, brings back into the home a certain kind and amount of the life of society to intermingle with and affect that within. The father is off to his business, the mother to the shop for purchases, or into company, the children at school or on the play-ground, even the baby in its carriage on the sidewalk, each and all receive something from without that influences their spirit and temper to take back into the home. Something, which, however insensibly, helps to shape their own character and affects the life of the home. All these influences, like the infiltration of so many brooklets, help to make up and give character to the river, though their individual courses cannot be traced. All this shows how important it is to guard the associations, especially of the young. Men in business cannot usually choose their associates. Ordinarily they must mingle with the evil and the good. Unfortunately the same happens to children in school. And this evil is not always avoided by sending them to select schools. Nor is the Sunday-school association always free from contamination. (Often one bad pupil, of strong character and magnetic temperament, will corrupt or pervert a whole class; and the influence on the play-ground will be still worse, as being free from the restraints of the teacher's presence and the surroundings of the school-room. The care of childhood is the burden and the responsibility of parental life.)

But if love is to rule in the home, it must rule in the hearts of those who make the home. And it must be a love of a higher, purer, stronger quality than that of nature, of birth and kinship. To be effectual, it must be the love of God shed abroad in the heart, and kept in constant and lively exercise by the indwelling of the Divine Spirit. The learning of certain rules, the adoption of certain principles, the recognition of certain philosophies, may all be good, but they fall short of giving that impress to home life that shall make love paramount and peace prevalent. The ideal life should be striven for, but seldom can be looked for. Human nature, at its best estate, is so frail, and is constantly subjected to so many and such fiery trials. Men in their business, women in their cares, children even in their vexations, are all subjected to tests at times that angels could scarcely endure. The nerves strained, chafed and shattered, the temper strained, irritated and broken, it requires more grace than even godly people ordinarily possess to endure all and yet maintain a sweet serenity, allowing patience to have her perfect work, peace ruling in the heart and love dominating the home. But grace is abundant and can be had, and the Spirit is given to those who ask, and the temper of the skies to those who often commune with God will at length impart a divine atmosphere to the home, since he that dwelleth with God dwelleth in love.

Mount Vernon, N. Y.

BECAUSE God loves us, and would use us, God is not willing to leave us inactive and useless. Because the upturning of our heart soil is essential to the securing of a crop from the seed of God's planting and rearing, we have reason to rejoice and be grateful when we feel the cutting in on our heart surface of God's plow of trial. Samuel Rutherford said, "Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman, he purpoeth a crop."—Sunday-school Times.

MY PASTOR.

"How does it happen that you have such a number of men in your church?" I was asked the other day. "Because we have a man in the pulpit," was the reply. My pastor is first of all a man—a strong, virile, courageous man. His dignity is but an incident of his self-respect. He is true to his convictions and to his congregation. With unwinking fidelity he preaches the whole truth as he understands it, and he never sacrifices principles that he may tickle men's ears or attract and hold their attendance. He is too big a man for that, for he knows himself a commissioned preacher of the strong Son of God. There is no cringing, toadying or mock humility about my pastor. We love him because he deserves the big, honest name of man. My pastor has a heart of sympathy. Now do not understand that he is a professional sympathizer. There is nothing lachrymose or sentimental about him. But he feels with people. Quietly and unassumingly he enters into the joys and sorrows of his congregation. When any of them are in trouble he may be found with them. Their troubles concern him, and to those of us who know him best—for my pastor does not parade his sympathy; you have to need it to discover it—it is manifest that he places the interest of his flock above his own interest. In other words, my pastor has learned, in the school of his self-sacrificing Master, the surpassing lesson of love. My pastor is a growing man. He is not the best preacher in town, nor is he the most profound theologian, nor, I suppose, the wisest pastor. But he is a better pastor than he was a year ago. His delivery will be smoother and he will become less diffident and modest. Yes, although he is only a few years removed from the seminary, my pastor is a humble man! We rejoice in his growth of knowledge and efficiency. But we are satisfied with him as he is. He does not "get up" sermons; his endeavor seems to be rather to find the people's need and the Book's message and to bring the two together. And he appears to have better success each week. Because he is noble and brave and honest and unselfish we love the man. Because he preaches in sincerity the Gospel of Christ we throng the church to hear him. Because he is a pastor who without cant or professionalism, loves us and is interested in what interests us, and because he is faithfully trying to make us better Christians, we follow him and are loyal to him, and bring our neighbors to hear him. Do you wonder that our church at every communion receives new members, and that in our midst are many men and women of singularly holy lives, who would be surprised if you told them so? And yet, I suspect that many other churches have just such pastors, and are as proud of them as we are of ours.—PARISHIONER, in Interior.

HAVE we no garments of blue, and purple, and beautiful suggestiveness? We have garments of praise; we are clothed with the Lord Jesus. And have we no ornaments? The ornament of a meek and quiet spirit is, in the sight of God, of great price. And have we no golden bells? We have the golden bells of holy actions. Our words are bells, our actions are bells, our purposes are bells. Whenever we move, our motion is thus understood to be a motion towards holy places, holy deeds, holy character.—Joseph Parker.

Questions Answered.

BY SENEX.

A brother writes that he asserted on the strength of my statement that the British government wished British citizens to be allowed to vote in the Transvaal without taking an oath renouncing allegiance to Great Britain. He says this statement was disputed by a gentleman who declared it a slander upon English fairness that England would ask such a thing. And therefore he wishes to know what proof I had of the charge. I had the words of Sir Alfred Milner, the British High Commissioner, in his conference with Presidents Kruger and Steyn at Bloemfontein. His words were printed in the Transvaal "green book" and also in the London Times. Sir Alfred persistently opposed the taking of the oath renouncing British allegiance by those who wished to have the right of citizenship in the Transvaal.

After the Boers had made their second "trek" to get away from English rule, going beyond the Vaal, they felt themselves secure from further aggression, and allowed any white man to vote after one year's residence without renouncing his allegiance to his old country. But, in 1877, an English governor of Cape Colony coolly annexed the Transvaal without the consent of its citizens, upon the grounds that he thought they would be better off as British subjects and he believed they would not seriously object. In 1881, after their war for independence, having found out to their cost they were in danger of molestation, the Transvaal government passed a law requiring aliens to renounce their allegiance to other countries before they could vote in that country.

"Will you please tell me whether or not a moderator in a Baptist church has a right to change the system of voting that has been the custom of the church for half a century, without the consent of the church?" Of course not, and if you are the moderator and wish to do such a thing, you show a total ignorance of Baptist usage and of parliamentary law. But your asking me if it is allowable shows that you wish to do right, and are merely ignorant of your duties, and are not seeking arrogantly to assert an authority to which you have not a shadow of right. If you attempt it, you will get yourself into trouble with the church. Any church in the land would resent any such attempt upon the part of the most beloved pastor she ever had, and even although she were entirely willing to change the manner of voting. Such usurpation of power would be sure to defeat the end you have in view. Look up the rules in regard to the duties of moderators, and consult the brethren who have had the longest experience. And desist from all wish to lord it over God's heritage, even if you are sure your lordship would be the best possible thing for the church.

I do not understand this question. "Ought a minister to accept the care of a church who has labored for twelve years, and received for his services \$181.35, or a little over eight cents a day? During the time of his service, he gave to one church \$150, having three or four churches under his care all the time. Ought he to quit?"

"Do you think a church ought to call a pastor when they know there is great opposition to him, and by those who have always been consistent members?" As a general thing, no. A church would make a very great mistake which would do this thing. But there may be circumstances which would make it the duty of a church to call a man thus opposed, and which would make it a craven thing not to call him. This would depend in large measure on the reasons for opposition to the call.

The opposition may come from some who have determined to rule or to ruin the church. On the other hand, it may come from the faithful ones who are steadfast when a majority counted by numbers and not by experience and growth in grace is carried away by the oratory or magnetism of a preacher

whom the better members do not trust. Human nature being what it is, and unconverted members and those whom we may believe have the root of the matter in them, but are blown about by every passing breeze, being many in the churches, it is impossible to know what is best to be done in all cases. But, as a general rule, it is unwise in a church to call a pastor when there is great opposition to him personally.

"Do you think that a pastor who knows a large number of the members are opposed to him because they do not enjoy his preaching should permit his name to come before the church?" As the "enjoyment" of the members is not a point to be considered in preaching the Gospel, but only the delivering of God's message faithfully as to a dying man, a church and a preacher will do well to ignore all such consideration. And those who are bent on being "entertained" by preaching instead of being built up in our most holy faith would do well to examine themselves prayerfully lest they be cast-aways. The most terrible evil in the churches to-day is the number of unconverted members who go to church with very much of the same feeling with which they go to a concert or a lecture. However, leaving the "enjoyment" question aside, a minister makes a very great mistake who accepts a call to a church when he knows that a large part of the church is opposed to him. He must use the greater part of his strength in fighting a battle in his own behalf, with the certainty almost before him that it will be a losing battle. And a man who is truly called to preach salvation to sinners is not willing to put himself where he cannot give his strength to such preaching, but must use it in waging a personal warfare. There is a wide difference, as is evident, between a preacher's going to a church where there is opposition to him personally, and staying with a church in which there is a factional opposition.

"If a pastor is called by a comparatively small majority and accepts, do you think it is the duty of the opposing members to contribute to his salary and go to hear him preach?" Beyond all question, it is their duty to contribute to the expenses of the church as long as they are members of it. Common business integrity, to say nothing of one's duty to God, requires this. So long as you are a member of the church, it is your duty to attend the worship of the church.

If the preacher is unscriptural, or if you have any good reason to believe he is an immoral man, guilty of any vice, great or small, then your duty is to take your letter and put it into the nearest Baptist church and go to its worship as often as you can. But you must be very sure the pastor is not right. You must not believe anything against his personal character on any evidence which you would not think sufficient as against yourself. It may be you have such proof, and the church is willing to retain a pastor who is guilty of vice because it greatly enjoys his eloquence. In that case, take your letter and go. But if you stay, then go to church and pay your just part of its expenses.

If the pastor is a good man and preaches the truth, the opposing members should cease their opposition when he comes among them. Make the best of him. If his sermons are more flowery beds of ease in which no thought is found; if he is not spiritual-minded; if sinners are not saved under his ministry, then pray to God to regenerate him and teach him how to preach to dying men on their way to perdition. But pay your just debts and go to the worship of your church, or take your letter and depart.

"Is it perfectly right in the Baptist church for the moderator to put a question to the vote when it was seconded by a lady?" She had no right to speak, and therefore the moderator ought not to notice the second at all. If the resolution is such a one that there is any possibility of its passing, some brother will be found to second it.

An argument may meet the contrary argument. But no argument can overcome a fact.—R. S. Storrs.

CONCERNING THEOLOGICAL EDUCATION.

The Journal and Messenger has taken occasion to say, in time past, that, in its view, no man ought to be placed in a theological seminary as an instructor unless he had first of all given evidence of having been himself called of God to the work of the ministry, and had served for some time—ten or more years—as pastor, and in that position commended himself to the favorable regard of his brethren. We do not believe that it is expedient to raise up and educate young men with the idea of their becoming theological teachers. We do not believe that a man who has not tested his faith and his sympathy with the work of the ministry by personal service ought to be put in trust of the education of young men having the ministry in view, at least in their theological course. No matter how good a scholar, or how ambitious for place and income the young man may be, he does not know himself, and can not certainly be known by those who may put him in the place of a theological instructor sufficiently to insure his fidelity to the doctrinal views which he is set to defend and to teach.

The student in a theological seminary can, at most, only touch the border of the great field of theological thought and investigation. Ten or twelve years are not enough to make it certain just what influence further study is going to produce on his mind. He may be all right at the time of his graduation from the seminary, just coming out from under the hands of his instructors; but a few years of reading along such lines as it is quite desirable that a theological instructor should have followed may have turned his head and undermined his faith to such a degree as to make him an altogether disappointing teacher of younger men. It is highly desirable that a teacher of theology should know what has been thought and held by men of all creeds—the false teachers of all the world; but it is not safe to turn out into the field of theological literature a young man whose faith and convictions have not been tested and strengthened in the practical work of the ministry. If, after ten or a dozen years of pastoral work and soul-winning, he still holds fast his integrity, then it may be safe to intrust him with the instruction of others.

A failure to observe this rule with regard to their theological teachers has plunged our Presbyterian brethren into the trouble and middle of the present time. The three men whose defection from the truth has wrought such havoc among Presbyterians were put into their professors' chairs with no experience, or only very little experience, in the work of the ministry. Dr. Briggs was pastor for a very short time before he was made a professor; and as for Dr. Preserved Smith, he was never a pastor, and probably had no idea of becoming a pastor when he entered and graduated from the theological seminary. And the same is true of Prof. McGiffert, who has now ceased to be an acceptable teacher among Presbyterians. These men, not satisfied with the teaching given by such men as Drs. Robinson, Hodge, Atwater, Alexander, Hall, Bissell, Ellis and Morris, of their home seminaries, went away to Germany to study under such as Baur, Dorner, Delitach, Pfleger, Harnack, Welhausen, Schopenhauer and men of their repute, and they came back altogether unfitted for the work to which they were immediately called. Though when they had got through the home seminary they were fairly sound in the faith, and might have remained so had they been put to the test of practical experience in the work of the ministry, the studies pursued and the influences at work upon them, under other skies and amid other surroundings, served to pervert them from the truth of the Gospel and to put them where they are found to-day.

We do not belittle scholarship in the theological seminary; but we must claim that scholarship is not the *res qua non*. There is something better than mere scholarship. Rather less scholarship and more vital affinity for and sympathy with the great truths which the minister of Christ is sent to proclaim. It is the dis-

position to make ministers of the Gospel by machinery, so manifest in our days, that is putting into our seminaries teachers who know little or nothing of what is required of the working pastor, and is turning out from our seminaries graduates who have hardly more appreciation of the work before them. Time was when the candidate for the ministry was made a pupil of some high-thinking but successful pastor, and acquired, not by mere study of books, but by personal application of the principles and facts of the Gospel, ability to win souls and edify the body of Christ. The theological school may be an improvement over the old method, pursued because it was then impossible to afford anything better, but the school can not be an improvement over the old way unless the teacher in the school is the peer of the teacher in the parish, not only in the matter of books and scholarship, but in the knowledge of God and of God's ways with men. Rather a teacher who has been a successful pastor for twenty, or even thirty years, than one, no matter how familiar with German, and with the theories of such men as those referred to above, at the age of thirty, with no practical knowledge of the work of the pastor.

We are aware that in saying "this we are coming very close to a few very excellent men now in our theological schools. And we admit that exceptions to our rule are possible. But that does not convince us that the rule is erroneous. We believe that the best man, in any of our schools, who has never served as a pastor, would have been a better teacher of young candidates for the ministry had he himself served an apprenticeship as a pastor and proved himself a successful winner of souls.—Journal and Messenger.

Now, again, patience enters largely into the make-up of the better self. None of it is made in a day. We are to lay up treasures in heaven—not all at the same time, but from time to time. In the first place, learn that the mills of the gods grind slow. No man can live up to his ideal in a minute. The law is that moral change takes time. There are notable exceptions, but these border on the miraculous. The law is—slow. We say, "I can do all things through Christ which strengtheneth me." But the promise is not to do all things in a minute. I may fail once, I may fail twice. Shall I say then there is no use in trying any longer? God forbid. Wait. Have patience. Remember the time element in morals. Can't you conquer temper? Work and wait. Can't you keep down jealousy? Try a while longer; keep on trying, and don't forget that it takes a good while to hew out a huge boulder. Little pebbles are little troubles, but they are also of little consequence. Remember that sanctification is a process. It grows, so that one increases more and more. Better life comes little by little. A day at a time in the way we grow, and you can't see every evening how much you have increased in moral stature since sun-up. Increasing in all good is little by little. Have patience; take time. Second, learn not to get discouraged. Of course we aspire to goodness at once. Each has his ideal to which he would be equal at a bound. But that is not the way we achieve the ideal. Keep at it. Not this day nor the next makes a life. Wesley said to himself—"All at it and always at it." That is excellent. It is not the fastest moving train, but the one that makes the fewest stops, that makes the record. Esop's fable of the hare and the tortoise would come to advantage here. We can not go very fast, therefore we have to make up for lack of speed by continued effort. It all takes time. And patience is the time element in morals. Keep at it. Try hard. God honors in the long run.—Selected.

How constant is God's friendship! He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.—John Howe.



WORSHIP.

BY E. NELSON BLAKE.

"God is a Spirit, and they that worship him must worship in spirit and truth, for the Father seeketh such to worship him." We speak of our meeting-houses as "houses of worship," our Lord's-day services as "religious worship."

Sermons are not worship; very much of the choir music is not worship; too many of the prayers are not worship, and certainly the offering is not worship.

In the "Revelation" we read: "The four and twenty elders fell down before him that sat on the throne and worshiped him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honor and power."

We can see by these quotations from Holy Writ what the inditing Spirit calls worship on earth and in heaven. One day in the week is set apart for public worship in the dedicated temple of God.

Too many of our quartettes and choirs are but mercenary singing proxies—the most sacred and tender of spiritual songs, uttered by lips that, to say the least, were never touched by coals from off God's altar, whose hearts were never melted by divine inspiration, whose rendered words are the veriest mockery from them and to them.

Not long since, in one of our great cities, the pastor of one of the evangelistic churches was called on to defend from his platform his singers, who had retired during the sermon to their room on a previous Sunday, and there passed the time in card-playing until their next appearance to perform their parts!

on his altar? Were it not better for you to stand and read or sing alone, or in company, of the tender words of a Toplady, or a Watts, or a Wesley, however stammeringly read or sung, than to offer emotional floods of music, in which there is no "spirit and truth?"

Prayer is worship! True prayer is the most devout and solemn act of worship that any human being can perform; but it, too, must be in "spirit and in truth."

As sarcastic Wendell Phillips expressed himself concerning a certain effort of a noted Boston minister of his day: "It was the most eloquent prayer ever offered to a Boston audience, and the most successful when asked to lead in prayer: 'I was about to make a few remarks, but I think I can throw them into a form of prayer.'"

They and they only are worship. Prayer should be specific, the product of earnest, unfeigned desire, when the heart is full, when bitter thoughts come crowding thickly up for utterance, when the poor, common words of courtesy seem such an empty mockery, how much the bursting heart may pour itself in prayer.

I have said that prayer should be "specific." I mean a definite object and purpose should be the point, the aim, of every petition, with a faith and hope that the prayer will be answered in the very presence of God on high.

ings, but pray for your people always and without ceasing. "The field is the world." I know, but your parish is your world, there where God has placed you, if you are rightly there, and he will hold you responsible for that part of his world-field.

Of all utterances that are the essence of rank mockery, a forced, cold, heartless, mechanical prayer is the very worst form. The Being addressed, the creature who would answer the salience-chamber, the needs of the waiting, dying souls, all call upon the petitioner to come with solemn and tender humility, with a realizing sense of his sacred task.

I have said that sermons are not worship. They should incite to and induce worshipful thoughts in the hearer; they are for edification, instruction, building up and strengthening the believer, or for awakening, inviting, exhorting, encouraging the careless and slothful.

They continued steadfastly in the Apostle's doctrine of true worship, and in the love of bread and in prayer. "praising God and having favor with all the people." This was the result upon the 3,000 after Peter's sermon of "Repent ye, therefore, and be converted, that your sins may be blotted out."

I have said that sermons are not worship; not only is that true, but some sermons do not incite or induce worship, but, on the contrary, they all wrangle of God's day in the time, and God's house, not the place for politics, personalities or punishment in sermon or prayer.

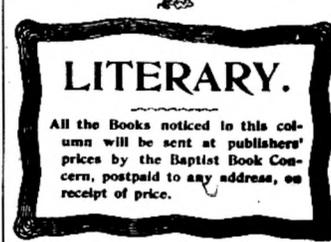
Let illustrations be drawn from Philipians, and not from Philippians; not from our national mistakes, but from our Master's words. The last hymn of the service should be the congregation's responsive worship to the preacher's sermon that has led them in constant prayer.

Such preaching tends to the fullest and sincerest worship. Mark-search for contribution to confession, to thanksgiving and to praise. Where is the prevailing doubt the most rampant in all our evangelical denominations? Is it not in our cities and larger towns where the most and the most famous of our preachers are found?

your people, as Paul wrote to the Thessalonians. "Ye are witnesses, and God also, how we exhorted and comforted and charged every one of you as a father doth his children,"

With our more showy and ceremonious form of service has not come an increase of true worship. We are in too many instances substituting the form for the substance, the seen for the unseen, and the power of God's Spirit is not in the assembly to convict and convert;

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BOOKS.

EVERY ONE is asking for some reliable work on the crisis in China. About the only book yet issued on the subject is Reinach's WORLD POLITICS, published last week by The Macmillan Company.

MAGAZINES.

The Cosmopolitan for July has the following contents: First View of the Exposition of 1900 (illustrated), F. A. Kidder; Henley Week (illustrated), Mrs. Burton Harrison; The Mystery (poem), Charles E. Thomas; Is Russia to Control All of Asia? (with illustrations and maps), Alexander H. Ford; Modern College Education, David S. Jordan; The Story of Annabel Lee, Francis W. Wharton; Women in Turkey: Their Rights and Wrongs (illustrated), Lucy M. J. Garnett; The Central City of the West (illustrated), Charles B. Glead; A Song of Kamal (poem), Theodora P. Garrison; A Clerical Comedy, W. A. Gill; The Trusts and the End, John B. Walker; Time (poem), Alexander B. Thaw; The Lady of Lausanne, O'Neill Latham; Organized Thrift, Vance Thompson; The Mask of Life, Virginia W. Cloud.

Boston is justly proud of the beautiful tract of wooded land within its limits and its immediate vicinity. Probably no other city can boast so many historic old trees still surviving as landmarks.

EXCELLENT character sketches of both the Republican and Democratic Presidential nominees will be found in the American Monthly Review for July. Dr. Charles B. Spahr has an article on "Ernest D. Moran, Cabinet Representative, while a friend of President McKinley tells of his personal traits and the record made by his administration.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 22.

PETER'S CONFESSION AND THE LORD'S REBUKE.

Matthew 16:13-20.

MOTTO TEXT—"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

Our Lord and his apostles were on their way to the Mount of Transfiguration. "When Jesus came into the coasts of Caesarea Philippi."—This city was near Dan, the northern extremity of Palestine proper, near the headwaters of the Jordan. It was on an elevated plain at the foot of Mount Hermon. It was an old place, but the tetrarch Philip had enlarged and beautified it and named the city Caesarea in honor of Tiberias. It was generally called "Philippi of Philip," to distinguish it from the other Caesarea.

"Whom do men say that I, the Son of man, am?"—By this question he will test and strengthen the faith of his disciples. There was divergence in the views of men, but all evidently regarded him as a prophet. "Some say that thou art John the Baptist."—Sharing Herod's belief that John had risen from the dead. So high was their opinion of John that none would have been incredulous of his being raised from the dead. "Some, Elias." Malachi had foretold the return of Elijah before the great and terrible day of the Lord. When John the Baptist came, they asked if he were Elias, and now some thought that the Lord were he. This would make him the forerunner of the Lord who was to come suddenly to his temple.

"And others, Jeremias."—Jeremiah was regarded by the Jews of that day as the greatest of the prophets. There was a belief current that at the destruction of the temple, Jeremiah had hidden the ark, and would appear some day and disclose its hiding place. "Or one of the prophets." Some were inclined to be non-committal as to what prophet the Lord was, but they thought him one of the old prophets raised from the dead. The most kindly disposed saw in Jesus the forerunner of the Messiah. Looking as they were for a conquering king who should free them from the Roman yoke, they did not believe this young carpenter of Nazareth was the promised Messiah.

"But whom say ye that I am?"—The "ye" is emphatic. The question is addressed to all. As usual, Peter is spokesman for them. As his Master emphasizes the "ye," so Peter emphasizes the "thou." "Thou art the Christ, the Son of the living God."—One loves the hearty dogmatism of Peter. He did not say "we hope," or "we believe," thou art the Messiah, but stated the fact as incontrovertible. The people said he was the forerunner, but Peter says emphatically he is the Messiah. Whether Peter at this time grasped the truth that the Lord was equal with the Father, cannot be said positively. Thomas was the first to call his Master "My God." It is almost certain, however, from the Lord's joyful answer, that

Peter knew he was the Logos of the Trinity. "Blessed art thou, Simon Bar-jonah."—Bar means son. "For flesh and blood hath not revealed it unto thee."—Peter himself, unaided by a divine revelation, could not have grasped the truth that this meek and lowly man was the incarnate God. To enable a Jew, looking for something so different, to see the truth, God needed to make a revelation.

"And I say also unto thee, thou art Peter, and upon this rock I will build my church."—This text has been a battle ground between Catholics and Protestants. But if it means Peter is a rock, as is most probably the case, it yet gives no aid and comfort to the papacy. To be made the foundation of the house does not make one the ruler of the house. We are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone. In Revelation the twelve foundations of the holy city had on them the names of the twelve apostles.

Our Lord gave to Peter the high honor of being the first to proclaim the Gospel after his ascension. It was he who preached on the day of Pentecost; it was he who opened the door to the Gentiles who were not Jewish proselytes, when by a vision he was sent to preach to Cornelius and his friends. From the foundation of the world, Peter had been chosen for this high honor, and his emphatic speech showed his Lord the time had come when Peter could be told of this decree of God. That Peter had no supremacy which the other apostles recognized is shown by Paul's withholding him to the face before the assembled church when he was to be blamed.

"And the gates of hell shall not prevail against it."—The word translated hell here means the place of departed spirits, or what is called in our language "the grave." Our Lord is not referring to Satan's power primarily, but to the perpetuity of his church. The apostles would die, but the churches would go on through all time. There would come perilous times when it would seem that the saints had all gone down to the grave. But there should remain, living upon earth, seven thousand who had never bent the knee to Baal.

"And I will give unto thee the keys of the kingdom of heaven."—He committed unto them the preaching of the Gospel, the key which alone can unlock the kingdom of heaven to fallen men. "Whosoever thou shalt bind on earth shall be bound in heaven."—Which is a promise of infallible inspiration to the apostles when assembled as in the council of Jerusalem, or when writing to the churches. Our Lord would never have given such power as this to fallible and sinful men. But the Holy Spirit would act through them and guide them into all truth.

"And whatsoever thou shalt loose on earth shall be loosed in heaven."—We have great reason to be grateful to the Holy Spirit that he loosed us from the yoke of Jewish ceremonial. When the question came up as to what the churches of Gentiles should keep, the council at Jerusalem answered, "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

In this binding and loosing the apostles had no successors, and

John, the last to die, closed the canon of revelation with a most terrible curse on any one who should add to or take from the words of the book. Had the Holy Ghost so chosen, he could have laid upon us the heavy burden of Jewish ritual. Let us bless his name that he gave us a simple and spiritual worship with two ordinances only.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ."—The people believed that the Messiah was to be a conquering king. Once they tried to take him by force and make him a king. If they believed he was their promised Messiah, they would gather in bands and mobs against the Roman yoke which they bore with the greatest impatience. Although they knew him, the apostles did not yet know the great center fact in regard to his coming, the vicarious atonement. Therefore they needed to wait till after his death. Their ignorance of what his death would do for us is seen in what follows.

"From that time forth."—They knew him to be the Messiah, the Son of the living God. They were prepared now to learn that by his death he would save his people from their sins. Though they did not learn the lesson willingly. Not even the raising from the dead consoled them for the thought of his death. In fact, they scarcely noticed that part of his announcement.

"Then Peter took him, and began to rebuke him."—Took him off privately. In spite of his Master's being the Son of God, Peter began to rebuke him. It was his affection for the man Jesus which led Peter to do this. This is one of the most powerful illustrations of what would be the consequence if God answered our prayers as we ask them. Suppose the Lord had granted Peter's earnest request and had not died on the cross, Peter himself and all the race would have gone to hell. Peter did not know it, but his prayer was that Adam and all his descendants should be damned. For without the shedding of blood there is no remission of sins.

"Get thee behind me, Satan."—Sharp words of rebuke to the disciple who was acting from love to his Lord. But our Lord gave sharp rebukes, as too many are inclined to forget in these namby-pamby days. Satan was putting Peter up to this effort to stop the salvation of men. But, so far as Peter knew, his Lord spoke to him alone. "Thou art an offense unto me."—A stumbling block—to such a use does this rock put himself! "For thou savorest not the things that be of men."—Mindest not, art not thinking of. God was to be glorified by the atoning death. Peter was thinking only of his affection to the man, Jesus.

"If any man will come after me, let him deny himself, and take up his cross and follow me."—If any man will be his disciple, he must crucify self, as Paul crucified his flesh. The cross was to be taken up, not as something to be borne, but as something to be crucified on. Condemned men were required to carry their own crosses. The meaning is taken out of this strong text by much that is said of cross-bearing.

"For whosoever will save his life shall lose it."—His life for self by shrinking from the crucifixion of self. He who does this shall lose his eternal life. But he who crucifies self, for Christ's sake shall have instead eternal life. How can men hesitate? And then follows the great

question which every unconverted person should ask his own soul, looking steadily as he asks at the hell and the heaven, which depend upon his answer. By seeking to gain the world, heaven is lost, and hell is the only thing one is sure of winning.

The Ten-Mile Association of Baptists will be held with the Poplar Grove church, Owen Co., Ky., the first week in September. The church is about five miles from Glencoe on the Louisville Short Line Railroad. I have been their pastor for about four years. During the time all past debts of the church have been paid off, the house repainted and the surroundings much improved.

The last Sunday in June was observed in the Sunday-school as "Children's Day." A nice programme of songs and recitations was carried out by the little ones and about \$14 was raised for the Sunday-school work of the Southern Baptist Convention. The church is in a more hopeful condition than she has been for years. The coming association is looked forward to with great pleasure. We are now ready for a protracted meeting which we hope will accomplish much good.

Glencoe also will soon lift all her church debts and be prepared to go forward.

L. JOHNSON.
Walton, Ky., July 2, 1900.

"COMMONLY USED DRUG."

Dr. Jas. Wood of Philadelphia, speaking of the effect of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything, it is worth looking after carefully. Any person who drinks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in the shape of dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions of the skin, in another, a general feeling of lassitude and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter, the delicate gray substance that is contained in the nerve centers and in the brain, has been destroyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and re-construct the tearing down work that has been going on from the use of "drug coffee." (We use the words "drug coffee," because all regular coffee is in reality a drug, and its continued use, will, in ninety cases out of a hundred, bring on trouble of some kind.) Postum Food Coffee is sold by all first-class grocers.

MISSOURI NOTES.

Baptists are making progress all along the line. This is due in part, at least, to the enthusiastic determination of Bren. Breaker and West respectively to make their work succeed. If my memory isn't at fault, Bro. West reports more churches giving to State Missions than formerly. Dr. Breaker recently said: "It was a great pleasure to know that the offerings to Home and Foreign Missions from Missouri for the fiscal year of the great Boards show in the aggregate a marked increase over last year." Dr. B. warns against a slackening of effort, and says: "The Mission Union is \$110,000 in debt, the Home Mission Society is \$32,000 in debt, and neither the Richmond nor Atlanta Board received during May as much money as it paid out. The receipts in Missouri for Home and Foreign Missions during the month of May, just past, exceeded those of the previous May by more than \$100."

The work of the numerous colleges for last year was generally satisfactory, not only in attendance, but in the work done, and the closing exercises all around were generally brilliant and full of promise for the future. Sam Frank Taylor, D.D., Stephens College, Columbia; Prof. John W. Million, Harden College, Mexico; Prof. Walton, Grand River College, Gallatin, as well as the successful Presidents at Lagrange, Webb City, Bolliver, Lexington, and last but not least, by a long stride, the indispensable Dr. John P. Green, William Jewell. All these are towers of strength; have immortalized themselves; are doing better work than they have ever done, with prospects never brighter. The Lord bless all our colleges and schools. I might add that Dr. R. H. Jesse, President of our State University, is undoubtedly doing the work of his life. The University enrollment for the year just closed was over 1,000. The summer school will reach 300, as I am informed. Dr. Jesse is a staunch Baptist.

As far as I am informed our churches are very well supplied with pastors, and yet a good many pastorless churches are to be found when you begin to look around. There are a large number of churchless pastors, or men who might be good pastors, but some churches seem disposed to try to live without having regularly broken unto them the "Bread of Life."

Dr. Green W. Hatcher, pastor at Columbia, has been granted a six-months' vacation on account of ill health. He is summering in Minnesota, at a famous watering place. Physically speaking, Dr. Hatcher is in bad shape.

Rev. A. M. Vardeman, an old Kentuckian, has recently been called to and accepted at Vandalia, between here, Louisiana and Mexico. Vardeman and I labored together in the old Bracken Association.

The new church house at Bowling Green, an elegant structure, costing \$5,000 or \$10,000, was dedicated on the first Sunday in July. Dr. E. S. Graham, of Hannibal, preached the sermon.

The church at Monroe City, recently dedicated their house of worship. Dr. John P. Green preached the sermon and raised \$2,500. This takes the place of the old house which was burned, as well as I remember, as the result of lightning.

JOHN N. BARBER.
Louisiana, Mo.
SYMPATHY is the golden key that unlocks the heart of others.



LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire.
Ladies, at luncheon parties and of all home-meals, will find a delicacy of flavor in all dishes savored with this sauce for soups, fish, meats, gravy, game, salads, etc.

THE CHURCH BUILDING FUND.

The last report of your Corresponding Secretary says: "There remain fourteen county seats in Eastern Kentucky without Baptist churches," and adds, "We repeat the opinion expressed in the last two annual reports, that \$5,000 judiciously used would build a church house in each of these county seats."

Of course it is not proposed to build fourteen houses with \$5,000, but, with this amount to aid us, we can raise money and material on the fields to build these much-needed houses. We are in favor of helping the mountain regions, and the city destitution, and all stand together for Christ and his glorious work. We are convinced that a few thousand dollars now, properly used, will, in the near future, yield a good dividend from a financial point of view, besides the incalculable gain of souls. We need \$10,000 at once, half of which should be kept as a loan fund, to be loaned to churches for a limited time without interest. The other half to be given judiciously to aid weak churches in important places to build. In some cases, perhaps, a small gift and a small loan may tide over a crisis and establish the cause in exceedingly important places.

I have submitted the above to the Board, and they have authorized and instructed me to raise the \$10,000 for this purpose. I shall try, and expect to succeed in doing this. I want 100 men, women and churches to write me, saying you will give \$100 to this most important work. I will be one of the hundred, other members of the Board will join me in this, how many brethren, sisters and churches will give a like amount? Now brethren, for your co-operation. The gold and silver are the Lord's, let us honor ourselves by using some of that which he has committed to our stewardship for this grand purpose. The work and duties assigned me are very numerous and onerous. Help me, dear brethren, to succeed. I have in my mind so many of the Lord's people who can give \$100 without any real sacrifice, some who, I am sure, will do it at a great sacrifice.

The committee appointed by the Board will have charge of the fund, and will make recommendations to the Board to give and loan this fund.

I have nothing to do with it except to give \$100 and then find ninety-nine others who will do likewise. Brother, sister, pastor, you say that is a good thing. I think so. The State Board thinks so. Now please sit down and write me at once and tell me what you will do. We want you to pay it as soon as convenient, but you fix your own time within a year. Now please write me at once. Pray for my success. Help me, brethren, in his name.

Once more—The Woman's Missionary Societies and the Young People's Unions have been accused of not taking interest in our State work, now here is your opportunity. What work can be more important? If one society

cannot give \$100, combine with one or more others. Address me at Louisville, box 504. Yours in the work, J. G. Bow, Corresponding Secretary.

PROGRAMME.

The following is the programme of the Gasper River Baptist Ministers' and Members' Meeting to be held with Rochester Baptist church, Butler county, Ky., July 27, 28, and 29, 1900.

Qualifications and duties of Deacons.—H. O. Hudnall, P. M. Knight.

Is it the doctrine of the Old Testament and the New that baptism is for the remission of Sin.—J. P. Taylor.

The evils of intoxicating Drink.—G. B. Johnson, J. F. Oastlebery.

The applications of the Gospel.—J. H. Haws.

What is the difference between the holy angels and the Saints?—J. E. Gardner.

The communion called the Lord's Supper.—G. W. Milam.

What are the advantages of an educated Ministry?—A. B. Gardner.

Christian activity. How best promoted.—T. W. Pritchett.

Missions.—B. S. Stuart, I. B. Stuart.

Exegesis Rev. 3:1.—E. Howerton, W. Y. Clardy.

Give the Bible plan of an Evangelist.—A. J. Williams.

The advantages and disadvantages of Sabbath-schools.—A. J. Wilson, L. F. Gibbs.

What are the responsibilities of pastor and churches on the reception of candidates for Baptism.—J. H. Newman.

Sermon Lev. 19:19.—J. W. Gill.

Rochester is on Green River; having access to passages on the boats, we are expecting a great many of the brethren from Daviess County Association. All are invited to come.

G. W. MILAM, Sec.

BETHEL ASSOCIATION.

Bethel Association meets at Trenton, Ky., August 7, 1900. We hope to have a large attendance. We will provide homes for everybody who may attend. Let every church of the association have its messengers present! Will those who know or think they will attend kindly drop me a card, stating when and how you are coming, so you can be assigned a home before your arrival? W. M. Wood, Pastor. Trenton, Ky.

POPLAR GROVE Baptist Sunday-school had children's day on June 24. A very large crowd was in attendance. When the programme was near an end Pastor Lafayette Johnson delivered to the congregation quite an interesting statement on the great work of the Baptist Sunday-school Board. The entire amount collected by the children (\$11.39) was sent to the Baptist Sunday-school Board for the purpose of distributing Bibles to foreign countries and destitute places.

PROGRAMME.

The following is the programme of the Fourth Circle Meeting of Bethel Association to be held with the Third Circle at Elkton, Ky., July 28th and 29th.

SATURDAY JULY 28TH.

1. Devotional Exercises.—W. J. Dickinson.
2. Best means of developing our young People.—Hal. Whitaker, H. L. Trimble.
3. Corrective church Discipline.—J. A. Bennett, J. S. Milliken.
4. Our responsibility to give to Missions.—J. M. Joiner, J. P. Garnett.
5. The importance of denominational literature in our Homes.—E. S. Alderman, Lyman McComb.
6. The Sunday-school as a Missionary Factor.—W. S. Ryland, W. M. Wood.
7. Sermon—Saturday night—W. S. Ryland.

SUNDAY JULY 29TH.

1. Sunday-school Talks.
2. Missionary Sermon.—E. S. Alderman.
3. Sermon—Sunday night—J. A. Bennett.

N. B. All on programme are earnestly requested to be present prepared to discuss the subject assigned. Any one who can not attend is requested to notify W. J. Dickinson, Trenton, Ky., at once. Let us make this one of our best meetings.

W. J. DICKINSON, Vice-Pres. 4th Circle. W. M. Wood, Pastor.

FEEDING FOR HEALTH.

Written by a Food Expert.
A complete change in food makes a complete change in body. Therefore if you are ailing in anyway, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result:

Two soft boiled eggs. (If you have a weak stomach, boil the eggs as follows: Put two eggs into a pint tin cup of boiling water, cover, and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular.) Some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoons of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum Coffee have the disease (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon, the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result.

Notice the help that our Savior received through prayer. After a season of communion with God, he was ready for anything that could transpire, for he could say, "Thy will be done." Prayer is the best preparation for us, also, for any ordeal that we may expect.

THE BOERS—WHAT THE WAR MEANS.

Kindly allow me to quote the testimony of leading Englishmen in defense of the Boers, upon the points on which they have received the most censure, and which seem to be all that is now relied on to justify England.

In regard to the Boer ultimatum, it must not be forgotten that in it they asked again for arbitration. John Morley, the English scholar and Liberal leader, said in a recent speech, as quoted by the *London Baptist*, he "could never accept the view that the war was made just and inevitable by the Boer ultimatum."

Mr. J. A. Hobson, who has a high position as a writer and a man of affairs, is also an Englishman. He studied the South Africa question in South Africa. He says: "Formally the Boers were the aggressors; actually the landing of British troops and the movement of them towards the frontiers, under a false pretext of self-defense, were the first acts of hostility. This indeed is virtually admitted in the reply made by Mr. Chamberlain and Sir A. Milner when they explained that the troops were there not only for defense but for 'eventualities.' The veiled menace of that phrase was substantially a declaration of war and was gleefully welcomed as such by the Jingo press. Now mark what occurred with regard to the promised statement of final proposals. . . . These proposals did not come. Days and weeks passed and still they did not come. Meanwhile they heard from England that the Privy Council meets, that Parliament was summoned to vote supplies, that the reserves were being called out, that British colonies, including Natal, were eagerly preparing to send volunteers; more troops were landed and others were leaving England, while those already in South Africa were taking up threatening positions near their frontiers. . . . Could any one blame them for not waiting for the full forces of the greatest Empire in the world to enter their borders before they struck a blow?" These witnesses are Englishmen of renown and not Boers. There is not a nation on earth which would not have taken these actions of England as a declaration of war. Certainly the United States would have done so, had the British troops been massed along their northern border and the reserves in England called out.

That the Boers have always treated the natives right, no one maintains. But admit that the English have treated them better and would treat them still better if they annexed the little Transvaal, that gives England no right to conquer the Boers. Unquestionably Canada has treated the Indians far better, very far better, than they have been treated in the United States. Does that give Canada a right to annex this country?

But to the testimony in regard to the treatment of the natives, Mr. J. A. Hobson says: "Neither in mental attitude nor in practice does much real difference exist between British and Dutch in the treatment of the native. Let those who think this war will issue in benefit to African natives remember that its first and most tangible result will be to place large new tracts of Africa under the exploitation for purposes of 'cheap labour' of the very men who have so plainly

Women as Well as Men Are Made Miserable by Kidney Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh or, if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper.

violated the sacred trust of civilization in Rhodesia. Let us get rid at all hazards of the cant about a righteous war for redress of native grievances. This war may procure for us more gold and more cheap labour, but there is not much likelihood that it will issue even incidentally in any gain to natives."

That the Boers were not friendly to some of the earlier British missionaries is true. This was partly because they suspected the missionaries were emissaries of the British government, and partly because those men, like some of the original abolitionists in this country, believed in absolutely social equality and practiced it. Some in their zeal to show their love for the natives married black wives and proclaimed themselves champions of the blacks.

Recently official representatives of the Reformed Church in Cape Colony issued an address to the churches of the world denying the charges of cruelty against the blacks and circumstantially proving the falsehood of them. They stated that in the Transvaal the Boers would not let the mine owners work the negroes but eight hours a day, and Sunday work is prohibited. In British Kimberley they are compelled to work for twelve hours a day and seven days in the week. This church has five missions among the negroes in the Transvaal, with 2,000 members, and they spend more for missions proportionately than any other body of Christians in the world.

The true inwardness of the war, as it appears to me, is this: England controls the financial exchanges of the world to a great extent, and wishes to be absolute ruler of all finance and commerce. Australia and the Transvaal already yield half the gold product of the world and the Transvaal output can easily be largely increased. Any one can see what an evil thing it will be for the commercial nations that England should control the greater part of the gold output. Having Australia, should she annex the Transvaal, she will have the commerce of the world by the throat. The Boers are thinking only of their own independence, but they are in truth fighting for the very life, financially and commercially, of all the other nations. S. L. LYMAN.

GOD OF LOVE.

BY F. W. FABER.

My God! how wonderful thou art,
Thy majesty how bright,
How beautiful thy mercy, seat
In depths of burning light.

Yet I may love thee too, O Lord!
Almighty as thou art,
For thou hast stooped to ask of me
The love of this poor heart.

No earthly father loves like thee,
No mother half so mild
Bears and forbears as thou hast done
With me, thy sinful child.

OUR PULPIT.

JESUS SAVIOUR AND KING.

BY J. J. TAYLOR, D.D., NORFOLK, VA.

Whence hath this man this wisdom
and these mighty works?—Matthew
13:54.

This is the language of earnest
enquiry, indicating admiration,
interest, uncertainty. Some thirty
years before, Joseph and Mary
returning from exile in Egypt,
took the young child and dwell
in a city called Nazareth, that it
might be fulfilled which was
spoken by the prophet, "He shall
be called a Nazarene." There
their mysterious son spent most
of his earthly life. He walked
the narrow streets which terraced
the uneven ground; he trod the
winding path which led to the
great spring at the foot of the
hills or in leisure hours he
climbed the neighboring mount-
ains to enjoy the scenery or to
commune with God; and silently
as the harvests grew and
ripened in the valleys below, he
grew into youth and ripened into
manhood, the ideal son, brother,
citizen, friend. Yet, beyond a
few simple statements concern-
ing his growth in wisdom and
stature, his visit to Jerusalem,
and his subjection to domestic
authority, no record of his youth
has been preserved. Curiosity
yearns for knowledge, and cynicism
takes umbrage at the in-
spired silence; but neither the
one nor the other can lift the
veil that hides those early scenes.
When the voice of John the Bap-
tist, crying in the wilderness,
proclaimed the kingdom at hand,
Jesus departed from Nazareth to
be baptized of John in Jordan.
"Holy and pure," as Geikie says,
"before sinking under the wa-
ters, he must have risen from
them with the light of a higher
glory in his face." Dead and
buried to the past, he arose to
enter a new career and disclose a
new character. He left Naz-
areth a carpenter, a son of a car-
penter; he returned the Christ,
the Son of the living God. In
his changed relations he appeared
among his old friends, and, in
deep perplexity, tinged with re-
sentment, they questioned,
"Whence hath this man this wis-
dom and these mighty works?"

This question of the old Naz-
arene, which has come down to
us, involves vital issues concern-
ing Jesus, and invites devout
study. First, it lays emphasis on
his personality—this man. The
adroit attempt to make Jesus a
mere product of his time, a per-
sonified ideal of a faultless age or
a rare result of high religious
sentiment, is absurd. Apart
from any question of inspiration,
New Testament writings being
classed with Caesar's Commentaries,
or Cicero's Letters, or other
ancient literature, the real ex-
istence of Jesus on earth is

established by invincible evi-
dence, and is no longer ques-
tioned by candid and capable
minds. Prophets, who perceived
the ruin wrought by sin, foretold
a man endowed with power to
meet the world's need and bring
relief. They saw him as a Child
born of a virgin, a Branch from
the stock of Jesse, a Man of sor-
rows acquainted with grief, a
Prophet holding the place of
Moses, a Priest forever after the
order of Melchisedek, a Prince
in Israel gathering the people to
himself, a King in Zion reigning
in righteousness and dispensing
pardon and peace. Isaiah spoke
specifically: "A man shall be as
an hiding place from the wind
and a covert from the tempest,
as rivers of water in a dry place,
and as the shadow of a great rock
in a weary land." John the Bap-
tist said concerning him: "After
me cometh a man which is pre-
ferred before men." And the
simple citizens of Nazareth saw
him working at his trade, pass-
ing about the city, entering their
homes, eating and drinking at
their tables. They knew his
mother, and his brothers and sis-
ters. His form and face were as
familiar as his voice; and they
were as sure of his reality as of
their own. His foes became his
witnesses, and the wrath of man
rendered him praise. The law-
yers who tempted him with
words and tried to entangle him
in his talk, the soldiers who felt
his awful presence and fell to the
ground, the high priest who hired
men to swear against him, the
governor who found him fault-
less, the centurion who trembled
at the portents of the crucifixion,
the guard who swooned before
the angel at the tomb, and many
more who saw him, heard him,
handled him, testified of this
man. Rationalists like Strauss,
Renan, Spencer and Gilbert,
though denying his divinity or
discounting his authority, have
yet admired the man and have
rendered him a certain sort of
homage. The man Christ Jesus,
the only mediator, who gave him-
self a ransom for all, has re-
ceived ample testimony, and
only limp and insane minds, in-
capable of pursuing an argument
and reaching a conclusion, refuse
to admit the truth.

This real man possessed per-
sonal qualities which gave him
rare power. Great teachers may
be great scholars; they must be
great characters. Garfield's re-
mark about Mark Hopkins sit-
ting on a log beside a pupil con-
tains true philosophy. Arnold,
of Rugby; Park, of Andover;
Harrison, of Virginia Universi-
ty; Harris, of Richmond, were
not learned above all their col-
leagues; but they possessed that
strange personal power which
imparted life and beauty to
vague abstractions and fixed con-
crete facts even in listless minds.
John A. Broadus was not more
scholarly than some others; but
he had the rare personality which
drew the hearts of men and sent
his voice in fading echoes through
many a Southern pulpit that
showed few tokens of his ability.
In these high personal qualities,
so useful in the teacher and
leader of men, Jesus stood pre-
eminent, challenging the admira-
tion of friend and foe. Apart
from anything he said, there was
in his presence a subtle charm
which made Zaccheus confess and
Peter weep, and caused unclean
spirits to cry out and shrink
away abashed. In perfect equi-
poise he held all the qualities of
true manhood, and under the
severest tests he disclosed not the
slightest imperfection. Bushnell
suggests that he was acute, but
not sarcastic; broad, but not ob-

scure; contemplative, but not in-
different; discriminating, but
not hair-splitting; explanatory,
but not tedious; faithful, but not
officious; grave, but not funereal;
humble, but not obsequious;
idealistic, but not fanciful; just,
but not vindictive; kingly, but
not domineering; lowly, but not
groveling; meek, but not mel-
low; original, but not preten-
tious; prudent, but not timid;
quaint, but not affected; reso-
lute, but not reckless; steadfast,
but not stolid; watchful, but not
suspicious; zealous, but not fa-
natical! He was the complete
realization of Solomon's splendid
vision: "My beloved is white
and ruddy, the chiefest among
ten thousand; his head is as fine
gold, and his locks bushy and
black as a raven; his eyes are as
the eyes of a dove by the rivers
of water, and his lips like lilies
dropping with myrrh; yea, he is
altogether lovely." As the cen-
turies have passed, he has grown
in popular esteem until to-day
he is considered the supreme
personage of all time and the ful-
fillment of the prophetic assur-
ance. "His name shall be called
Wonderful!"

This wonderful man displayed
wonderful skill in dealing with
the race—this wisdom. The
world has been blessed with coun-
tless names that have towered
above the masses of mankind as
the oak above the reeds—heroes
in war or peace whose genius to
devise and skill to execute have
won ardent admiration. Yet the
foremost of these popular idols
have sometimes lacked wisdom
and have fallen into folly or sin.
Moses, the man of God, was an-
gered at the waters of strife and
spoke unadvisedly with his lips.
David, the hero of Gath, coveted
Uriah's lamb, and brought shame
upon his people. Elijah, the
champion of righteousness, fed
before the wrath of Jezebel, and
requested relief in death. Paul
and Barnabas, the one a preach-
er of peace, and the other a son
of consolation, fell into strife,
and the contention grew so sharp
that they parted asunder. The
wisest and best of human beings
have not been perfect. But this
man was absolutely without
fault. Tempted in all points,
he never committed a sin or
made a mistake. He was con-
fronted by the ablest philoso-
phers, and questioned by the
shrewdest casuists; he was op-
posed by the strictest Pharisees,
and assailed by all phases of en-
mity and all forms of doubt; but
if he ever felt the slightest per-
plexity or surprise, no token
thereof has been recorded. Un-
der all conditions he bore himself
with serene dignity; and speak-
ing openly to the world, he de-
livered his message with sublime
confidence. As a philosopher he
uttered truth in abstract princi-
ples, but as a guide of the people
he gave practical precepts;
"Agree with thine adversary
quickly. Beware of false prophe-
cies. Cast out the beam from
thine own eye. Do ye also to
men as ye would they should do
unto you. Enter ye in at the
strait gate. Forgive, and ye
shall be forgiven. Give and it
shall be given unto you. He that
humbleth himself shall be exal-
ted. In your patience possess ye
your souls. Judge not, that ye
be not judged! Know ye that
the kingdom of God is come nigh.
Lay up for yourselves treasures
in heaven. Moreover, when ye
fast, be not as the hypocrites are.
No man can serve two masters.
O ye of little faith! Pray for
them that despitefully use and
persecute you. Resist not evil.
Swear not at all. Take my yoke
upon you." With some specific

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EDITORIAL.

A new departure in our state mission work has been inaugurated, which promises important results. On Tuesday of last week the State Board met in the lecture-room of the Walnut-street church (Second and College Sts.) at 11 A. M. Ladies representing a number of our city churches spread an elegant and a toothsome lunch; and the brethren took the day for considering the work. Generally board meetings are too hurried, and it was well that this first regular meeting of the new year should be deliberate.

DR. WARDER.

The Board felt that Dr. Warder's special gifts, along with his knowledge of the field and of the work, should not be lost, and they were able to make an arrangement with him, on which they congratulate the denomination. At a small salary, Dr. Warder was appointed to do itinerant work. He will arrange for holding institutes in different parts of the state, and along with that he will prepare a series of doctrinal discourses, to be delivered at points where they are especially needed. This last feature of his work we would especially commend. Our churches, even the best of them, need indoctrinating, and a series of well-thought-out and well-wrought-out doctrinal discourses would be a blessing to any church. Dr. Warder is a thorough theologian, and, being familiar with the whole field, he can adapt his discourses and his institute work so as to secure the best results.

THE THOUSAND DOLLAR FUND.

Dr. Bow asked the approval of the Board for an effort to raise in the near future, as part of the Twentieth Century work, a church edifice fund of \$10,000. This fund is to be used to help weak churches, who are willing to help themselves, build suitable houses of worship, at points where such help promises most good. The money will be in some cases loaned, and in some cases given outright, under proper conditions. Mention was made of 14 county towns in the state where there is no Baptist house of worship. When Dr. Warder became secretary there were 32 such towns. At many other points houses of worship are sorely needed, and it is believed that this \$10,000, wisely used as a stimulant and as a help, can be the means of supplying this great need. The *Western Recorder* will give \$100, payable whenever \$5,000 is secured.

SPECIAL COMMITTEES.

It was decided to appoint several special committees in the Board who should give particular attention to their respective topics, and render all the help practical to Dr. Bow along these lines. The committees are as follows:

- Other Boards—C. H. Nash, W. P. Harvey, J. N. Prestridge.
- New Fields—J. M. Weaver, C. H. Jones, A. C. Graves.
- Missionaries and Colporters—E. A. Dawson, J. S. Garton, R. W. Taylor.
- Women's and Young People's Work—C. M. Thompson, M. B. Adams, J. W. Hedden.
- Institutes—C. G. Jones, W. W. Hamilton, H. O. Roberts.
- Building and Loan Fund—T. T. Eaton, J. A. Middleton, G.

W. Perryman, T. J. Humphreys, H. A. Vaughan.

WOMEN'S SOCIETIES.

A communication was received from the Women's Central Committee, expressing the desire of the women's societies to do more for state missions. These societies at first worked only for foreign missions. Then they took up the work of the other Boards of the Southern Baptist Convention. We are glad that these good sisters will now devote special attention to the work in Kentucky. A proper response was ordered to this communication, and a resolution was passed requesting the women's societies, wherever they exist in any of our churches in the state, to report their work to our State Board.

MISSIONARIES AND COLPORTERS.

The following missionaries and colporters were appointed. Others will be added to the list:

Missionaries—R. L. Baker, J. W. Blackburn, E. H. Brookshire, J. A. Burns, J. S. Coleman, S. H. Cooper, J. B. Ferrell, W. E. Foster, G. F. Hambleton, G. W. Hill, R. E. Holder, O. S. Leonard, J. W. Mahan, J. M. McFarland, D. P. Montgomery, J. R. Moore, W. B. McGarrity, H. L. McMurray, O. H. Palmer, A. S. Petrey, W. C. Pierce, G. W. Perryman, T. E. Richey, Wm. Ritzman, D. F. Shacklett, C. M. Thompson, A. L. Vickers, A. Vollmer, J. E. Watson, S. E. Whipkey, F. W. Wittenbraker, T. B. Rouse.

Colporters—W. A. Boyd, L. M. Brown, H. F. Buckner, P. Combs, J. W. Edwards, O. O. Green, R. W. Hicks, J. G. Parsons, C. W. Sydman, S. F. Thompson, G. S. Wickersham.

Our new Corresponding Secretary, Dr. Bow, begins his work under most favorable conditions, and he will receive the hearty support and co-operation of the Baptists of Kentucky.

The writer had a pleasant visit to Boston from which he returned Tuesday of last week. The two things to which he devoted his attention were Tremont Temple and the public libraries. The new Temple is a great improvement upon the old one that was destroyed by fire. The property is worth over \$1,000,000. Beside the great audience room, there are various smaller assembly rooms, and three entire floors of offices, beside other rooms which are rented to suitable occupants. The American Baptist Missionary Union has its headquarters here, as have the Watchman, the State Mission Board and others. It was pleasant to be with Dr. Henry O. Mable, and to him the writer is indebted for special courtesies and kindness. Dr. Horr, of the Watchman, was away. Dr. W. H. Eaton, the efficient state secretary, was in his place. The Massachusetts Baptists are alive and aggressive, and they are doing a great work. Indeed Tremont Temple is Baptist headquarters for Boston and New England, and there is the place to see the brethren. In came Dr. Jesse B. Thomas, the famous professor of church history at Newton, whose pen has so greatly enriched the columns of the *Recorder*, bright and vigorous. Here was also the Rev. H. R. Moseley, of Ouba, spending the summer in this region, working in behalf of Cuban missions. Of course, the writer went out to Arlington to see that prince among Baptist laymen, the Hon. E. Nelson Blake. He spends his summers in Arlington and his winters in Florida. He and Mrs. Blake have a charming home, with ample grounds, on

which is a garden where Mr. Blake shows his horticultural skill. His specialty just now is strawberries, of which the writer consumed a number, of wonderful size and of richest flavor.

Tremont Temple's chief tenant is the Tremont Temple Baptist church, of which Dr. George O. Lorimer (now in England) is the loved and honored pastor. He has three assistants, Messrs. Roundy and Jeffreys and Mrs. Ricker, beside the associate pastor, the Rev. H. O. Graves. The church has 2,128 members, and the congregations are always large. When Dr. Lorimer is at home people are often turned away for lack of room, though the great auditorium, with its double galleries, can accommodate over 3,000. In all directions the energies of the great church are directed. Their current expenses were \$19,990.71 last year, beside which they contribute largely to missions and to the whole round of benevolent objects.

The property belongs to various Baptist churches in the city, the Temple church being the leading one. The church gets its quarters free, and at no expense for heating, lighting or sexton. The debt on the property was till recently \$470,000, but was lately reduced to \$300,000. The net income from the rents is applied to the sinking fund to wipe out this debt, and when that is done it will be used to promote the Baptist cause, for it is consecrated Baptist property. The idea of the Temple is to have a church where strangers are at home, where the pews are free, and where the people may come—and they do. It was an inspiration to the writer to face that great assembly on Sunday morning and Sunday night, and to preach to them. As in Spurgeon's church in London, the deacons sit on the platform. Just before the collection is taken at each meeting, a special prayer is offered. This, no doubt, stimulates the generosity of the members and enlarges their gifts.

The Sunday-school holds its session immediately after the morning worship of the church. Here, too, this great church are doing a noble work. Deacon L. H. Rhodes is superintendent. The writer attended the class of young men taught by Deacon E. B. Earle, son of the famous evangelist, Dr. H. B. Earle. This class averages 100 in attendance, and meets in Gilbert Hall. All the appointments of this great church are complete, and they leave nothing to be desired.

On Sunday afternoon the writer heard the Rev. Charles E. Morris, who so pleased the Convention at Hot Springs, speak at Berkeley Temple on the future of the Negro in the South. He opposed the exportation of the Negro and his disfranchisement on account of color, but urged a franchise based on intelligence and character. He wanted the Christian whites in the South and in the North to join hands with the Negroes in solving the "Negro problem."

The writer was called out, and he spoke in commendation of Mr. Morris and his work in behalf of the Negroes. He advised the Bostonians who would really understand the Negro problem to visit the South and to talk freely with the best of both races. Never before in all history had two distinct races in large numbers occupied the same territory on terms of even political equality. Hence the problem is unique, and to its proper solution the Christianity of the

whole country should devote itself to a larger extent. There should be cordial sympathy between the best people of the North and of the South in this great work.

Boston is very rich in public libraries. The writer found there, many old English books he did not think could be found this side the British Museum. The Boston Public Library and the Athenaeum have very fine collections. Then there is the great libraries of Harvard just across the river, and a little beyond is the fine library of Newton Seminary. The visitor would like to spend the summer in these libraries.

The *Baptist Standard* now says, in regard to its "somebody in Louisville" (who, it said, discovered a lack of piety on the part of certain brethren because of their position in the late controversy):

We could give the *RECORDER* the name of our informant (1) and the name of the brother who, it is alleged, discovered the trouble with the piety of the brethren aforementioned, but we do not think it wise to do so. (2) We remember on an occasion to have asked the *RECORDER* to give the name of one of its correspondents who used the non-deplorable "Senex." The *RECORDER* assumed its responsibility in the premises and declined to tell who "Senex" was. (3) In like manner we decline now to mention the name of the meddlesome brother in Louisville. Doubtless if the *RECORDER* will put on its thinking cap, it can think of some meddlesome Baptist up there who might have done the very thing that was ascribed to him. (4)

On this we remark:

(1) The *Standard* squarely charged that "somebody in Louisville" had done the mean thing described. The good name of the brethren in Louisville is dear to us, and when a mean thing is wantonly charged on one of them, without giving any name, so as to leave them all under suspicion, we naturally ask that the name be given. The *Standard* now admits that it had no knowledge on the subject, but made its charge on a report it received from its "informant," whose name is likewise concealed. The charge came from the *Standard* itself, and we hereby call on the *Standard* either to formally withdraw the charge or else to produce its proof. And since the editor is an honorable man, of course, he will do one of these two things.

(2) If it be "not wise" to give the name of the "informant," it certainly was "not wise" in the *Standard* to make such a charge on the statement of such an "informant." It is a pity that wisdom did not assert itself in the *Standard* office before that charge was published. The only two honorable ways of disposing of the charge, now that it is published, are either to withdraw it or to prove it.

(3) There is no sort of parallel between declining to tell who "Senex" is, and declining to give the evidence on which a damaging charge is made.

(4) We have had on our thinking cap ever since this charge was made, and we have been utterly unable to think of any Baptist in Louisville "who might have done the very thing that was ascribed to him." We have no sort of doubt that the charge is utterly false, and was made out of whole cloth. We believe the *Standard* has been deceived, and has been misled into making a charge which now, as an honorable journal, it will either retract or give the evidence on which it rests.

Be wisely worldly, but not worldly wise.

Editorial Varieties

The situation in China continues acute, and no one can prophesy the outcome. Let prayers go up from all our churches in behalf of our missionaries.

Looking over the Baptist Annual Register for 1899, and but one Life Member of the General Tract Society from Kentucky, viz.: Lewis C. Suggatt, of Great Crossings.

The Bible Baptist is the name of a new weekly started at Bal Harbour, Ga., and edited by the Rev. E. R. Carwell. It is a sprightly little paper and is published at \$1.00 a year.

A writer says, as if it were something to be proud of, "I have no creed." Now creed means simply "What I believe," and a man who has no creed believes nothing. He is either an agnostic or an idiot.

Harvard this year conferred 94 degrees, while Yale's list reached only to 70. Poor Yale! But then the Yale crew won the great boat race against the Harvard crew at New London, and that is a compensation.

It ought to be sufficient to make us forgive our enemies that God wishes us to do it. That what God has done for us and consider what a delight it ought to be to do anything in our power to comply with his wishes.

Prof. Briggs has been to Geneva and has been searching the records of the old church of which John Knox was a member, and for some of the first pastors. He has chosen pastor for three successive years, and when not so chosen he was only an ordinary member.

A New York paper says: "A Louisville reporter has paid a head tax." Since this is regarded as an item worthy of special note by the New York paper, are we to infer that the reporters in that city are not liable to such a tax? A man cannot be taxed for what he does not possess.

The Triennial Baptist Register of 1898 published as an introduction, a historical sketch by Chas. Thompson, of Massachusetts, arguing for the continued existence of Baptists from the (Apostles till 1898. That has been the Baptist belief all along and he is an innovator who takes the opposite view.

At a recent political convention, a stinging rebuke was given the minister—a Catholic priest, we believe—who made the opening prayer. He was applauded by the convention, which showed they understood that the most blessed prayer was addressed to them and not to God.

Among the Boers who were taken prisoners with Cronje were four of one family, of four generations. They had not heard of the war when they were summoned to the field. First the son, aged 12, and his father went, then the grandfather and the great grandfather followed and all fought together.

The world will never be any better, the world will grow steadily worse unless there is more regard for simple justice. In politics as in other things, the one question to ask is, "Is this thing just?" If it is answered in the affirmative, then the question may rightly be asked, "Is it expedient?" But if the question is answered in the negative, that should end the matter.

The late N. P. Willis, in his autobiography published over forty years ago, tells of his early experience, as a journalist, with the politicians at the beginning of the century. He says: "A man named Fisher, the one question to ask is, 'Is this thing just?' If it is answered in the affirmative, then the question may rightly be asked, 'Is it expedient?' But if the question is answered in the negative, that should end the matter."

The *Standard* (Chicago) very properly dissenters from the recent utterances of Prof. Stearns, of the University of Chicago, in his attack on foreign missions. You can get almost anything you want at the University of Chicago. You can even get a "little old-fashioned orthodoxy" there, if you will search for it patiently. It does not show itself much on the surface, but it is there, and a very good article too.

The Congregationalists say: "Within recent years some have advocated openly the theory expressed in the words, 'My country, right or wrong,' as though patriotism could justify evil doing. But that is not patriotism, but only the combats of it, while a national will for the sake of supposed national welfare." If the existence of the country is in danger, then it is right to say, "Our country, right or wrong." But Lord Chatham showed the noblest patriotism when he sided with the American colonists against his country in our war for independence.

It is a great pity that Dr. Richard Storrs, or some one like him, could not have been the editor at the unveiling of the memorial to Jonathan Edwards. Instead of a man whose views Edwards would have abhorred. Put up to honor Edwards, this man had the exceedingly good taste to say of him: "As a whole, Edwards is incredible, impregnable, the best treasure in the earth—without vest of rational inconsistency and fundamental error." And Edwards' "little finger" would have furnished brains, consistency and freedom from error for a thousand such men.

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closed with 10 additions to the fellowship of the church. A meeting in the Allene church, Ark., closed with 18 additions to the fellowship of the church.



PROGRAMME. The following is the programme of the Centennial Memorial Missionary Meeting of North Bend Association, to be held at Walton, July 19th, 1900.

AMONG THE CHURCHES

Walnut-street.—Bro. W. T. Amls preached on "The Christian Race," and on "The Penitent Thief." Good congregations both morning and night.

show the place of meeting is the reason Bro. Nunneley could not fill the blank. Bro. J. W. Parsons writes from Alconer, Ala. I am away from the mountains, I thought I would peep out by writing a short letter.

A church has been organized at Lincoln, La., with 34 constituent members. Twelve have been added to the fellowship of the Riverside church, Greenville, S. C., all by experience and baptism.

On Sunday July 23rd, Prof. Henry Gabby of our church was ordained to the full work of the Gospel ministry. After a statement of his Christian experience, and views of Bible teaching, which were eminently satisfactory, it was unanimously recommended by the Council that the church proceed with the ordination.

Two prominent marriages in Baptist circles occurred here last week. At the beautiful home of Deacon and Mrs. P. F. Huston, at Anchorage, on Tuesday night, July 5d, their daughter, Miss Ellen Douglas Huston, was married to Mr. Thomas Coleman Maxham.

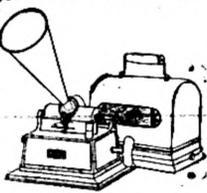
THE STATE. Bro. O. E. Eades writes: "I notice your associational list does not give the place of meeting of the Davless County Association."

Seventeen have been added to the fellowship of the Buchanan church, Va., all by experience and baptism.

THE ANNUAL REPORT OF THE AMERICAN BAPTIST EDUCATION SOCIETY, with addresses delivered at Hot Springs, Ark., by Dr. Montague, Armstrong, and Parinton, will be sent to applicants enclosing ten cents in postage stamps, or otherwise.

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Lv. Owensboro	10:40am	No. 42	No. 42
Lv. Henderson	11:45pm	No. 43	No. 43
Ar. Evansville	1:15pm	No. 44	No. 44
Ar. St. Louis	7:25am	No. 45	No. 45

ST. LOUIS TO LOUISVILLE & EAST.

Lv. St. Louis	8:25am	No. 46	No. 46
Ar. Louisville	7:45pm	No. 47	No. 47

LOUISVILLE TO EVANSVILLE AND RETURN.

Lv. Louisville	No. 48	No. 48
Lv. Owensboro	8:05 pm	No. 49
Lv. Henderson	10:10 pm	No. 50
Ar. Evansville	11:40 pm	No. 51

Evansville to Louisville & Return.

Lv. Evansville	8:50 am	No. 52	No. 52
Lv. Henderson	7:15 am	No. 53	No. 53
Lv. Owensboro	8:15 am	No. 54	No. 54
Ar. Louisville	12:25 pm	No. 55	No. 55

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TRAINS, JELICO AND SOUTHWEST.
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9:30 a. m. and 11:30 p. m.
Arrive Louisville.
9:30 a. m. and 9:30 p. m.

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Leave Louisville.
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Arrive Louisville.
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professed to be very good to him; that of a truth 'the tender mercies of the wicked are cruel,' and when I thought of the whip and the noble fellow received from me while, as I called it, I was 'training him,' I am amazed at the affection he gave me in return; but the worst was yet to come.

"He had never been a good retriever. You know what that is, of course—a dog that will go anywhere after you have shot your game, and bring it to you without musing or tearing it in the least. I had repeatedly beaten Stanley for his failure in this line, though I knew it came from the fact that his former master had whipped him for carrying home dead chickens, or anything like that he found in the neighborhood during his puppy days, true to his retrieving instinct. One day, while shooting ducks, I said to my boy, 'Now, do you'll bring me that bird out there on that island or I'll kill you; do you understand it? I shall always think he did, from the troubled look he gave me, and the pleading way in which he cast his eye aside and attempted to caress my hand.'

"Roughly I shook him off and bade him go fetch that bird. Obediently he plunged into the ice-cold water, swam to the island, and then stood in an irresolute, troubled manner before the duck, until I showed my side, but he only put his nose up, it, then swam back toward me. I sent him back three times; then he attempted to land. I knew that he was too obdurate to make it possible for him to return to the land, but my compassion impelled me to try again. I struck him back into the water with my gun butt, fiercely declaring that he would bring me that bird or never land alive. Oh, the look in those brown eyes as he turned them upon me in that effort to land! Boys, I'll never, no never, forget it, and I expect to meet it when I stand before God's bar of justice."

The stranger paused here for a little ere he found voice to go on.
"Presently he grew so helpless from cold, struggle and blows that he let himself drift beyond my reach, but, frenzied with rage, I dropped my gun and snatching up a long pole, I leaned over the water's edge to him. As the pole came down some one or root under my foot gave way, and I found myself struggling in the coldest water I was ever in; but it was only for a few brief moments, for, with the icy hands of death already tightening about his faithful heart, that noble dog roused himself to the right and seaward and made me a best he could, and with a last desperate effort, born of love and fidelity, he dragged me to the shore, sank down, and with a few short gasps, was dead.

"Chilled and stupefied, yet perfectly conscious of the enormity of my sin, I watched by his side, gazing in to the still open eyes, and alternately cursing myself and calling him names of endearment that he had never heard in life.

"How long it was before another hunter's voice recalled me to myself and my condition, I do not know, but I know that during that time the sufferings of my mind made me unconscious of my bodily suffering. I was helped home, but for several weeks lay between life and death, and they said all of my unconscious ravings were of Stanley and that awful transaction by the lakeside. I have been a different person since, but I can never, in life, get away from that page in the book. 'You understand what I mean now, and all I have to say further in boy, be kind to every living creature, and if you can do any good by repeating an old man's story tell it again and again.'"

There was silence in the little group for some more than three agonizing, rolled noiselessly away; but presently the largest boy took some pennies from his pocket and bade two of the smaller ones "run to the market and get a good meaty bone." On their return it was laid where the stray dog lay, and then the boys quietly dispersed, each to tell some one else the old man's story, and put in practice, we trust, his admonition, "Be kind to every living creature."—Practical Farmer.

WHAT ETHEL SAW AT CHURCH.

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

such a dowdy looking person as your Mrs. Benoliff. I have noticed a lady in the next seat and she was beautifully dressed with a lovely wrap, exquisitely trimmed, and was glad we sat so near; I got a fine view of it, and I know now how I shall have my new wrap trimmed, I can do it very easily, as I took particular notice of that one."

"You have all the material upstairs. I believe," said her aunt, gently; "would you not like to run up for it, and bring down your needle and thimble, and just arrange it now before you forget it?"
"Why, Aunt Alice, it is the Sabbath. Do you think I would do such a wicked thing as to sew on the Sabbath?" said Ethel in a shocked tone.
"Why not, my dear? Have you not sewed it over many times in your mind, to-day?"

Ethel looked abashed, but presently inquired: "Was it as bad to think about such a thing on the Sabbath as to do it?"

"God looks at the heart, Ethel. In his sight you have broken his holy commandment by sewing on your wrap to-day."

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

JOHN V. FARWELL'S START.

John V. Farwell is the founder of the great wholesale dry goods house known as the John V. Farwell Company. Besides being a millionaire and a philanthropist, he is a leader in religious movements, and is the founder of the Chicago Young Men's Christian Association.

"Strange as it may seem, I got on the track to business success through being discharged," says Mr. Farwell, in the Saturday Evening Post.

"I came to Chicago in 1846 with less than \$400 in my pocket. My resources consisted of an iron constitution, a fairly good education and a strong religious belief.
"I at once set out earnestly to seek employment, and finally secured a position in the city clerk's office. By virtue of the position I was soon assigned to make reports of the meetings of the city council, securing for this work extra pay to the amount of \$2 the meeting. Soon, however, I ran across a snag that caused me to meet with shipwreck. In my office reports of the council proceedings I narrated things exactly as they occurred, and this did not please certain aldermen. Although I received more than an inkling of this, I continued to make accurate reports, and the first thing I knew I was discharged from the employ of the city."

"The blow was a severe one, as work was hard to find; and I was, for a time, deeply discouraged, but with the elasticity of youth I quickly rallied and soon found a position as book-keeper for a dry goods firm. It was in this place that I determined to become a merchant, and although my salary was very small, the work gave me an insight into the dry goods business. After a time I was offered a position with another house in the magnificent city of \$800 the year, which enabled me to save a good deal of money. Within five years of my arrival in Chicago I was made a partner in this firm. Ten years later two young men, whose names are now generally familiar, were also admitted to the firm. The two men were Marshall Field and Levi Z. Leiter, and I do not go beyond the truth in claiming to have given them their primary education in business. I have sometimes wondered what would have been my lot if I had stayed in the city clerk's office."

PIANOS.

"If a good name is rather to be chosen than great riches, how important when buying a piano that you get one with a good name from a reliable house that will just as surely stand the test of time as you would of a cheap one. As there are so many worthless makes on the market that are dear at any price, we would advise you to purchase to investigate the merits of the following: The Chickering Piano—the best sounding and most popular make in America, made by the Jones French Piano Co. of St. Louis. It is one of the largest and most reliable makes in the country. Prices moderate; terms reasonable; and best of all you will receive the best that will last and give satisfaction, with the privilege of seeing and testing it before any money is paid."

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THE FARM

KENTUCKY TRADE ITEMS.

Burnside and Leavell, of Garrettsville, bought of Josiah Anderson two steers and three heifers at \$17.50.

Joseph Jones has sold his crop of wheat, about 2,000 bushels, to Lexington parties at 76c per bushel.

Union county raised about 500,000 bushels of wheat last year, and the crop this year is estimated at 600,000.

Gay Bros. sold to parties from Dwight, Ill., a 4-year-old combined Highland Denmark gelding for \$500.—Woodford Sun.

A Hardin county farmer sold his crop of 1,500 bushels of wheat to a Louisville firm at 80c in Elizabethtown. The crop in that vicinity is very large.

L. Joseph has bought the herd of export cattle owned by J. B. Kennedy and L. E. M. Bedford at \$4, and O. H. Meng's cattle at \$4 to \$4.—Paris News.

Corn is generally doing very well, but in the western and west central counties it needs cultivation, and the weeds have overrun it badly.

Anderson & Spillman bought of George Harmon his crop of wheat, consisting of 4,000 bushels, at 80c, and half of the rise on July 10.—Danville News.

If pumpkins are fed to the milk cows, the seed should be taken out and the pumpkin cut up into small pieces so that the cows can easily eat them.

Bonta Bros. have 8,000 bushels of wheat that they are holding for a dollar. Col. Ohinn has 4,000 that he is holding for the same price.—Harrodsburg Democrat.

Hens are generally most successful in hatching chickens in midsummer. This is largely due to their allowing their eggs to get too cool while off feeding.

The Sun says there were 450 cattle at Winchester. Steers brought \$4 to \$4c, heifers from \$3 to \$4c, cows \$4 to \$4c. A lot of sheep were sold at from \$3.25 to \$3.40 per head.

Cogar & Davis have during the past three weeks bought 100,000 bushels of wheat, delivered in Danville, Burges and Nicholasville, at from 65 to 80 cts.—Danville Advocate.

Will Bryant has sold to Greene & Lyman for August delivery, sixty-two 1100-lb. cattle at 41c. They also purchased of Jeff Bryant sixty head, about same weight, at from 4 to 4 1/2c.—Sentinel Democrat.

Taking the country as a whole, the prospect for a good apple crop is fine. In Tennessee, Kentucky and Ohio the crop will be only moderate, but in other apple sections there will be more than an average yield.

Dan Scott, of Pine Grove, an agent for Lowry, of Lexington, last week bought the wheat crops of John A. Brown, E. J. M. Elkin, Christie G. Bush, R. D. Hunter, W. D. Clark and McCormick Bros., about 6,000 bushels in all, at 81c.

The Stanford Journal notes the sales of a bunch of wethers at \$4.50 each; 200 common sheep at \$3 each; 18 mixed cattle at \$40 per lb.; a yoke of big oxen at 4c; 400 acres of wheat at 75c per bushel; 250 lambs, weight 90 lbs., at 6c.

WHAT MAY BE DONE WITH APPLES.

English Apple Pie—Line a pudding-dish with paste, and pare, quarter and core enough apples to fill it; add sugar to taste, one clove to every three apples, a large pinch of powdered cinnamon; half the grated rind of a lemon. An inverted cup should be placed in the center to hold the juice. This pie can be made in a large, medium or small dish, and the ingredients regulated accordingly. It should be eaten hot.

Delicious Apple Bread—Boil a dozen good sized apples that have been carefully peeled and cored, until they are perfectly tender. While still warm, mash them in double the amount of flour, and add the proper proportion of yeast. The mass should then be thoroughly kneaded without water, as the juice of the apples will make it sufficiently soft. It should be left to rise for twelve hours, then formed into loaves, and baked when quite light.

Apple bread was the invention of a scientific Frenchman, and it has always been highly commended for its healthfulness.

Green Apple Pie—Is made from the fruit that drops from apple trees, which is boiled until tender, and then peeled and cut up. A syrup is then made of sugar and some of the water the apples were cooked in. When this boils add the apples and cook them for a few moments. The filling is then ready for the pie, which should be baked in a shallow pie plate. This pie can be finished either with an upper crust or with cross bars of pastry. When the crust is a light golden brown it should be taken from the oven and fine sugar sifted over the top.

Mold Apple Pudding—Butter the mold well and line it with a nice crust of medium thickness, for if too thin it will not turn out well. Fill up with quartered apples, flavored with small bits of preserved ginger, and well sugared; finish with a well-fitting lid of pastry, and put on the cover of the mold very securely. Boil continuously for two or three hours, according to the size, and turn out on a flat dish with great care. When it comes out firm and shapely, this is a very attractive-looking pudding. Serve with a hard sauce.

Boiled Apple Pudding—Make a nice pie-crust, and line with it a bowl that has been well buttered; then fill with sliced apples and sugar enough to moisten them, and the peel and juice of one lemon; cover with paste and pinch the edges together; then tie the bowl securely in a floured cloth, and put into rapidly-boiling water. It should boil from two hours to two hours and a half, according to size, and should not be allowed to stop boiling for one moment. It is very nice served with cream alone, or with a sauce of butter and sugar.

Old-fashioned Apple Pie—Fill a deep, yellow pie-dish with pared apples sliced very thin; then cover with a substantial crust and bake; when browned to a turn, slip a knife around the inner edge, take off the cover and turn bottom upward on a plate; then add a generous supply of sugar, cinnamon and cloves to the apples; mash all together and spread evenly on the inverted crust. After grating nutmeg over it, the dish is served cold with cream.

Delicious Brown Betty—Butter a deep pudding-dish and place a layer of finely-chopped apples in the bottom; then add

a layer of very fine bread-crumbs, and sprinkle with sugar and spice; add a little butter, then another layer of apples, and so on until the dish is filled. The top layer should be of the crumbs, seasoned to taste. Bake in a moderate oven until quite brown, and serve while hot, either with sweetened cream or a hard sauce.

Baked Apple Pudding—Pare, quarter and core six good-sized apples, and boil them in a small quantity of water until they are soft enough to mash. Pour off the water, and when thoroughly mashed add half a pint of bread-crumbs, sugar to taste, the grated peel of a lemon, three eggs well beaten, and one ounce of melted butter. Bake in a moderate oven, and serve with a hard sauce, made by stirring to a cream one cupful of butter and two of pulverized sugar, and flavoring with vanilla.

Another Baked Pudding—To a pint of grated apples, after peeling and coring, add about two ounces of butter, a quarter of a pound of granulated sugar, and spice—nutmeg, cloves and cinnamon—to taste; also four eggs, beating the whites and yolks separately. Line a deep dish with paste, fill with the mixture and bake until brown.

Spiced Apple Tarts—Stew the apples, sweeten them, and flavor with mace and cinnamon; add the juice and grated rind of one lemon if the apples have not much flavor. Line pie-dishes with paste, fill them with the prepared apples, and bake until the tarts are thoroughly done. Bars of paste, about a quarter of an inch wide, crossing the top of the tarts, are quite ornamental.

Apple Potpie—Pare and quarter half a dozen Russet apples; put them in a porcelain kettle, sprinkle over them one cupful of crushed sugar, a small quantity of nutmeg and cinnamon, and add a bit of butter; spread a coverlet of dough made like shortcake; pour into the kettle a quart of boiling water; cover closely and boil forty minutes.

Pastries to Fry—Take twenty tart apples; pare, core and cut into bite like dice. Then stew them in butter; add three ounces of biscuit bread, six ounces of grated cheese, six yolks of eggs, six ounces of sugar, cinnamon to taste. Pound all together in a mortar; shape into half moons; and fry in boiling lard.—Ladies' Home Journal.

SELECT VARIETIES OF STRAW-BERRIES.

Some varieties of fruits of all kinds appear to be easily affected by the location where they are planted; some are adapted to a very limited range, while others can be grown more generally, and a few kinds will do well almost anywhere with good cultivation. This is true of apples, pears, peaches, grapes and other fruits. The strawberry, of all fruits, appears to be the most sensitive to local conditions. Mr. Edwin H. Riehl, of Alton, Ill., who has tested some 400 varieties of strawberries, and has given much attention to the various reports in regard to this fruit, mentions the following four varieties as most likely to please, both for market and home use: Ruby, Clyde, Splendid and Cobden Queen.—From Vick's Magazine for June.

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 Use Herford's Acid Phosphate.
 Dr. J. J. McVernon-Brown, of S. B. Toulson, says: "I have prescribed it among the patients traveling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent sickness."

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Dr. A. J. Hillier, of Harrison, Wis., who cured her of cancer, is a book that will cure all cases of cancer. It is a book that will cure all cases of cancer. For the discovery by

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 Dr. A. J. Hillier, of Harrison, Wis., writes for years with a cancer located on the right side of the face; she suffered excruciating pains and was unable to eat or sleep. She had tried every kind of medicine, but could not get any relief. She was entirely cured and the cure effected without pain. Her case was treated by Dr. A. J. Hillier. This remarkable cure has been published in the Dr. Hillier's book, "The Cure of Cancer," which is sent free to all who send for it. It is a book that will cure all cases of cancer. For the discovery by

PEARLS!

I buy all colors, kinds and sizes of Fresh Water Pearls and give market prices as to value. Send Pearls by Registered Letter for inspection and bids. I refer you to Clinton National Bank, Clinton, Iowa.
J. E. ANTHONY, Clinton, Ohio Co., Iowa.

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Affords the best routes and service to—
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AT A POPULAR PRICE, AND THE BEST PEN AT ANY PRICE.

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Try it a Week! If not satisfied, we buy it back and offer you \$1.00 for it.

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One Pen Only to One Address on this SPECIAL SEED-TIME SALE.

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Ask your dealer to show you this pen. If he has not or won't give it for you, send us name and you order to us, and receive free of charge one of our Safety Pocket Pen Holders.

Address LAUGHLIN MFG. CO., 116 Loughlin Bldg., DETROIT, MICH.

S18 LATEST IMPROVED. FREIGHT PREPAID.

For this style new high-arm sewing machine with all attachments. Warranted 10 years. If machine is not satisfactory in 30 days, factory in full. Refused, send cash with order. Describe the circular sent on application.

WYVANE MANUFACTURING CO., 100 Fourth Ave., Louisville, Ky. (This firm is responsible - Western Recorder.)

TEAS AND COFFEES AT ONE-HALF PRICE for July

Special terms to Institutions, Clergy, etc. Farmers and large consumers. For full particulars address CONSUMERS IMPORTING TEA CO., Dept. A, P. O. Box 200, New York, N. Y. Reference: Western Recorder.

HOTEL ALBERT

Corner of 11th St. and University Place, one block west of Broadway. NEW YORK CITY. Location central, yet quiet. European Plan. Rooms \$1.50 per day and upwards.

Webster Dictionary

contains 65,000 words—can be had from the Baptist Book Concern for 15 cents.

Items of Interest.

NEWS THE WORLD OVER.

Taken in all its aspects, the fire on the pier at Hoboken was the worst since the Chicago fire. It began at four o'clock in the day time in some cotton bales, quickly caught a large quantity of whiskey, and in nine minutes had swept over the pier and wrapped the large ocean steamers in flames. These were rising in pliers with their fire banks, and with many men at work among them, mostly below deck. When the fire swept over the upper part of the steamers, these men were trapped. The port holes were not large enough for them to get through. One small thin man was taken out by the tug-boats, the others were burned.

The three North German Lloyd steamers, the Meiss, Main and Bremen, were destroyed. The loss of life is known to have been 23; the loss of property runs up into the millions, six millions being the lowest estimate we have seen. The huge Kaiser Wilhelm der Grosse caught on fire, but was pulled out by the tugs to safety, the damage being only \$25,000. What is our vaunted civilization worth, when men die thus in broad day, in a great city?

The intelligent Chinese refugee telling big tales in Shanghai would make Munchausen green with envy. How much of the reported news from China is true is very doubtful. It seems authenticated however that the German ambassador at Peking, Baron Von Ketteler, was killed in the streets on his way to the Chinese State Department, the "Yung-li-Yamen" which is seen so often in the dispatches. He was killed on the 10th of June, and on the 19th the other ambassador were unhurt, all of them being in the British Legation. There can be no question that the Empress will protect them if she can.

The Oregon, the largest of the United States battleships, ran on a reef fifty miles from Chefoo, China. Capt. Wilde telegraphed that there is much water in forward compartment, rock through side of ship above double bottom, and small holes also through bottom of ship. The iris went to her assistance. It is hoped that she is not seriously injured, but grave fears are felt that she will prove to be so.

The Orotana sailed from Southampton for South Africa with 1,200 troops on board. Off Oshanti she ran into the German steamer Bremen which sank in four minutes. The Orotana returned to Southampton for repairs, bringing with her the German crew, none of whom were lost. The arrival of new troops in South Africa is not allowed to be published, but items like this show that England is still rushing troops to fight the Boers, whom her army already outnumber ten to one.

The St. Louis strike is ended at last, both parties yielding something. The men are to be allowed to join any union they wish, and the company will not discriminate against them on account of the union. The new men are not to be dismissed, but a list of the names of the strikers is to be kept, and the first openings are to be given to them till all who wish to come back are employed. During the strike 17 persons were killed and 100 wounded.

A reservoir of the city waterworks at Grand Rapids, Mich., gave way, and a body of water estimated at 10,000,000 gallons rushed down the valley. Many houses were washed away, but owing to the warning given by a boy the loss of life was nothing where it would have been in the hundreds.

The Congressionals says that little was said of Prof. Park at the Andover anniversary. An alumnus at the alumni meeting began to speak of him, but could only say: "We cannot speak of him, our hearts are too full," and sat down. Few men have been so deeply loved, and none better deserved love.

Secretary Hay followed the course laid down pursued by the United States Government when he called to Minister Conger to take independent action in defending the lives of the United States citizens from all danger. The United States took this course and avoided all entanglement with foreign nations in 1897 when Cuba was bombarded; in 1898 when the Taku forts were attacked, and in 1899 when Pekin was occupied.

The exact status of affairs in Ashanti is still a mystery, beyond the fact that the relieving column was forced to fall back, for that was official. Another fact is known and that is that the British government was ordered to send on the colonies for volunteer troops to use against the Ashantis. The rainy season makes marching against the Africans far more dangerous to the troops than the fighting.

Schneider's Year Book gives German statistics to the end of 1899. In Prussia there were 232,000 more births than deaths, and in the remainder of Germany the excess for the year was 100,000. No wonder the Emperor is hunting for colonies. In France there were 4,700 fewer births in 1899 than in 1898, while in Germany there were 11,700 more. The French population is actually diminishing, but there is a slight increase from immigration.

DEATHS.

Our actual subscribers who insert an ordinary notice of 100 words free. We charge no more than a word for all over 100 words, invariably in advance. Count the words as you know at once what the notice will be. Unless the money accompanied the notice, it will be brought down to 100 words.

BURFORD.

The following resolutions of respect were adopted by the First Baptist church of Lawrenceburg, Ky.:

Whereas, An all-wise God in his mysterious providence has called from us our beloved brother and deacon of this church, John Burford: [Resolved, In the death of Bro. Burford, this church has lost a faithful and consistent Christian, and as a deacon, a wise and prudent counselor, and as a church leader to the family our heartfelt sympathy. BUII, in the death of Bro. Burford, as a family, as a church, we do not grieve as we would for those that have no hope, for we have the promise that those who obey and serve him, he will be with, and we shall be with him. Let us emulate the noble example of our departed brother, and meet him in that better land, where sorrow can never come and the weary are at rest. ELD. W. E. GWATEIN, Mod. C. M. LILLARD, Clerk.

GALLOWAY.

Miss Galloway was born July 11, 1830, professed faith in Christ in 1850, joined Mt. Liberty Baptist church and was baptized by old Bro. Down. Sister Galloway was a member of Delaware Creek Baptist church at her death, which was on the 8th day of April, 1900. She was true to her church and a warm friend to her pastor. When asked just before death if she had anything to say, her answer was, "I am ready to go." She missed at home and at church. Her funeral was conducted in the presence of a large congregation by her pastor. J. C. ORATIO.

WALKER.

Miss Kate Walker died at her home in Hopkins county, Sept. 7, 1899. She was born Oct. 21, 1874, professed faith in Christ in 1890, and united with the Baptist church at Curdsville and baptized by Eld. T. J. Haddock. Sister Walker's funeral was preached at the Baptist church at Curdsville by the writer the fourth Sunday in June, 1900 in the presence of a large concourse of friends. Just before death she said, "I'm not afraid to die." Blessed are those who die in the Lord. Sister Walker leaves a husband and four children and a host of friends to mourn her loss. J. C. ORATIO, Pastor.

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. Warerooms: 227 West Jefferson St. Works: 12th and Maple Sts., Louisville, Ky.

American Enterprise of Paris.

Among the striking and original exhibits at the Paris Exposition of 1889, few have occasioned more favorable comment than the great map of the United States, first exhibited by the well-known advertising agency of Lord & Taylor, Chicago and New York. This map is constructed so that at a glance the various details concerning state areas and population, number of publications in each, circulation per annum, percentage of circulation to population, value of publishing plants, number of employees, average hours of labor, average wages paid and average cost per inch for yearly advertising information of this nature is of special value to advertisers, showing as it does the best locations in which to place advertising to reach the greatest number of people and secure best results.

The firm of Lord & Taylor has been engaged in the general advertising business for over thirty years, and ranks among the largest in the line. They prepare advertisements for all classes of advertisers and place them in any publication in the world. Copies of this valuable map will be sent free on request to all advertisers who address Lord & Taylor, Trade Building, Chicago, Ill.

Half Rates to Atlanta and Return.

On account of the Atlanta State Field Meeting, the Southern Railway, in cooperation with the Great Northern, will make a rate of one-half fare for the round-trip, July 15th to August 1st, inclusive, to return until July 22nd, 1900. Double Daily Through Trains.

On account of the Southern Epworth League Meeting, July 22nd to Aug. 1st, inclusive, good to return until August 1, 1900. Apply to the nearest ticket agent of the Southern Railway for rates, or to Wm. H. Taylor, A. G. F. A., Louisville, Ky.

HOURS SAVED TO TEXAS.

The Iron Mountain Route Now Through "LARK HILL" - Leaves St. Louis, Mo., (afternoon) and Memphis 8:30 p. m. daily. Arrives El Paso 8 hours in Dallas, Fort Worth daily except Sundays. A. G. F. A. and Western points. Through sleepers and chair-cars. Clean, comfortable, and all best express trains from the East. For rates and information see Ticket Agents or apply to G. H. Thompson, G. R. C. P. A., Louisville, Mo., or E. T. G. Matthews, R. F. A., Louisville, Ky.

WANTED.

WANTED - Two experienced men to work on lathe and clean; experience not necessary. Factory 25, Thurston, Virginia.

WANTED - Young man can make \$50 per month if experienced. For more particulars, see advertisement in Recorder, July 12th, 1900. Address: J. C. Oratio, Clerk & Co., 2nd and Laurel Sts., Philadelphia, Pa.

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INCORPORATED
New York Store
LOUISVILLE,
DRESS MAKING, MILLINERY, HATS, FUR GOODS,
CLOAKS, CHINA AND GLASSWARE, STATIONERY.
Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

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LUMBER.
W. J. HUGHES & SONS CO.
Fourth and Maple Streets, Louisville, Ky.

The Matthew Henry Commentary
reads all the commentaries in the contents and in price. Every preacher needs it, no matter what others he has. And that of it, we offer the original edition, with all the illustrations and foot notes.
The 3 volume edition at \$4.00, net
The 4 volume edition at \$7.50, net
Order a set at once.
Baptist Book Concern, Louisville, Ky.

The Southern Railway
BEST LINE BETWEEN
Louisville, Shelbyville and Lexington.
3 Daily Trains in each Direction.
ALSO BEST LINE TO
Principal Cities and Resorts of the South
With through Pullman Sleeping Cars and Free Chair Cars affording service second to none. Write for information, maps, etc.
C. A. BAIRD, Traveling Passenger Agent, Louisville, Ky.
A. WATSON, Ticket Agent, Louisville, Ky.
J. M. TAYLOR, A. G. F. A.
W. H. CULP, Traffic Manager, Washington, D. C.
W. A. TURK, General Passenger Agent, Washington, D. C.

ILLINOIS CENTRAL
THE FAST LINE TO
MEMPHIS and NEW ORLEANS.
TWO FAST TRAINS DAILY.
The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.
THE NEW ORLEANS SPECIAL
Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vestibuled train with through Sleeping Cars. Meals served in Dining Cars.
Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES SAN FRANCISCO, CALIFORNIA, without any change or delay.
E. J. BROWN, City Pass. and Ticket Agt., 229 Fourth St., Louisville, Ky.
W. H. BROWN, A. G. F. A., Louisville, Ky. E. T. BROWN, C. P. A., Memphis, Mo.

Mention the Recorder in answering any "ads."

ROYAL BAKING POWDER

will aid the cook as no other agent will to make

The dainty cake,
The white and flaky tea biscuit,
The sweet and tender hot griddle cake,
The light and delicate crust,
The finely flavored waffle and muffin,
The crisp and delicious doughnut,
The white, sweet, nutritious bread and roll,—
Delightful to the taste and always wholesome.

Royal Baking Powder is made from PURE GRAPE CREAM OF TARTAR and is absolutely free from lime, alum and ammonia.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest

NEWS THE WORLD OVER.

Near-Admiral John W. Philip died in the Brooklyn navy yard of which he had command, on Saturday. He had had attacks of heart disease for four years, and even before the battle with Cervara's fleet had been told by the physicians that any excitement would be fatal. The attack which killed him began upon Thursday. He was born in New York City, August 12, 1846, entered the Naval Academy at Annapolis when sixteen years old and received his commission in 1861. In the battle at Santiago, he commanded the Texas.

Admiral Philip was noted for his piety as much as for his ability, his cool courage, and his gallantry in conflict. His words when Cervara's ship was sinking are immortal: "Boys! cheer, boys! the poor fellows are dying." When the battle was ended, he called his men around him and said: "We have seen what God has done for us, in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for his goodness towards us all." His funeral was conducted by Rev. Robert McDonald, pastor of the Baptist church in Brooklyn, to which the admiral belonged, and by Dr. W. M. Smith, a lifelong friend. His body was carried to Annapolis for burial.

The natives in the Cook Islands have risen against the British, and are advancing on the white settlements and threatening the capital. Fifty Englishmen are said to have been killed already. Meanwhile the situation in Ashanti has not been relieved. The British governor, Mr. Frederick Hodgson, is still besieged at Kamae, and his situation is said to be growing desperate.

The Ann T. Hunter Auxiliary of the Homestead Camp, Confederate Veterans, has given a bronze statue of Admiral Benham to Mobile. It has been erected in the Duncan Place in that city. A statue of Lafayette, presented to France by United States children, was unveiled in Paris on July 4th. It was presented by Gen. Porter, the United States Minister, and accepted by President Loubet in a speech in which he rejoiced in the close friendship of the two great Republics. If this country ever forgets the gratitude due to France for its help in gaining our independence from England, it will richly deserve to lose that independence. Two terrible accidents happened Aug.

work. A car left the track in Washington on its way to Tacoma, as it was turning a sharp curve, and plunged 100 feet down in the gulch. At least sixty were killed or mortally wounded. Owing to a switch being wrong at Parkersburg, W. Va., a train derailed into an oil tank. There was a fire and an explosion which blew six men into small fragments and injured many more. Among those killed was J. W. Hamilton, General Superintendent.

The latest from China—which may be as late as all the rest—is that the Europeans in Peking are unhurt and are guarded by Princes Oting with 10,000 imperial troops. Seven Europe is now praising Admiral Kropke for refusing to attack the Taku forts, and saying the others made a great mistake in doing it. This was virtually declaring war on China when not one European had been killed since the two English missionaries were killed last winter. The Chinese government promptly hung their murderers.

The physicians at Bellevue Hospital, New York City, said they were puzzled by the case of Paul Albert. He is a Frenchman, thirty-five years old, who has lived in this country fifty years. He is a jeweler in San Francisco, and had started on a trip to his native country. When he reached New York City, he had forgotten the English language and everything connected with his fifty years' residence in this country.

The Filipinos ambushed a wagon train between Iloilo and Naik. The loss, including that in another shipment, was 11 Americans killed and 17 wounded, and the Filipinos killed. Gen. MacArthur replied to the request of 200 Filipinos in regard to giving them the personal rights guaranteed by the constitution if they would give up, that they would not be allowed trial by jury nor the right to bear arms.

The Democratic Convention met in Kansas City on July 4 and nominated W. J. Bryan, of Nebraska, for President, and Adlai Stevenson, of Illinois, for Vice-President. The Prohibition Party met in Chicago and nominated John G. Woolley, of Illinois, and Henry B. Howell, of Rhode Island. Their platform contained only one plank, one in favor of prohibition and one naming Frederick McKinley for allowing saloons in Manila.

\$7.00 Excursion to Niagara Falls August 9th.

The C., H. & D. Ry. will send round trip tickets from Cincinnati via Detroit, through Canada to Niagara Falls on August 9th, good returning until August 20th. Agents of connecting roads will sell tickets for this excursion. Address D. G. Edwards, Passenger Traffic Manager, for descriptive circular giving full information.

CENTRAL MISSION MEETING.

The centennial meeting of the Severn's Valley Association met with the church at Elizabethtown, Ky., June 6-7. All the speakers were present except one, and the addresses were strong and spiritual. We feel that the meeting has been a great blessing to the cause. It gave us a clearer vision of the world's great need, of our opportunity and obligation and of God's determined purpose to save the world through Christ. We are hoping that this meeting shall be the beginning of wider planning, wiser prosecuting and more earnest praying in our association for the world's evangelization. Dr. J. N. Frastridge delivered the first address on the subject, "The Preparation of the Coming Century." All who are discouraged and skeptical about the power of the Gospel to save the world should have heard it. He showed the great onward move of the mission work, and said that God had become impatient to save the world.

Thursday morning Bro. H. East and T. J. Duval addressed the meeting. The speeches were strong, and heard with pleasure and profit. Bro. East has his whole soul in the work, and is preparing himself to go as a missionary. In the afternoon Dr. T. T. Eaton spoke on "The Mission Work of the Coming Century," and received an enthusiastic hearing. He dwelt upon the great problem that our rapidly growing cities present, and which must be faced in the next century. We only wish more could have heard it.

On the last evening Bro. I. N. Yohannon, of Persia, and Dr. Carver, of the Seminary, spoke to us. Bro. Yohannon told us about the works and needs of Persia, and had the ear of the people. Dr. Carver had the great subject, "The Promises and Blessings in the World's Evangelization." It seems that no one could have heard it and failed to have seen that God is in the great work of mission, and that in his own good time and way all the world will have the Gospel of Christ. We are very grateful to those good brethren who came and helped us.

W. H. BAREGOLD.
Owensboro, Ky.

ORDINATION.
Upon a call of the Newtonville (Ohio) Baptist church, the Third Baptist church of Covington convened a council on June 29, 1900, to consider the propriety of setting apart to the full work of the Gospel ministry Bro. J. L. Maddox. In addition to representatives from Newtonville, O., Ladlow, Madison-avenue and First churches, Covington, Ky., there were several ministers from abroad who took part in the interesting exercises. Rev. E. F. Swindler was made moderator of the council and Bro. William Berry clerk.

The church gave the candidate into the hands of the council with instructions to ordain if they found him worthy. Bro. Maddox related his Christian experience and call to the ministry and was given a thorough examination on doctrine, all of which was eminently satisfactory to the brethren.

The ordination sermon was a most excellent one (text Jonah 2:1) and was preached by Rev. G. R. Robbins, pastor of Lincoln Park Institutional Baptist church of Cincinnati, O.; the ordination prayer by Rev. A. L. Vickers; chapter to candidate by Bro. W. P. Harvey; presentation of the



Ladies' GOLD WATCH

Two Diamonds—Three Rubies—Price \$38.
See Any Name to order.

Our 62-page Catalogue, illustrating Watches, Diamonds, Jewelry, Silversware, etc., sent FREE.

C. P. BARNES & Co.,
504-506 West Market St., Louisville, Ky.

Bible by Rev. C. G. Jones; presentation of ordination certificate by Bro. J. A. Davis; benediction by Bro. J. E. Gwatkin. Bro. Maddox is a Georgetown student, a promising young minister and serves Newtonville half time. The blessing of the Lord be upon him. B. F. SWINDLER.

MISSIONARY MEETING.

According to the arrangements of the Century Committee of the North Bend Association, a centennial missionary meeting was held with Bellview Baptist church June 30 and July 1. Bro. J. A. Lee, chairman of the committee, acted as chairman of the meeting, which he called to order at 10:30. Devotional exercises were conducted by Bro. J. A. Davis, of Georgetown, after which the programme previously announced was taken up.

In the absence of some of the brethren who were to speak, the first subject discussed was "Missions One Hundred Years Ago." A short speech was made by the pastor of the church, and it was then discussed by Bro. W. P. Harvey, J. A. Kirtley, J. E. Gwatkin and J. A. Lee. Dr. Harvey and Bro. Gwatkin, representing the Recorder and the Argus, made announcements in which there were some good natured thrusts at each other, and the meeting then adjourned for dinner in the grove.

In the afternoon Bro. J. A. Kirtley, Jr., and Davis discussed "Our Obligations to Give to the Cause of Christ." By motion, the order of the programme was changed and Dr. Harvey was asked to speak on "The Outlook for Missions." His speech was especially helpful and instructive. He made a survey of most of the leading mission fields of the world, giving a statement of the present condition and outlook of the work, which, in most cases, is hopeful.

The next subject was "The Present Condition of Missions in the World," which was discussed by Bro. J. W. McAtee, of Liberty, Mo.

At night Bro. J. A. Kirtley preached a strong, doctrinal sermon on "Christ Our Model," Heb. 12:1-2. On Sunday morning Bro. Gwatkin preached to a large and appreciative audience.

We greatly appreciate the visit of our brethren, and we feel that their coming has done us good. Meetings of similar character were announced for Walton, Beaver Lick and Big Bone churches July 19, 20 and 21 respectively. Yours fraternally, E. ATWOOD.

STATE OF OHIO, CITY OF TOLEDO (LOCAL COUNTY).
FRANK J. CHERNEY makes oath that he is the senior partner of the firm of F. J. CHERNEY & 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 copy of CANTONER that cannot be cured by the use of HALL'S CATARRH CURE.
WITNESSED my hand and seal this 12th day of July, 1900.
FRANK J. CHERNEY.
Notary Public.

THE MARKETS.

LIVE STOCK.
Report for week ending July 7.

CATTLE.
Table with columns for item, quantity, and price. Includes entries for extra good export steers, light shipping, best butchers, etc.

HOGS.
Table with columns for item, quantity, and price. Includes entries for choice packing and butchers, fair to good packing, etc.

SHEEP AND LAMBS.
Table with columns for item, quantity, and price. Includes entries for good to extra shipping sheep, common to medium, etc.

Report for week ending July 7.

LEAF TOBACCO.

SALES WITH COMPARISONS.
Following were the sales for the week and year to July 7, with comparisons:

Table with columns for Year, Week, and Year. Rows for 1900, 1899, 1898, 1897.

Table with columns for 1900, 1899, 1898. Rows for Total sale of new crop, Sales new crop to date, original inspection.

Table with columns for 1900, 1899, 1898. Rows for Rejections this week, Rejections to date, Rejections Jan 1 to date.

Table with columns for Receipts, 1900, 1899, 1898. Rows for Receipts this week, Receipts Jan 1 to date.

DUALTY-1899 CROP.

Table with columns for Red, Colony. Rows for Fresh, green mixed, Fresh, sound, Common lugs, Medium lugs, Good leaf, Common leaf, Short, Medium leaf, Good leaf, Fine and selections.

DARK-1899 CROP.

Table with columns for Red, Colony. Rows for Fresh, green mixed, Fresh, sound, Common lugs, Medium lugs, Common leaf, Short, Medium leaf, Good leaf, Fine and selections.

ONE day an enthusiastic member of the House of Commons was pleading for canals for famine-stricken India, when some one asked, "What are the rivers for?" The questioner went on to say, "The canals answer went ringing through that hall—" "To feed canals for irrigation." The churches are to irrigate the desert places of our land, and till them into golden harvest fields. That is what they are for.—J. L. Phillips.