

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 19, 1900.

NUMBER 33.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

612 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.50
After six months..... 1.00

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Rev. D. W. HIATT, of South Carolina, concludes a frank criticism of some things with these true and significant words: "The common pastor needs to be looked upon as more than a paw to rake money into the treasuries which are being multiplied."

The *Evangelist* says of the Chinese situation: "The nations have sown their own whirlwind. The cruel policy of demanding land indemnity for mob murders is meeting its just reward." But alas! the punishment is not falling upon William of Germany, the Czar of Russia and Lord Salisbury, but upon the innocent.

And this is another illustration of that most mysterious of all the results of sin. The innocent suffer for the sins of others and the guilty seemingly escape. It is only a seeming escape. In the great Day of days it will be found that the guilty have not escaped the justice of God.

Justice Brewster, of the United States Supreme Court, a Western man, thus praised the fathers of New England in a recent speech in Chicago: "There were no milk and water men in New England. There were many things in their lives which lacked sweetness and grace. But there was that force and that steadiness which made them a power. They were men who did not know what it was to straddle."

In his speech on the amusement question, Dr. J. M. Buckley said: "If anything gave me an impulse to an evil course from which only by the grace of God and the prayers and expostulations of my friends I was brought back, it was the attendance upon the theater. In a number of years in the pastorate I found the tendency to dance, to attend balls, and to go to the theaters among the chief obstacles to the conversion of the youth and the principal means of their backsliding after they were converted."

The *Baptist Outlook* speaks some plain words in regard to the need of closer connection between the churches and the Northern Baptist Mission Societies. It says: "It is becoming more and more manifest that some changes should be made in the representation of our anniversary. If our great societies make their plan and come to the anniversary simply to have the miscellaneous attendance affirm it, without any authority, sooner or later the attendance will be a mass-meeting of ministers and women who wish an outing."

DON'T GET DISCOURAGED, BROTHER.

BY A NORTHERN PASTOR.

I am venturing in this article to speak to a certain class of men who are placed in positions of extreme delicacy and suffering. I refer to ministers of the Gospel who either have no work, or who feel that they are defeated in their work. Such men suffer agonies in their souls of which even Christians, in general, have not the faintest conception. To feel that their service is no longer needed by their brethren, and, much more, to be half-persuaded that God has no place for them in the service of his kingdom; to be foiled in a holy enterprise by a church that cannot or will not enter into sympathy with the preacher—these are some of the trials, crushing trials, of many a minister to-day. And oh! if I could rise up among my own brethren and utter a word appropriate to my station, a word that would put new courage into just one preacher's heart, and new nerve into the grasp that is almost ready to relax its hold on things sacred—how thankful I should be!

A PICTURE.

Look at aged Elijah, after that awful experience on Mt. Carmel. One man facing his multitudinous enemies, facing God's enemies; one man bleeding inwardly for a heartless people who were non-committal, even when the choice between God and Baal was placed before them. It is easier to fight the devil straight out, than to bear up under the silent neutrality of unsympathetic men and women who bear the name of Christians. Elijah knew what this meant; Paul knew what it meant. Read 1 Cor. 4:10-13. Jesus our tender Shepherd, knew all about this.

Now, brother, you may feel that you are alone. You may be alone; there may not be a member of your church who can sympathize with you in your suffering. Your brethren in the ministry may appear to have forgotten you, though they should not. What will you do? Look at Elijah; at the close of that fearful ordeal he ran about sixteen miles before Ahab's chariot, down to Jezreel, being made young again and agile by zeal for God. He could not lay his hand on a man whose soul's longings lay out over the same field as his own. But this did not break the prophet—no! It nerved him for action. Away into the desert he ran, far from the scene of danger, to meet God at a great remove from the tumult of the rebellious. And God met him; met him in Horeb, and comforted his heart. Take courage, brother; your God is just as faithful as ever.

DO NOT GROW IDLE.

Forgive me for suggesting it, but discouragements take away our energy, unless we meet them promptly and face them persistently. Face your discouragements, and face them as their master. You have tried and tried, but nothing has come of it. At night, your very brain is worn out in a troubled sleep; or your sleep is broken by "the sharp vexation of terrifying dreams." Never mind; do not grow idle.

But you say you do not know what to do. Are you quite sure that you have looked this matter over? that you have not let pride rule your heart? You have looked for work, and written to a brother to help you get work; you really want work; but you cannot get it. Hold! hold! Idleness is close to criminality. It is a sin to be idle. Any kind of work is better than idleness. Plant a tree, dig a garden, plough a field, sell something, a book or a machine, but do not get idle. Energy is what discour-

aged men need, and energy grows with the use of it. Sometimes we get sunken too low in discouragement to put forth energy; but God can lift us out of this. Give him a chance to do so.

Some time ago a member of the firm of Marshall, Field & Co., in Chicago, retired from business, a rich man. Back in New York State, a good many years ago, when that man was a boy, he was sent by his father, a poor tailor, to a school conducted by my wife's father, and the father of the boy was not able to pay the tuition of the boy. Some forty years have passed, and when this man retired from this great firm, he said that he had been kept busy for thirty years at his post, and felt that he needed a change. *Busy for thirty years, scarcely stopping to rest!* Think of the energy of that man! I have met him—a man whose business discipline is like that of a man thoroughly disciplined in military tactics.

BEGIN A NEW COURSE OF DISCIPLINE WITH YOURSELF, BROTHER.

Perhaps you have gotten into a rut and do not know it. That is an easy thing to do. Perhaps you have allowed yourself to be out of date—out of date in thought, out of date in manner, out of date in dress and appearance. Sink a new well in the intellectual field. Plunge into theology. Get a great work in theology like Shedd's Dogmatic Theology, and read the whole 1,300 pages right through, or A. B. Smith's Christian System, or H. H. Strong's System. It doesn't matter how old you are. Lay aside eccentricities which are not the signs of superior intellect. Keep the person in choice shape and well-groomed. I had a preacher come to me on one occasion and ask me to tell him what the trouble was with his appearance. I talked him over from head to foot, and it had its good effect. He thanked me, and early visited a clothing store. He is a cultivated gentleman, but he is bent on being more cultivated.

This talk about "the dead line" in the ministry is all nonsense. As long as a preacher can stand firm on his feet and think connectedly, he has not reached a dead line. You could not think of a John A. Broadus reaching a dead line so long as that well-knit frame of his held together in health. You could not think of a J. B. Hawthorne as reaching a dead line until he was dead, or almost so. Most preachers who have reached the dead line have simply consented to be treated as dead men.

Mr. Finney, the great evangelist, tells us that during a meeting which he was holding in Boston, he lost sight of his own soul's confidence; he could not recall with any joy his past Christian experience—it all seemed to have vanished. Taking the Bible in his hand, he began to read it as a new Book, going straight through from Genesis to Revelation, and calling on his soul to receive the truth. The result was a new and mighty blessing from the presence of God. A new discipline brought a new experience.

But oh, the power of prayer in a time of need! To think you can go to God with your trials and lay them all out before him, that you can draw near with boldness unto the throne of grace and receive mercy and find grace to help in time of need, here is the rich and constant encouragement to seek God's face when we are cast down. If we have almost killed ourselves with sin, we can come out of the shadow of death by way of prayer.

DEPRESSED BY DEFEAT.

Sometimes the pastoral relation is only a nominal relation, just as the marriage

relation may be in this world of sin. The preacher feels defeated. His people have changed from the attitude of grateful appreciation to that of harsh criticism. Their memories seem to be a storehouse where the pastor's faults and mistakes are kept. In vain does the preacher try to break down the wall of opposition which gradually pushes him off the scene of his labor. If he seeks to use conciliatory methods with the alienated ones, they turn a proud look on him, which tempts him to forsake his manhood. If he bears himself as a man should, they construe his conduct as defiant, and this irritates them more and more.

By no means, even in such instances, ought a preacher to conclude that he is wholly to blame, or that he ought to leave the field. I have known of cases where the preacher's pay was withheld in order to drive him away. Sometimes the treasurer will annoy the preacher in this way without the church's knowing it.

Because you may be wrongly treated, my brother, is no reason for your breaking your heart with the awful thought that you deserve it. You may deserve to suffer. If so, bear it patiently; for suffering is appropriate to wrong-doing. But because a man is held to be in the wrong, and is even despised, is no evidence that he is wrong. The very opposite may be true. Sir, you must expect to go through the fire, if you are positive in your ministration. Don't seek the fire, but don't shun it. God took care of those men in a furnace once, and he can take care of you.

Should a man leave a church because the majority of the members are out of sympathy with him? That depends. What is the spiritual condition of this majority? Are they men and women who deeply love God's cause? Then leave. Go, and go quickly, if they cannot be won back into sympathy with you. Are they men and women who love their own perverse way so much as to trample on God's servant in order to carry it out? Stick! stick! if it kills you, stick! Let the church have the burden of burying in its own graveyard the man it killed. I am now speaking of a church that has possibilities. Where the field is small, with no promise of growth, remember that you are worth more to God's cause than such a field. Do not conclude that because you cannot achieve on a field what you want, that this is a sign of your not being called to the ministry. The world is big; go elsewhere, and go like a man, not crest-fallen. Run like Elijah, right out before the chariot of sin, and publish at every step your condemnation of sin and zeal for the glory of God.

Sometimes preachers kill churches, and sometimes churches kill preachers. I would say to a church which is being killed, "Manage to die hard, brethren." And I should say to the preacher dying by inches under wrong treatment, "Wake up, man; don't be the anvil all the time; be the hammer and strike!" But be sure you strike sin, nothing else but sin."

Take orders from God. He called you. The church has nothing to do with your call, except to recognize it on the basis of service. Christian conquered the devil, even after the devil had him prostrate on the ground.

Your defeat may be for the glory of God. Go down like a man, but keep a firm grip on the hand of God and on religion. Take orders from God, brother; take them from him.

Work, work to preach. Preaching is your business. If you must earn your bread with your own hands, do it; but preach the word somewhere, to some one. God is on your side. If he isn't, then be sure you get on his side and stay there.

**"WHY GADDEST THOU ABOUT SO MUCH,"
PREACHER?**

BY ONE OF THEM.

This question may be asked with some degree of alarm, when we consider how the preacher's moving about hinders the progress of the Master's kingdom. We are living in a very restless age, when people seem to be dissatisfied with everything, and this evil spirit has laid hold on the preacher. So we find the city pastor, as well as the one in the village and in the country, moving to a new field before he has scarcely learned the names of those he leaves. But, in addition to the spirit of restlessness, there are some direct causes for this.

On the part of the preacher there is nothing that can, with greater ease and more quickly, force him to move and keep him moving like his own children. It is surprising to see how some preachers do not control their children. It has become proverbial that preachers have the worst children in the world. This is not true of all preachers' children, but some preachers have allowed their children to make this statement too nearly the rule. How many of us have been astonished at the conduct of some preachers' children, when the pastor and his family have been invited to spend a few hours in the home of one of his members, as his children begin to examine everything about the house and as they make everything suffer from the piano to the cat, while they handle it! And when he and his lovely family are gone, his people almost hope that they may never be forced to have them there again. How can a preacher expect people to have any confidence in his common sense, or his religion either, (for good common sense is close kin to religion) when he permits his children to conduct themselves as he does? One of the qualifications, given in 1 Tim. 3:4, of a preacher is: "One that ruleth well his own house, having his children in subjection with all gravity."

But it may be that the preacher is afraid his piety might be questioned if he were to whip, scold or even correct his children in company. This language is applicable to every one who entertains such thoughts. "Be not righteous over much."—Ecol. 7:16. No preacher who does not govern his own children can expect to remain in one place long as pastor. There was once in a good-sized town a preacher's wife who never, except on dress occasions, attended the services of the church, and when she did, she looked more like some advertisement for some millinery or dry goods establishment than a preacher's wife. She had no children and kept a cook, but she remained at home and read cheap literature.

How often at religious gatherings do some preachers' wives make themselves offensively conspicuous by their array of finery—not that they may not dress or do not deserve to be dressed as fine as any other woman, but the people expect some things of her as well as of her husband, and when a preacher's wife endeavors to outdress every woman in her community, there we find another reason for the frequent moving of her husband. May the Lord have mercy on the good preacher who marries a society, dress-loving girl who does not possess common sense.

This is a money-making as well as a money-loving age, and this greatest of evils has found good soil for growth in the hearts of some preachers, or at least our conduct is making that impression on the world. Not every preacher who is offered more money moves, but there is a move in a great many—too many—cases where it is known that the mover is to get more money. So the world infers from that, as well as from the fact that a number of preachers who are getting good salaries, and at the same time running a school, lecturing or trying to engage in various other things, that they are after the money; and is there not room for such an inference? Some of these school-teacher preachers are ruining and have ruined churches in two ways. One is that the preacher is acting as principal of some institution and trying to be pastor of a church when the church objects and protests until a church

muddle is the result and he is forced, after drawing two salaries for awhile, to resign. The other is that no man can do for a church what he should do and simply preach to them; and there are preachers who see the possibilities of a church or churches if a man were devoting his entire time to the work of the church, and yet the preacher will not let go neither his school nor the church, while either is enough to make a man shudder as he assumes the responsibilities of such a task. But these filthy-lucro-loving preachers soon make this love so prominent in their work that people see it, and then such preachers begin to move. So this is another reason on the part of the preacher for so much moving.

There is one other on his part. Debts hang about a preacher's character like millstones about his neck, and yet the getting in debt is a very common weakness among them and is sure to move the man who thus embarrasses himself.

Some other causes for frequent moving by the preacher is on the part of the church, and the one practice by some churches which is most fruitful of trouble is that of annually calling a preacher. A great number of our churches do not practice this now, but some do. No preacher is without his faults, which are soon discovered by his people after he goes among them. And when his year is out and calling time has come, there is very frequently some man who has more "gab" than either sense or religion (but there are people who think "gab" constitutes sense) who avails himself of the opportunity to expatiate on the preacher's faults and mistakes, then recommends a change of preachers, and if a church fuss is not then and there originated, the conscientious, faithful preacher is so bewildered after the second process of that kind that he feels it would be best for the cause for him to resign. So he leaves not knowing who are his friends and wonders what he has done that he should be thus dealt with. May all the churches put an end to this most hurtful and unscriptural custom.

One of our best preachers said: "My people talk more about the grammatical construction of the preacher's sermon than they do of the message and its purpose. They are constantly pouncing me about using singular subjects with plural verbs," and he is a D.D. There are people who seem to think it is their mission in this world to criticize the preacher. And this class of people are numerous in some churches, and they can soon so hamper and chill a preacher that he would rather be lashed than to preach to them. So he soon resigns to go where he can preach with more freedom, and these critics furnish another reason why some preachers move.

One other trouble upon the part of the church, in the matter of selecting a preacher is that they do not pray for and rely upon the Holy Spirit to guide them. Men are "tricky" and depend upon strategic movements and "wire working" to carry their ends. A church wants a pastor. They see a certain preacher's name in the paper quite frequently. They want a popular man. And, without knowing anything of this preacher's work, what he has done or tried humbly to do, or whether or not God has blessed his efforts, they begin to inquire how they may secure this preacher whose name is so often in the papers. Some people don't exercise the good judgment in the selection of a preacher that any one would in the employing of a farm hand. If there is ever a time when a church should pray for the guidance of the Great Spirit, it is when they go about getting a pastor; and if our churches would set aside newspaper puffs and recommendations (any preacher can get plenty of them from somebody) and ask God to direct them in this most important step, there would not be so much moving about by the preachers; but as churches do not always do this, they therefore very often get what they soon discover is the wrong man for them. He is requested to resign, and as long as churches are thus guided in calling their pastors, so long will they be partly responsible for preachers gadding about over the face of the earth.

LIFE OR DEATH.

BY REV. HENRY COLLIER MITTON, D.D.

It is one of the deep teachings of the apostle, Paul, that the Christian is dead to the world. This idea has prominence, particularly, in his epistles to the Colossians and to the Romans. When Christ died, the Christian died; they were buried together and together they rose again. The believer, therefore, cannot serve sin, for he that is dead is freed from sin. His affections should be set on things above, not on things earthly; "for he is dead and his life is hid with Christ in God."

This is strong language, and yet it is not altogether strange. It is not a mere figure of speech, it is serious, solemn truth. Death is a relative thing and deadness in one sphere often means aliveness in another. To die to the world is to be made alive to God; to die to sin is to live unto righteousness.

A stone is dead to every vital force about it. A horse is likewise dead to the aesthetic qualities of its surroundings. A blind man is dead to the beauties of the enchanting landscape; a deaf man is dead to the rich melodies of music; the untutored savage is dead to the refinements of art and the achievements of a high civilization. In precisely the same sense, the man who is destitute of the faculty of spiritual perception is dead to the spiritual verities of the kingdom of God. My hand is dead to your touch, if it is wholly unresponsive to that touch; my mind is dead to a Chinese language, if it is wholly ignorant of the meaning of that language. That soul is "dead in trespasses and in sins" which is utterly unresponsive to every approach and every appeal of the Lord Jesus Christ.

The apostle's idea is that, whereas the Christian was once dead to Christ and alive to the world, he is now, on the other hand, alive to Christ and dead to the world. It is impossible at once to be both. The prodigal could not at the same time be serving the citizen out in the far country, and be a son in his father's house. The runaway Jessica could not be Lorenzo's bride and, at the same time, the beloved child of the relentless Shylock.

There is no such thing as being partly alive to the world and partly alive to Christ. Really, life and death are names of an absolute state and they do not admit of degrees of comparison. When we say a man is "half-dead," we mean that he is not dead at all—he is still alive. It must be the one or the other, never both.

Is it not true that the attempt, however futile, is often made to shirk this principle, and that in both directions? Do not Christians often act as if they were very much alive to the world from whose "rudiments" they are dead; and do not non-Christians sometimes strive to keep the commandments of Christ as if they were alive to him to whom they are, in reality, absolutely dead? In the former case, it is either life strangely alive death or it is an empty name to lips putting forth its true signs of death. In the latter case, it is the artificial galvanizing of a ghastly death-skeleton into a mock-show of a vital energy.

All this goes deep and yet Paul never wavered in carrying it out to its fullest meaning. The Christian character is an organic thing; it is not a mechanical piling up of one virtue upon another, as children build up their houses of blocks on the nursery floor. It is not a mosaic; it is a life, a growth. It may be more than that, but it is that. The root of that life is Christ. If it have not that root, there is not the Christian life. "He that hath the Son hath life; and he that hath not the Son hath not life."

May we not make the mistake of coaxing people too much to be Christians? Are we always careful to remember that there is a far deeper truth than that which is voiced when some one says that he is "trying to be a Christian"? The tree whose root is deep and sound and strong does not wait to be coaxed to grow, nor does it need to try. Only get the conditions right and the new life is the natural consequence.

"This is easy now for the heart to be true
As for grace to be green or skies to be blue,
'Tis the natural way of living."

It is vain for the rootless tree to try to grow. The Christmas tree in your library had its luscious fruit tried on from without. Christian character, minus Christ, is like that beautiful tree, dying with its fruitless branches.—Presbyterian.

IN SPIRIT AND IN TRUTH.

It is not enough to be sincere. Some of the dark pages of history have been written by those who were sincere enough, but who were mistaken. Saul of Tarsus was sincere when he was persecuting the Church of Christ. As an inspired apostle, writing about that dark chapter in his life, he says that he did it because he "verily thought" that he "ought" to do it. But he was mistaken. He did not know the truth. His heart was hard. His mind was dark. He was in the kingdom of darkness and under the power of Satan, an unconverted and unenlightened man. So men may be sincere and conscientious, but because they are ignorant of the truth in any case may make most serious and lamentable mistakes.

It is not enough to know the truth. Some have held it in unrighteousness, doing wickedly, even though they knew the will of God. Some have held it without allowing it to have any effect upon their lives. They have had Christian instruction and training, and yet they have not yielded themselves to God. The Master has taught on their streets. The Word of God has been preached in their hearing. Yet they have not yielded themselves to his grace. Truth of itself does not save. Many have arisen from hearing the Gospel preached and have gone out to sin. Some have known the Master only to betray him. Some have known the truth who will go down from the high place of privilege to a place in eternal darkness. If knowing the truth were enough for salvation, multitudes in our Christian land, who remain aloof from Christ, and leave him locked out of careless and worldly hearts, would be regenerate and spiritually saved even while Christ is fastened out of their souls. But it is not enough.

God demands from us that we shall hold the truth, and that we shall hold it in sincerity. He who worships God must worship him in spirit and in truth. Christian life is symmetrical. It is well balanced. It is true in its thoughts and fervent in its emotions. The Christian is not a dreamer, a misguided enthusiast, deluded by wild fancies and false imaginings. He holds the truth of God, and he will not accept that which disagrees therewith. He believes God's Word and lives in accordance with the teachings of it. He accepts the spirit of the Master. He lives as his disciple. He seeks to do his will humbly, believingly and obediently. He lives a life of faith and prayer. His face and heart are open toward Christ. He holds the truth and speaks it in love. He worships in spirit and in truth.—Herald and Presbyter.

CHRISTIANS should have patience in dealing with others. First, consider education. One's early views are hard to change. The process must be slow. Therefore we should bear in mind the time element in morals, patience. Second, consider temperament. A weak, nervous man, dyspeptic half the time—what can he do compared with the strong robust body you use? Probably this difficulty can never be wholly overcome. If it is, it will require time, and patience is the time element. Third, consider Christ's way. See Luke 13:6-9. Justice would cut down the tree. Love, manifest in patience, would spare it. Fourth, consider God's way. Evolution roots out the bad, but not at once. It is the survival of the fittest. It takes time. Thus everywhere we see reasons for patience, and patience is always inseparably connected with time.—Selected.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 23.

THE TRANSFIGURATION.

Luke 9:28-36.

Morro Text—"This is my beloved Son; hear him."—Luke 9:35.

"And it came to pass about an eight days after these sayings."—Eight days intervened which made this the eighth day, counting the day on which our Lord spoke, and this day in which he went up into the mountain. The sayings referred to were his words to his disciples in regard to his death. "He took Peter and John and James."—The three most favored of the apostles. We know of no reason for singling them out than because their Master chose to do so. And that is reason sufficient. "And went up into a mountain to pray."—He spent whole nights in the mountains in prayer. What mountain this was, no one knows. As the previous conversation had been in the coasts of Caesarea Philippi, it is probable it was Hermon or Mount Panias. There are several peaks in the Hermon range.

"And as he prayed, the fashion of his countenance was altered." What that change was it is useless to conjecture. We know only that ineffable light shone from his face, for Matthew says "his face did shine as the sun." His very clothes became white and glistening from the light of divinity which flashed forth from its clay covering.

Was there anything which could have strengthened more the faith of these apostles? He had told them he was to die at Jerusalem, and that death would seem to disprove all his high claims. But the transfiguration showed them he was more than man, that he was the Son of God. This was much more convincing proof of the truth of his claims than even the greatest of his miracles. For Elijah and Elisha had raised the dead and multiplied food. Moses' face had shone with the reflected light from God's presence, but that was only a reflected light.

The transfiguration taught them, also, the resurrection of the dead, and showed them a glimpse of the glory of heaven. "And, behold, there talked with him two men, which were Moses and Elias."—Elijah had been translated, but Moses had died. Here, then, was a man who had died, alive and glorified. The apostles had been asleep; it was only at the last of the interview that they awoke. Then they knew the visitors from heaven, although they had never seen them on earth, and they "appeared in glory." How any one who has ever read this passage and also the parable of Dives and Lazarus can ask the question, "Will we recognize our friends in heaven?" is a mystery.

"And spake of his decease which he should accomplish at Jerusalem."—How many, many questions we shall have to ask in heaven! It does seem that it would take many ages to ask all we wish to know about the Bible. How much we would like to know what was said in that conversation upon the mountain. How glad we should be to be told the reasons for their coming

from heaven. One reason we can state confidently—it was to strengthen the faith of the apostles. But that is all we can say with confidence. We can only ask, Was it to aid the Lord? We know that he never used his divine power in his own behalf, and when his body was in danger of giving way beneath the strain of that agony in the garden, an angel came to strengthen it. He had a God's insight into the awful penalty of sin which he must bear, and he was only using the strength of a sinless man in his own behalf. Was there a danger that he would give up his task of salvation and go home to glory without making an atonement? And did seeing Moses and Elias, and knowing that if he did not die for their sins they must needs leave heaven for hell, strengthen him in any way? But this is holy ground, and great care is needed in asking questions as well as in suggesting explanations, lest we be guilty of blasphemy.

But this question, referring to Moses has no blasphemy to fear. Was it at this time that the devil contended with Michael about the body of Moses? Did Moses now have his resurrection body, and did Satan try to prevent his getting it? How grandly God answered at last that seemingly refused prayer of his servant Moses, to be allowed to cross over the Jordan and see the promised land! Here after hundreds of years, Moses stands in Canaan. Had God asked him whether he preferred to go then, or to stand with his Lord on the mountain side, and talk of his decease in Jerusalem, there is no doubt what Moses would have chosen. God gave him an answer to his prayer greater than he could conceive. Let this teach us to leave our prayers to God, knowing that in his own time, and in his own grand way, he will answer all true prayer.

Moses and Elijah were not instructing the Lord as regards his death. They did not approach him as equals, much less as instructors. They were learning of him—and what a pleasure it must have been for him to speak of his vicarious sacrifice to those mighty intellects, after the way in which his disciples had met his words. These two men knew, as men still on earth could not, what that atoning death would accomplish. They knew the awful nature of sin, the terrors of hell and the glories of heaven.

"But Peter and they that were with him were heavy with sleep."—Whence it is supposed that the transfiguration took place during the night. They woke up as Moses and Elijah were about to go. They may have been partly unconscious for awhile, but just as the visitors were departing they became fully awake, and saw the glorified Lord in all his effulgent radiance. Their idea seems to have been to discover some way in which to keep Moses and Elijah longer with them. Peter, as usual, was spokesman. "Master, it is good for us to be here." And so it was, but it would not be good for them to have stayed there. Moments of exaltation, glimpses of Beulah land, are joyful and strengthening. But duty waits at the foot of the mountain.

"Let us make three tabernacles."—As though the men from heaven were afraid of the dew of the cold, and would stay if only a shelter was made for them. In his eagerness Peter did not realize how foolishly he was talking. "While he thus spake, there came a cloud, and overshadowed them."—The cloud

with which God veils himself—a cloud covering the shekinah light that it blind not nor destroy. "And they feared as they entered into the cloud."—It is evident from the other evangelists, and from Luke's Greek, that this means as the shadow of the cloud name over them. The Lord, Moses and Elias were enveloped in it.

"And there came a voice out of the cloud, saying, This is my beloved Son, hear him."—All that the voice spoke is not given here by Luke, it may be because the Holy Spirit, in this Gospel to the Gentiles, wished the attention to be more concentrated on the command to hear. The voice said, "This is my beloved elect Son in whom I am well pleased, hear ye him." Three times the Father spoke audibly during the life of our Saviour on earth.

"And when the voice was past, Jesus was found alone."—We learn from the other evangelists that in their fear the apostles fell on their faces, it may be in unconsciousness, and saw nothing of the passing of the cloud and the visitors. They lay thus till the Lord touched them, and they looked up to find him alone. Going down the mountain, their Master commanded them to tell no one till after the resurrection.

FACTS ABOUT FLOUR.

Made White by Leaving out the Part Which No'ys Digest.

Modern methods of milling separate the parts of the wheat berry that contain the diastatic element, and furnish only the white flour made up almost entirely of starch.

One of the principal elements needed to digest this starch has been left out in the process, and therefore the person who eats much white bread is almost sure to have intestinal troubles, for the starch does not digest properly and must, of necessity, decay, and cause all sorts of trouble.

Grape-Nuts food, on the contrary, is made up of the entire wheat and barley, and the processes of digestion as shown in the human body, are copied as exactly as possible, in a mechanical way, by the use of moisture, time, and warmth. No chemicals or other ingredients are used, but the simple methods scientifically arranged.

In this way the starch of the grain is transformed into grape sugar, and the Grape-Nuts food which appears in a granular form, shows on the outside of the little granules, glittering specks of this grape sugar, which is not put onto the food from the outside, but is a result of the change of the starch into grape sugar, which works out to the surface, very much as the sap of the hickory or maple tree will frequently show in the shape of white sugar on the sawed-off ends of logs.

A handful of Grape-Nuts held to the light will show the little glittering particles of grape sugar. It is naturally and scientifically predigested, therefore the food agrees with the weakest sort of a stomach. It must be used in large quantities at one meal, for it is concentrated, and over-feeding of even the choicest food is not advisable.

Being perfectly cooked at the factory, the food can be served instantly, either dry or wet, cold or hot. When wanted hot, hot water, milk or cream can be poured over it. There is a definite, distinct and undeniable gain in nervous energy, and vitality when Grape-Nuts' food is used.

THE RELIGIOUS TRAINING OF CHILDREN.

At first sight it may not seem fair to use the following newspaper item as a foundation on which to base some remarks on what may be termed the religious over-training of children in these days; but a little afterthought will show the connection:

"It was the children's bedtime, and one of the young aunts came laughing to the visitor.

"Do come and hear O—says his prayers," she said. "It's a perfect circus!" The visitor was startled, and a little shocked. She was not religious herself, but she was accustomed to taking the religion of others somewhat seriously, and this was a very churchly household. She found various members of the family assembled outside the nursery door, their fingers on their lips and their eyes brimming over with laughter. Inside the voice of O—rose in earnest discourse. He was explaining to the Lord his desires and petitions, and throwing in various items of interest concerning his playmates, the state of his drum and the painfulness of a cut finger. He finally stopped, for sheer lack of further material, remarked that he would have more to say tomorrow, and bade the Lord a polite good-night."

Is this an overdrawn picture? Have we not all, time and again, listened with more or less patience to the narration, by otherwise consistent Christian parents, of similar incidents? The pity of it is they are apparently unconscious of the awfulness of the thing they tell with so much apparent pride. The Creator of the universe, the Judge of all the earth, is referred to as familiarly as though he were altogether such as themselves.

How often are children told, in wishy-washy, semi-religious Sunday-school books, or by equally shallow religious speakers, to speak and act in play, or elsewhere, "as Jesus would were he in your place!" The spirit of reverence is the most precious gift that the child nature can possess, but it is like the bloom on fruit; destroy it, and no power can restore it again. The child who is permitted, or trained, to speak or think in this way in childhood may train himself later to refrain, but his inner nature has received a hurt from which it will never entirely recover.

The leaders of the organization which profess to have under its special care the training, in religious things, of the children of the land, are no whit less guilty than those who write sentimental nonsense with a religious coloring for the entrapping of the unwary. We read that, at a great Sunday-school convention a few days ago, in addition to other bombastic statements and professions of work in hand, the following brought down the house in applause: "The Presbyterian church has hung out its banner on which is inscribed, 'Five Hundred Thousand Neglected Children for Christ!'" just as one might say, "Five hundred thousand voters for Mr. So-and-so." O, the shame and pity of it all. All this bombast and shallow profession of zeal, wise or otherwise, is symbolic of this age. A few years ago it would have been impossible. Everything of this kind is accompanied by hurrahs and boasting of the great things proposed to be done.

The Sunday-school of the present day is more or less responsible for the tremendous drifting away of the young men and

women from the churches. They have been surfeited with pious phrases and inconsiderate invitations to higher things, from teachers whose daily lives preached more loudly in the opposite direction. Not only so, but the majority of the children are by custom led to believe that the Sunday-school is a substitute for the church service for them. This fatal mistake is often made by parents as well. No religious training is more important than that which leads to the habit of regular church attendance. If one service must be given up, let it be the Sunday-school by all means, and let parents not only bring their children to church with them, but instruct them later at home. The foundation of a church-going habit must be laid early in life, or it holds later will be but slight. Together with the church-going habit is that of giving. The child trained to give regularly, and as a matter of course, even though the money be placed in his hand at the time of the collection, is acquiring a habit which he will never lose.

The old-fashioned Sunday-school was safer. There the teaching was the least part of the work. The main part of the hour was given up to the teacher's hearing the Bible verses and Catechism learned by the children during the week. "Thy word have I hid in my heart, that I should not sin against thy law," is one of the sweetest, and, at the same time, one of the most suggestive verses for a Sunday-school teacher to ponder as he or she considers how best to develop the spiritual nature of the children they have taken charge of. The quiet study, the committing to memory, never to be forgotten, of portions of the Bible, is the best preparation of the Christian life. It made less difference in former days whether the teacher was intellectually and spiritually fit for his position. He was at least capable of hearing whether the words were correctly recited. There was less of exhortation and homiletic teaching then, and the child's spiritual nature was neither wounded, or worse still, trained in the wrong direction. The ground was simply prepared for hearing the preaching of the Word in the place appointed for that work.—Presbyterian Banner.

The Baptist's report of the recent meeting of the Mississippi Baptist Convention contains the following paragraph:

"Dr. Folk, editor of the Baptist and Reflector, said: 'We give the Reflector and a \$3.50 Bible for \$3.00.' Dr. Harvey replied: 'Some papers have to give a Bible along with their paper, or their readers would never know what the Bible teaches.'"

DR. D. G. WHITTINGHILL, lately of New Orleans, has accepted the care of our church at Bonham, Texas. This is a strong church, and now they have a strong pastor. He takes hold under most favorable conditions. Recently the church edifice was improved at an expense of over \$3,000.

THE REV. AND MRS. SIGMUND RAGOWSKY celebrated their silver wedding on Saturday. We acknowledge receipt of an invitation, and regret that we could not be present. We wish this goodly pair many happy returns.

THE REV. ABRAHAM BEN OLIEV, whose mission in Jerusalem, we have had occasion to mention, died in Ann Harbor, Mich., recently. He was 74 years of age.

THE MISSISSIPPI BAPTIST CONVENTION.

The Convention was called to order by the former President, R. A. Venable, D.D. Bro. J. H. Buck conducted the devotional exercises, reading the second Psalm, whereupon the Convention was led in prayer by Bro. R. A. Cohron.

During the enrollment of messengers present prayers were offered by Bro. N. W. P. Bacon and R. J. Willingham in which special mention was made of our endangered missionaries in far-away China.

At this point a very thoughtful and pleasant service was engaged in, viz.: The calling to the platform and giving a hearty hand shake of welcome to a number of new pastors who have recently come to the State, and the welcoming home again of a number who have returned from other States. Mississippi has a wonderful way of making a stranger feel that they are glad to come among them, and he soon feels that he is a Mississippian, and "to the manner born."

President B. G. Lowrey suggested that as we had been talking to the Lord about our endangered missionaries, that we now let the Lord talk to us, whereupon Missionary A. C. Watkins was called to the stand and read impressively the second Psalm.

The ballot of the Convention was cast by the Secretary for the present efficient incumbent, Bro. R. A. Venable. Many of the brethren think Mississippi has the best President of any of our State Conventions. Bro. H. F. Sproles and P. H. Lowrey were elected Vice-Presidents. Bro. E. E. Thornton, Secretary; L. S. Foster, Corresponding Secretary; A. J. Miller, State Secretary, and S. L. Hearn, Treasurer, were re-elected to the offices which they had so efficiently filled.

Secretary A. V. Rowe read the fifteenth annual report of the State Board of Missions. The Board reported an increase in Foreign Missions of a little more than 31 per cent, and Home Missions 32 1/2 per cent. Seventy-five missionaries have been employed in the State during the year. The report of the mission work throughout the State was most gratifying. The Board is rapidly occupying the new fields that open up on the new railroads and throughout the great Delta country. It developed in the report that we have a church extension and pastoral supply society in the Delta. The initiate of its name is R. A. Cohron, the beloved general missionary of the Delta.

Twelve churches have been built and are in process of construction in the destitute region of the State.

At this point visiting brethren were recognized and given all the privileges of the Convention except to vote. The following visitors were recognized: Bro. R. J. Willingham, F. H. Kerfoot, Harvey Hatcher, E. E. Folk, J. E. Gwatkin and one of the fixtures of the Convention, without whose genial presence the chariot wheels of the Convention would drag heavily, W. P. Harvey. If you will promise not to let Bro. Harvey know it, we will say to you privately that no visitor to our Convention received quite so hearty a welcome, and no one quite so greatly loved by Mississippi Baptists as Bro. Harvey.

The resident preachers of the city, together with the pastors of the town, were invited to seats on the floor of the Convention.

The Convention sermon was

preached by Dr. John L. Johnston, of Duck Hill, from Matt. 2:20, "For they are dead which sought the young child's life." It was a great sermon upon the thought that God's purposes shall be accomplished in spite of the opposition and efforts of sin and Satan. Dr. Johnston is a recognized master of pure and vigorous English, and the people expected a great sermon, and were not disappointed.

FRIDAY MORNING.

A committee was appointed to revise the constitution, which was thought to be somewhat ambiguous in some points.

The report of the Committee on State Missions was read and ably discussed by its chairman, A. J. Miller.

Bro. J. R. Johnston made a thrilling speech upon the report, and fired all hearts with the possibilities of the great South Mississippi country.

Bro. J. B. Searcy gave us some interesting facts concerning the work and its difficulties in the Gulf Coast country. He is leading our people there in building a handsome new brick church in the heart of the town of Biloxi.

Bro. L. E. Hall, one of our best missionaries, encouraged us with the report that a church was being rapidly built at Gulfport.

Bro. B. L. Mitchell, of Moss Point, gave an encouraging report of the Baptist interest at that important point.

Bro. R. A. Cohron, the general missionary of the Delta country, told us that five new churches had been built in the Delta, four new pastors settled and eleven preaching places established.

Bro. A. V. Rowe, the great Secretary of the State Mission Board, gladdened all hearts with the very best report the Board has ever made, telling us that the Board was practically out of debt.

The report on Foreign Missions was discussed by Bro. A. C. Watkins, of Mexico, and Austin Crouch, of Corinth. Bro. Crouch is a recent valued acquisition to our Mississippi ministry, and he is making a most favorable impression upon our people, and after hearing his discussion his auditors were decidedly of the opinion that he is a Baptist.

Bro. Willingham made a great speech upon the above report.

A little breeze sprang up in the Convention when the report of the Committee on Nominations was read, which proposed very radical changes in the Board of Trustees of Mississippi Col-

CAN SLEEP NOW

Since Leaving off Coffee.

"Up to five years ago, I had used coffee all my life, but was finally forced to give it up on account of the way it acted on me. Right after drinking it, I would be taken with a dizzy headache and sour stomach and have to make a cup of strong tea before I could go about my work.

Two years ago, I started on Postum Food Coffee and since finding how to make it properly, I would not exchange it for the best coffee I ever saw. My old troubles have disappeared entirely, I have gained considerable flesh and what is still better, sleep perfectly at night, which was not the case while using coffee.

When I first used Postum, my husband complained of its being tasteless so I tried to use more of it but as that did not help matters, I tried more boiling, which proved to be the right thing and now it is delicious." Mrs. W. A. Kekels, Sisson, Calif.

lege. An effort was made to infuse some new blood into the Board of Trustees, but some were unwilling to do this at the expense of the venerable members of the board who had served the school in the darkest days of its history. The report of the committee was recommended.

At night the report of the Church Building Committee was read, in which they suggest that the debt on the magnificent building of the Jackson church be paid at once by the Convention. At this writing the debt has not been paid. Moral—Let churches erect such buildings as they are able to pay for, and do not depend upon others to help them. No charges are made for this advice; but it will pay churches if they will heed it.

SATURDAY.

The report of the Home Board Committee was read by Bro. A. J. Fawcett. Upon this report Dr. F. H. Kerfoot, though sick, made a great speech, but who ever heard this mighty man of God make an indifferent speech? Bro. Morris and W. C. Grace also made interesting remarks on the report.

The report on Mississippi College was read by Dr. W. T. Lowrey, the honored and beloved President of the College.

Just before the noon adjournment the debt on the Jackson church house was provided for. The advice given above still holds good, however.

Reports on B. Y. P. U. and Ministerial Education was read. The Convention was honored and delighted by a visit from our orphans, who sang a sweet song for us, after which one of the orphans, Ida Baker, a sweet and unusually beautiful girl, who is both deaf and dumb, recited for us in pantomime the 23d Psalm.

A collection of \$1,000, to provide a supply of water for the orphanage, was taken. Young Bro. H. E. Jennings, of Water Valley, has the orphanage so much upon his heart that he has subscribed \$500 and pledged the church of which he is a member for \$500 more to erect a \$10,000 brick dormitory on the orphanage property.

A vigorous report on publications was read by President B. G. Lowrey, of Blue Mountain Female College, in which he took high ground as to our duty to our State paper.

The threatened storm over the election of Trustees of Mississippi College did not materialize, and nearly all the old members were re-elected.

Dr. J. B. Searcy read a good report on Woman's Work, and made interesting remarks upon the same, as did also Dr. R. A. Venable, the honored President of the Convention.

Sunday was largely given to the new century movement. Interesting addresses were delivered by Bro. W. A. McComb, B. G. Lowrey, F. H. Kerfoot, Geo. B. Eager and R. J. Willingham.

The Committee on Prohibition recommended the appointment of a committee to go before the next Legislature and make an effort to secure State prohibition. Dr. A. A. Lomax, a lad of great promise, of some sixty-five or seventy summers, made one of the most eloquent speeches of the Convention on this report. As to this beloved brother, the sentiment of the brotherhood was expressed by W. P. Price, when he said the brethren loved the very hump on his back.

After the usual vote of thanks the Convention adjourned to meet at McComb City on Thurs-

Triumphs and Wonders of the Nineteenth Century.

A WORD TO AGENTS:

SOME BOOKS sell only in very narrow territory. Others sell only for a very little while. The ideal book for agents is one which sells everywhere and all the time. You have just such a book in "Triumphs and Wonders of the Nineteenth Century." It opens to you the entire world as a market, quick, permanent, profitable, because people find in it a grand and indestructible monument to the progress and achievements of the last hundred years. It mirrors the century through thirty-five brilliant chapters, exhaustive of the various fields of human energy, and through a score of thirty-three of America's most distinguished authors. The close of the century demands the work. People want it. Times are propitious. Money is plenty. This is your golden opportunity to reap a rich harvest. A wholly exceptional book. Nothing like it extant. No peer, no competitor. The field all yours. 70 royal octavo pages. Over 50 magnificent illustrations. A corps of thirty-three brilliant authors. The grand picture of a century in its discoveries and inventions, progress and achievements, whatever the domain of activity. Send this day, 25 cents (in postage stamps) for an outfit and make your territory secure.

TRIUMPH PUBLISHING CO., 642 Fourth Ave., LOUISVILLE, KY.

day before the third Sunday in July, 1901.

This Convention, though not so largely attended as usual, was yet one of the very best in all the history of the State. About \$5,000 was subscribed for various objects, notwithstanding the gloomiest crop prospects ever known.

The Convention met in the magnificent new auditorium of the Jackson Baptist church, one of the handsomest church buildings in all the land.

Surely the hospitality of Jackson was never surpassed by any city. Each delegate was sure he had the best home, but if he could have stopped for a while in the home of Bro. E. R. Manning, by whose delightful family this scribe was entertained, he would have known that he was mistaken.

Will the WESTERN RECORDER here and now take note that it has a cordial standing invitation to attend every session of this Convention, and that Dr. W. P. Harvey is expected to see that this invitation is accepted.

N. W. P. BACON.

A WORD OR TWO TO MY KENTUCKY FRIENDS.

DEAR RECORDER:—I see that you have made Bro. Bow Corresponding Secretary of the State Board. A good selection it strikes me! He is a Kentuckian and that is much in his favor in Kentucky. No people in the world, not even Virginians, put more store on where a fellow was born. They are kind and hospitable to a foreigner, but their greatest love and admiration is for a native, and who can blame them! They have a great State and a great people. Then Bow has been a successful pastor—He knows how to sympathize with pastors, whether in country, village or city. He is gifted too as an evangelist—has gotten used to travel and absence from home—is a good mixer. He knows how to talk about money to the people. He is a thorough missionary, a good writer and speaker. He knows already his field, its geography and conditions and needs. He knows well the churches and pastors. I look for great energy, magnificent campaigning, earnest co-operation on the part of pastors and people, to follow his election.

The Lord deal gently with the old hero who retires after twenty years of arduous labor.

I never met Dr. Warder but I felt to reproach myself for not being a better man.

Kentucky is richer and Alabama poorer by the election of Dr. Geo. B. Eager to a professorship in the Seminary. He is a lovely character. I know of no man whom I would rather have young preachers imitate than Eager. He is a courageous man. No man ever stood in a Baptist pulpit who more fearlessly contended for the right. Any measure which came before the Alabama Legislature in which a question of morals was involved, received the earnest study of the pastor of the First Baptist church at Montgomery and he gave forth no uncertain sound from his pulpit. The most of the Legislature who attended church was found in his congregation. His sermons often defeated iniquitous laws and saved the day for good morals. It was a glad day for gamblers and politicians, whose dirty work he so often run afoul of, when it was announced that he was to quit Montgomery. With that exception, his departure is universally regretted.

W. B. CRIMPTON.

MISSISSIPPI NOTES.

Dr. W. P. Harvey ran down from the Convention at Jackson and preached two most excellent sermons for Pastor Fawcett's people at Hazlehurst, Miss., on July 8. With the Hazlehurst saints Dr. H. is a great favorite, as well as the WESTERN RECORDER.

Bro. R. H. Pursor, after a pastorate of twenty years, has resigned at Wesson, Miss. Wesson is a most important field, and is the seat of the great Mississippi cotton mills, which employ between 1,000 and 1,500 hands. They need a young, vigorous man, who can give all his time to that church.

The Baptist saints in Jackson, Miss., are much rejoiced that the recent State Convention made arrangement to pay the debt on their beautiful house of worship. It is one of the best church buildings in the State.

Christ's agony in the garden should impress us with a horror of sin, for that agony was caused not by an understanding of the physical sufferings through which he was to pass, but by the burden of the sins of the world resting upon him.

IS THE BIBLE IN DANGER?

BY MRS. M. A. NICHOLL.

Is the Bible in danger? Oh, no! Forever, eternally, No! Till heaven and earth, in the thunder of thunders, Shall pass in a horrible noise; When the mountains before Him shall flow.

Is the Bible in danger? Oh, no! His Voice is as mighty these days As when once, on old Horeb, the mountain of God, He spake through the mystical haze

Of the Bush that consumed not; Or, again, when on Horeb Elijah stood still before God, And the fire, and the tempest, and whirlwind passed over the sod

Is the Bible in danger? As well Do speak of the Ancient of Days: Who spake unto Moses His Servant, From the mountain of smoke, and of fire,

There He spake the great Law for the love Of His own ones: The fair Word of life, Which shall be, and has been, in spite of all strife

Of past, or of present, or future: Of angels, or demons, or men:— His Word shall be ever victorious— Amen!

—Herald and Presbyter.

OUR PULPIT.

THERE GO THE SHIPS.

BY G. H. SPURGEON.

"There go the ships."—Psalm 104:26.

I was walking the other day by the side of the sea, looking out upon the English Channel. It so happened that there was a bad wind for the vessels going down the Channel, and they were lying in great numbers between the shore and the Goodwins. I should think I counted more than a hundred, all waiting for a change of wind. On a sudden the wind shifted to a more favorable quarter, and it was interesting to see with what rapidity all sails were spread, and the vessels began to disappear like birds on the wing.

I. And, first, we see that the ships go. "There go the ships." The ships are made to go. The ship is not made to lie forever upon the stocks, or be shut up in the docks. It is generally looked upon as an old hulk of little service when it has to lie up in ordinary, and rot in the river. But a ship is made to go, and, as you see that it goes, remember that you also were made to go. Activity in Christian work is the result and design of grace in the soul. How I wish we could launch some of you. You are,

we trust, converted, but you as yet serve but slender uses, very quiet, sluggish, and motionless you lie on the stocks by the month together, and we have nearly as much trouble to launch you as Brunel had with the "Great Eastern." I have tried hard to knock away your blocks, and remove your doghobes, and grease your ways, but you need hydraulic rams to stir you. When will you feel that you must go, and learn to "walk the water as a thing of life." Oh for a grand launch. Hundreds are lying high and dry, and to them I would give the motto, "launch out into the deep." The ships go, when will you go too?

The ships in going at last disappear from view. The vessel flies before the wind, and very speedily it is gone: and such is our destiny ere long. Our life is gone as the swift ships. We think ourselves stationary, but we are always moving on. As we sit in these pews so quietly, the angel of time is bearing us between his wings at a speed more rapid than we guess. Every single tick of the clock is but a vibration of his mighty wings, and he bears us on, and on, and on, and never stays to rest either by day or night. Swift as the arrow from the bow, we are always speeding towards the target. How short time is! How very short our life is! Let each one say, "How short my life is!" No man knows how near he is to his grave. Perhaps if he could see it, it is just before him: I almost wish he could see it, for a yawning grave might make some men start to reason and to thought. That yawning grave is there, though they perceive it not.

The ships as they go are going upon business. Some few ships go hither and thither upon pleasure, but for the most part the ships have something serious to do. They have a charter, and they are bound for a certain port, and this teaches us how we should go on the voyage of life with a fixed, earnest, weighty purpose. May I ask each one of you, Have you something to do, and is it worth doing? You are sailing, but are you sailing like a mere pleasure yacht, whose port is everywhere, which scuds and flies before every fitful wind, and is a mere butterfly with no serious work before it? You may be as heavily laden and dingy as a collier, there may be nothing of beauty or swiftness about you, but after all, the main thing is the practical result of your voyage. Dear friend, what are you doing? What have you been doing? And what do you contemplate doing? I should like every young man here just to look at himself. Here you are, young man; you certainly were not sent into this world merely to wear a coat, and to stand so many feet in your stockings; you must have been sent here with some intention. A noble creature like man—and man is a noble creature as compared with the animal creation—is surely made for something. What were you made for? Not merely to enjoy yourself. That cannot be. You certainly are not "a butterfly born in a bower," neither were you made to be creation's blot and blank. Neither can you have been created to do mischief. It were an evil thing for you to be a mere serpent in the world, to creep in the grass and wound the traveler. No, you must be made for something. What is that something? Are you answering your end? For God's glory we were made. Nothing short of this is

worthy of immortal beings. Have we sought that glory? Are we seeking it now? If not, I commend to your consideration this thought, that as the ships go on their business, so ought men to live with a fixed and worthy purpose. I would say this, not only to young men, but with greater earnestness still to men who may have wasted forty years. Oh, how could I dare to stand before this congregation to-night and have to say, "Friends, I have had no object; I have lived in this world for myself alone, I have had no grand purpose before me?" I should be utterly ashamed if that were the fact. And if any man is obliged to feel that his purpose was such that he dares not avow it, or that he has only existed to make so much money, or gain a position in life, or to enjoy himself, but he has never purposed to serve his God, I would say to him, Wake up, wake up, I pray you, to a noble purpose, worthy of a man. May God, the ever-blessed Spirit, set this before you in the light of eternity, and in the light of Jesus' dying love, and may you be aroused to solemn earnest purpose and pursuit. "There go the ships," but not idly: they go upon business.

II. But now having spoken upon that, our second point is, How go the ships? What makes them go? For there are lessons here for Christian men. We leave our steam ships out of the question, as they were not known in David's day, and therefore not intended. But how go the ships? Well, they must go according to the wind. They cannot make headway without favoring gales. And if our port be heaven, there is no getting there except by the blessed Spirit's blowing upon us. He bloweth where he listeth, and we need that he should breathe upon us. We never steer out of the port of destruction upon our venturesome voyage till the heavenly wind drives us out to sea; and when we are out upon the ocean of spiritual life we make no progress unless we have his favoring breath. We are dependent upon the Spirit of God, even more than the mariners upon the breeze. Let us all know this, and therefore cry, Celestial breeze, no longer stay, But fill my sails and speed my way.

It is not possible to insist too much on the humbling truth, "Without me ye can do nothing," it helps to check self-confidence, and it exalts the Holy Ghost. Unless we honor him he will not honor us, and therefore let us cheerfully acknowledge our absolute dependence upon him.

But still the mariner does not go by the wind without exertion on his own part, for the sails must be spread, and managed so that the wind may be utilized. One man will go many knots, while another with the same breeze goes but few, for there is a good deal of tacking about winded sometimes, to use the little wind, or the cross wind, which may prevail. Sometimes all the sails must be spread, and at other times only a part. Management is required: If some were spread they might take the wind out of others, and so the ship might lose instead of gaining. There is a deal of work on board a ship. I believe that some people have a notion that the ship goes of itself, and that the sailors have nothing to do but sit down and enjoy themselves; but if you have ever been to sea as an able-bodied seaman, you have discovered that for an easy life you must not be one of a ship's crew. And so, mark you, we

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are dependent upon the Spirit of God, but he puts us into motion and action; and if Christian men sit down and say, "Oh, the Spirit of God will do the work," you will find the Spirit of God will do nothing of the sort. The only operation which he will be likely to perform will be to convince you that you are a sluggard, and that you will come to poverty. The Spirit of God makes men earnest, fervent, living, and intense. He "works in us to will and to do of his own good pleasure." We have sails to manage to catch the favoring breeze, and we shall want all the strength we can obtain if we are to make good headway in the voyage of life. Some professors say, "God will save his own people." I am afraid he will never save them. They expect there will come good times when a great number of the elect will be gathered in, but they fold their arms and do nothing at all to promote the spread of the Gospel. When they see others a little busy, they say, "Ah, mere excitement!" and so on, and they tell us God will have his own, to which I generally reply that I believe he will, but I do not believe he will have them, because if they were his own they would not talk in that fashion, for those who are God's own people have a zeal for God and a love for souls. Do you not remember what God said to David? "When thou hearest the sound of a going in the tops of the mulberry trees, then shalt thou bestir thyself." Not "Then shalt thou sit still, and say God will do it." When David heard the angels coming over the tops of the trees to fight the Philistines, and when he heard their soft tread amongst the leaves, like the rustling of the wind, then he was to bestir himself; and so when God's Spirit comes to work in the church, the Christian must bestir himself and not sit still. "There go the ships." They go with the wind, but they are the scene of great industry, or else the wind would whistle through the yards, and the ship would make no voyages. Thus, brethren, we see dependence and energy united; faith sweetly showing itself in good works.

The voyage of a ship on the main ocean seems to me to be an admirable picture of the life of faith. The sailor does not see a road before him, or any land mark or sea mark, yet is sure of his course. He relies upon fixed lights in heaven, for far out he can see no beacon nor light on the sea. His calculations, based on the laws of the heavenly bodies, are sure guides on a wild wilderness where no keel ever leaves a furrow to mark the way. The late Capt. Basil Hall, one of the most scientific officers in the navy, tells the following interesting incident. He once sailed from San Blas, on the west coast of Mexico; and after a voyage of eight thousand miles, occupying eighty-nine days, he arrived off Rio de Janeiro, having in this interval passed through the Pacific Ocean, rounded Cape Horn, and crossed the South Atlantic, without making land or seeing a single sail except an American whaler. When within a week's sail of Rio, he set seriously about determining by lunar observations the position of his ship, and then steered his course by those common principles of navigation which may be safely employed for short distances between one known station and another. Having arrived within what he considered from his computations fifteen or twenty miles off the coast, he hove to at four o'clock in the morning, to await

the break of day, and then bore up, proceeding cautiously on account of a thick fog. As this cleared away the crew had the satisfaction of seeing the great Sugar Loaf Rock, which stands on one side of the harbor's mouth, so nearly right ahead that they had not to alter their course above a point in order to hit the entrance of the port. This was the first land they had seen for nearly three months, after crossing so many seas and being set and backwards and forwards by innumerable currents and foul winds. The effect upon all on board was electric, and giving way to their admiration, the sailors greeted the commander with a hearty cheer. And what a cheer will we give when after many a year's sailing by faith we at last see the pearly gates right straight ahead, and enter into the fair havens without needing to shift a point. Glory be to the Captain of our salvation, it will be all well with us when the fog of this life's care shall lift, and we shall see in the light of heaven.

Sometimes when a man is on a bed of sickness he is losing his barnacles; and sometimes when a man has been rich and wealthy, and he has lost all he had, it takes off the barnacles. When we have lost friends we love, and whom we have made idols of, we have been sorry to lose them, but it has cleaned off our barnacles; and when we have got out to sea there has been an ease about the going, and we have scarcely known how it was, but God knew that he had made us more fit for his service by the trials of life to which he exposed us. That is how the ships go. There are many mysteries about them, and there are many in us. God makes us go by the gales of his Spirit. Oh, that we may be trim for going, buoyant and swift to be moved, and so may we make a grand voyage to heaven with Christ Jesus at the helm.

Our next inquiry is, What is your cargo? "There go the ships," but what do they carry? You cannot tell from looking at them far out at sea, except that you can be pretty sure that some of them do not carry much. Look at that showy brig! You can tell by the look of her that she has not much on board; from the fact of her floating so high it is clear that her cargo is light. Big men, very important individuals, very high-flying people are common, but there is nothing in them. If they had more on board they would sink deeper in the water. As we said this morning, the more grace a man has the lower he lies before God. Well, brethren, what cargo have you got? I am afraid some of you who lie down in the water are not kept down by any very precious cargo, but I fear you are in ballast. I have gone aboard some Christians; I thought there was a good deal in them, but I have not been able to find it. They have a deal of trouble, and they always talk you about it. There is a good old soul I call in to see sometimes; I begin to converse with her, and her conversation is always about rheumatism; nothing else; you cannot get beyond rheumatism; that good sister is in ballast. There is another friend of mine, a farmer, if you talk with him it is always about the badness of the times; that brother is in ballast too. There are many tradesmen who, though they are Christians, cannot be made to talk of anything but the present dullness of business. I wish they could get that ballast out, and fill up with something better, for it is not worth carry-

ing. You must have it sometimes, I suppose; but it is infinitely better to carry a load of praises, prayers, good wishes, holy doctrines, charitable actions and generous encouragements.

Some ships, I think, carry a cargo of powder. You cannot go very near them without feeling you are in danger, they are so very apt to misjudge and take offense. I wish that such persons were made to carry a red flag, that we might give them a wide berth.

It is well to be loaded with good things. Young people, study the Word of God, ask to be taught by experience, and, wherever you go, seek to carry the precious commodities which God has made dear to your own soul, that others may be enriched thereby. It is an interesting sight to see those immense ships loaded with passengers for the colonies. I cannot help praying as I look at them, "God grant that no harm may come to them, but may they safely reach their desired haven." When I look at some of our brethren whom God is blessing, so that they have a cargo of blessed souls on board, consisting of hundreds who have been brought to Jesus by them, I would to God we had many more.

Our last signal asks the question—where go the ships? Where go the ships? Oh, yes, they went merrily down the Channel the other day, but where are they now? In a year's time who will report all the good vessels which just now pass by our coast? I am looking out upon all of you, anxious to know what port you are making for. Some of you are bound for the port of peace. Swiftly may the winds convey you over the waters, and safely may you voyage under the convoy of the Lord Jesus. I will try and keep pace with you. I hope that you will sail in company with others of my Master's vessels, but if you have to sail alone over a sea in which you cannot see another sail, may God, the blessed One, protect and guard you. Bound for the port of peace, with Christ on board, insured for glory, bound for life eternal, let us bless the name of the Lord.

But alas, alas, many ships which bid fair for the desired haven are lost on the rocks. Some soul-destroying sin causes their swift destruction. Others equally fair to look upon are lost on the sands. They seemed bound for heaven, but they were not the Lord's. The sands are very dangerous, but they are only a mass of little atoms, soft and yielding, yet as many ships are lost on the sands as on the rocks. Even so there are ways and habits of evil which are deceptive—there is nothing very bad about them apparently; nothing heart-breaking like rocks, but oh, the multitudes of souls that have been sucked in by sandy temptations. Dear brother, I hope you are not going that way. God grant you grace to avoid little sins, and I am sure you will keep off the rocks of great sin. In any case may we turn out to be the Lord's own, and so be kept to the end. Woe unto us if we should prove to be mere adventurers, and perish in our presumption. Among the ships that go to sea there are some that founder. One does not know how, but they are never heard of more. They were sighted on such a day, but never more shall we hear any tidings of them. How is that? I have known some of the members of this church go down in mid-ocean. I never thought it could have happened.

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but they have gone. I can only imagine how it was. They seemed seaworthy vessels, but they were doubtless rotten through and through. Some vessels have I know, too, that have become derelict—waifs and strays upon the sea—men that were the hope of churches, but who have abandoned themselves to reckless living. They used to worship with the people of God, and seemed to be very earnest and zealous; and now, perhaps, at this very moment they are passing through the gin palace door, or spending this evening in vices which we dare not mention. Oh, it is dreadful. Many start on their voyage, and look as if they were Christ's own vessels, and yet for some strange unreasonable reason they give all up, and they will be met with, in years to come, drifting about, rudderless, captainless, crewless, dangerous to others, and miserable to themselves. God save you from this, young man! And you, my friend, though you have been a member of this church for twenty years, God save you from despairing, and sinning furiously; for there sometimes come over men strange moments of insanity in which they reverse the whole of their lives, lay violent hands upon an excellent character, and become castaways. The grace of God will save the truly regenerate from this; but, alas, how many high professors never were regenerate at all!

But it would be a dreadful supposition—and yet, maybe, it may be worse than a supposition—that some of you will have to cast anchor forever in the Dead Sea, whose waves are fire, where every vessel is a prison, where every passenger feels a hell. What must it be to be in hell an hour! I wish some of you could think it over. What must it be to be shut up in despair for one single day? If you have the toothache a few minutes how you wretched you are, and how anxious to get rid of it; but what must it be to be in hell even if it were for a time—even if it were but for a time. Oh, if it came to an end, still would I say, by all the humanities that are in my soul, I charge you, brother, do not risk the wrath of God; go not down to the pit. Put down that black flag, man; pull it down and cast off your old owner. Ask Christ to be your own-

er. Run up the red flag of the cross and give yourself to Jesus, for if you do not your voyage must lead to the gulf of black despair, where you will suffer forever the result of your sin. God have mercy upon us, and may we never have to pass through the straits of judgment into the gulf of damnation. May it never be said, "There goes one of the ships that of the Tabernacle pilot signalled; it is gone to destruction." May it rather be said, of all of us, all in full sail together, as we go towards heaven, "There go the ships;" not one of them is drifting to the gulf of destruction. Believe in the Lord Jesus Christ and all is well with you. Reject him and all is ill with you. May he by his Word enable you to make a right choice to-night, for his love's sake. Amen.

"I AM THE WAY."

We do not know when or where the wave of trouble is to sweep up against us as a great roller suddenly heaves up out of a tranquil sea; but just because of such awful surprises we build in cloudless days where the flood can never reach us, high up upon the rock. That is the message of Jesus to many a life which wants to hear of other things, as the disciples wanted to know of that which Jesus did not reveal. Many a mystery of life and death is undisclosed by him, many a problem which distracts the mind is left unanswered; but along the way he opens, moves forever the hope and peace of man. Not knowing whether we are going, we take our life and duty just as they come; and across all the uncertainties of joy and trouble.—Selected.

There was a great weight of Christian experience in the homely vernacular of Uncle Johnson, the veteran negro, when he said to his pastor: "I 'se tinkin' dat if the crumbs of joy dat fall from de Massa's table in dis world am so good, what will de great loaf in glory be? I wants to get hold of de full dish. O massa, if you gets home afore I do, tell 'em to keep de table standin', for old Johnson is on his way, and is bound to be dere." How can a soul be either fed or warmed that seldom touches the Bread of Life? Blessed be the hunger that sends our souls to Christ!—T. L. Cuyler.

EDITORIAL.

Prof. N. S. Shaler, of Harvard University, has published an article in which he discusses the different races of Negroes in the South. It was Dr. John A. Broadus, so far as we know, who first called attention to the existence of these different races. He it was who explained in this way the wrong conclusions reached by superficial observers as to the capacity of the Negroes. Here is a Negro who distinguishes himself at Yale, and forthwith the conclusion is reached that this is but a sample of what the race can do, it being taken for granted that this specimen belongs to the "Negro race." On the contrary, some one finds fetishism and hoodooism in some part of the South, and jumps to the conclusion that "the Negro" is still almost a savage. Correct conclusions can be reached only when it is borne in mind that there are different races of Negroes in the land with varying capacities.

Prof. Shaler's analysis does not differ materially from that of Dr. Broadus. The Professor estimates that "perhaps one-half" of the Southern Negroes are of the Guinea type, the lowest type of them all. Dr. Broadus thought these constituted considerably more than half the whole number.

Another race, called by Prof. Shaler "the Zulu race," have fine capacity. He calls them "the most interesting of all the groups." Forty years ago he saw a party of these Negroes just brought from Africa, and he was struck by their resemblance to some he had seen in Kentucky. They are not Zulus, though he calls them that for lack of a better name. "They say, in part," he says, "be from the Bangora tribe of the Congo Valley, or even Soudanese." We think they are, to some extent, Soudanese, because when the writer was in Upper Egypt he saw some Soudanese who seemed exactly like the class of Negroes under consideration, as he had seen in Tennessee, Virginia and Kentucky. Prof. Shaler estimates that these constitute only one-twentieth of the Negroes of the South.

He distinguishes yet another class, very much like those, whom he calls the Arab class, because he supposes they have some Arab blood. We do not think these are really different from the class just considered. The professor, however, counts these as one per cent. of the whole. Dr. Broadus made no distinction between these two classes.

Yet another race, to which both Dr. Broadus and Prof. Shaler call attention, is marked by a reddish brown color—a dark copper color. The professor does not think this a large class, and he has not a high opinion of their capacity. We think there are more of them, and that they are of a higher order than the professor allows.

Prof. Shaler includes in all the classes named less than 60 per cent. of the Negroes of the South, leaving 40 per cent. unclassified, save that 10 per cent. have white ancestry. This leaves, according to the professor's estimate, 30 per cent. of the Negroes of the land, as parts of various races, gathered at random and brought here. He does not think the mulattoes cut much figure among Negroes. He says of them: "launch a general of feeble

vitality, rarely surviving beyond middle age. My father, an able physician, who had been for nearly all of a long life in contact with Negroes, was of the opinion that he had never seen a half-breed who was more than sixty years old."

We have known a good many mulattoes who were over sixty years old, and we have known many who were as vigorous and stalwart as anybody. We think the mulattoes have a great function to perform in the Negro problem. They have intellectual capacity, and, as a rule, have opportunities for education beyond what we find with the full-blooded Negroes, with whom they are identified in race affairs. This puts on them peculiar responsibilities and gives them peculiar opportunities.

The Rev. David B. Duncan, as set forth in the *Interior*, thus explains away the doctrine of retribution as set forth in the Presbyterian Confession of Faith. He takes the "battle of Lookout Mountain" as an illustration, and says:

This gives us a hint as to how God ascertained the free sots of men. Grant some fellows that in such a battle thousands of his own men would fall dead and wounded before the rebel fire. He deplored this loss, but he knew that a victory cannot be gained without a battle, and a battle cannot be fought without loss. He consented to endure the loss rather than relinquish his purpose of gaining a victory. This shows us that, while the desirable things are aimed at and positively planned for, the deplorable things are merely so much loss which one foresees must be incurred in carrying out one's plans, and which he consents to bear rather than forego the accomplishment of his beneficent purpose.

On this we remark: 1st. There was no "battle of Lookout Mountain" where "thousands" of Grant's men fell "dead and wounded before the rebel fire." There was a little skirmish on the side of that mountain, which was afterwards magnified into the "battle above the clouds." Gen. Grant ridiculed the idea of there having been any "battle of Lookout Mountain." But the illustration would apply equally to any battle, and we make the point here only to vindicate the truth of history.

2nd. The illustration is good as far as it goes, but it fails at the vital point. The soldiers who die in battle are not punished with death because of their sins. They are no worse than the survivors, and indeed they may be better, and on an average they are better. They are in no sense to blame for dying. On the other hand, lost souls are lost because of their sins, and infinite justice inflicts upon them the proper penalty for those sins. Justice demands that guilt shall be punished, and that whenever the guilty go free, justice is defeated. There is a positive infliction of penalty and not a simple "loss," in the punishment of the finally impenitent. And the infliction of this penalty is no after thought. It was so purposed from the beginning. And to save the guilty from this penalty, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Men suffer hereafter simply for their sins, and no one suffers a single pang more than he deserves. But God is the infinite Judge, who inflicts with absolute accuracy the merited penalty, and who will "by no means clear the guilty."

Men who "revolt" from this, revolt from justice, and thus show a weak, ethical nature. God must first be just before he can be the justifier of him that believeth. And because God is just, He cannot require of us the penalty Christ bore in our stead. We say it reverently—it would be unjust to put on the believer the penalty borne by his Substitute in his stead. And here is our hope of salvation.

The latest news from China justifies the worst fears of the outside world. All the foreign embassies at Peking have been killed. History shows nothing like it. The whole world is horrified. What to do about it, is now the problem that confronts the nations. A government that cannot protect the lives of the ambassadors of other nations, has no right to exist. The least the nations can do, is to set up a new government in China. What else will be done, the future alone will determine. God rules, and He will care for His own.

We are glad that so far all our Baptist missionaries are safe. Presbyterians, Methodists and Congregationalists have furnished a brilliant array of martyrs. If the revolt spreads to other parts of the empire, all the interior missions will be wrecked and many missionaries may perish. Let us pray for our missionaries in China. God rules, and He will care for His own.

We believe heathenism as a national force is now making its great and final stand against Christianity as a world power. The humiliation of China will break the national force of heathenism. China's now the only great heathen nation that is independent and is in any way arrayed against Christendom. Humiliating China does not convert the world—men are not converted by the sword—but it destroys the sword of heathenism and opens the whole world to the Gospel as never before.

It would seem that "the last times" are upon us. Recent events are the most dreadful of their kind. The Hoboken fire, which burned up those ships, was the most dreadful thing of the kind ever known. The famine in India is the most dreadful ever known. The slaughter of the ambassadors and of all foreigners at Peking was the most dreadful event of its kind in all history. It is a day of horrors, but God rules, and He will care for His own.

An honored brother calls on us to make good the statement the editor made on the floor of the Convention at Hot Springs, that Southern Baptists ought to raise \$3,000,000 a year for foreign missions. We have before spoken of this, but we are ready to make the statement good at any time. Briefly then, according to the statistics gathered by Dr. Lansing Burrows, and published in the minutes of the Southern Baptist Convention, there are 1,608,418 members of white Baptist churches in the South. Now if these would average 10 cents each a week for foreign missions, the total would be \$8,883,747.60.

It is a poor person who cannot give 10 cents a week to evangelize the world outside our own country. We have a good many Southern Baptists who can give \$100.00 a week for foreign missions. A few do this already. One of these cases would make good 1,000 cases where members could give nothing, if indeed there are any such cases. Certainly the cases are comparatively few among Southern white Baptists where they could not, if they would, give as much as 10 cents a week for foreign mis-

sions. That would not keep a man, who uses it, in chewing tobacco. We have, of course, many, many thousands who can easily give many times ten cents a week for this great cause. So it is plain that an average of 10 cents a week for the white Baptists of the South is within the limits of duty.

Think of our Foreign Board having \$8,000,000 a year to use for evangelizing the world. We could then have over 50 times as many missionaries as we have now, and how glorious would be the reports! If, then, the Baptists of the whole world would rise to that scale, the Baptists alone would evangelize the world in the next ten years. Shall we not wake up? Is not the world worth saving? Is not our Lord worth obeying? Is not God worth glorifying?

We have been reading a very interesting pamphlet by the Rev. John T. Griffith, of Landsford, Pa. It is an account of the Rev. John Morgan Rhys, "The Welsh Baptist Hero of Civil and Religious Liberty of the 18th Century," along with some of his productions. His work in Wales and in America is well described and his more famous sermons are given, with some account of their delivery. Among other things, we have his great oration delivered July 4th, 1795. His diary, in which he gives an account of his tour through the South, is of special interest. He says Richmond (Va.) had "upwards of 1,000" houses, while Petersburg had "about 3,000" population, and that they were "subject to Fall fevers." In North Carolina he found that "State lands may be purchased at about \$3 00 per hundred acres," or at 3 cents an acre. He spoke to the legislature of North Carolina on "liberty, fraternity and signs of the times."

"We entered South Carolina," says the diary, "at Barfield's Mills, where we crossed the Little Pedee, and were glad to have a night's residence in a house consisting of one long room, where the rich and the poor meet together, to eat, sleep, work and worship." Near Fayetteville, N. C., he stopped "at a little tavern where we were charged an exorbitant price for fodder," although the price is not named. He stayed one night at a house near the Santee river where, he says, "they entertained us with roasted potatoes, which was the only article they could spare." He visited Charleston, which he calls "the capital of the Southern States." Of course he speaks of the Negroes and of slavery, and he says of South Carolina: "The legislature has wisely prohibited any farther importation from Africa." This was in 1795.

Some of the entries in this diary are quaint enough, for instance: "22nd—Took physic; dined at Mr. Newnham's; read a few lines and acquired a little knowledge."

The pamphlet is of curious interest, its chief value being the religious history it contains. The family lines of the Rhee, Loxley and Lowrey families are given. We note that Jane Loxley, who married Samuel Clarke, had ten children, every one of whom died unmarried. It is remarkable indeed that in a family of ten children, not one of them should ever marry.

We are glad Dr. Griffith has given the public this pamphlet (198 pp., 60 cts.), and we hope he will do a good deal more work of like sort. He has the historic sense in a remarkable degree.

Editorial Varieties

The Mormon polygamist Roberts, whom Congress expelled, has recently been convicted and fined in Utah for practicing polygamy.

Roman Catholic missions report 8,000,000 native adherents and 3,000 missionaries, while Protestant missions report 4,000,000 native adherents and 4,000 missionaries.

The horrors of the plague are added to the horrors of the famine in India. During one week there were over 2,000 deaths from the plague in Bengal alone. The future of India is hard indeed.

The Omdurman correspondent of the *London Times* calls for a repeal of the Government rules forbidding missionaries to enter the Sudan. What does Gr at Britain mean by shutting missionaries out of the Sudan?

"The *Western Recorder* says that 'Highwood College has made Dr. E. Y. Mullins LL.D.' Was it not an LL.D., Dr. Nelson?'—Baptist and *Recorder*. It was an LL.D., rather, and we pronounce it "a double-L.D."

Speaking of Dr. Christian's call to Chicago, the Baptist *Outlook* says: "We fear it will be hard on Dr. Christian if he should accept the call, to be so near Chicago University." It will be a good thing for the University to have near it such men.

The Universalist young people of the United States have been having their meeting in Atlanta. A resolution in favor of total abstinence was offered, but it was objected to as "a restraint on the liberty of the individual," and it was defeated. The "Universalists believe a man can drink all he pleases, and do everything else as he pleases, but he is sure for Heaven all the same."

There are critics who claim that because the last chapter of Deuteronomy contains an account of the death of Moses, therefore Moses could not have written the book of Deuteronomy. By the same token the *Anglo-Saxon Prayer Book* was written after Queen Victoria began to reign, since it contains a prayer for her.

The people of the United States last year consumed \$100,000,000 pounds of tea and 712,254,000 pounds of coffee. We are a nation of coffee drinkers rather than tea drinkers, though the consumption of tea is relatively increasing. Great Britain and Ireland, with much less population than our country, consume 184,000,000 pounds of tea annually.

Last year the evangelical Christians of the world contributed \$19,121,120 to foreign missions. This is just about what the Baptists of the world ought to give. It is an average of ten cents a week for 8,883,748 people and sends over 100,000 Bibles to the world. Thus it takes all the right money to foreign missions what the Baptists alone should give. The world ought to be evangelized in the next five years.

A special attraction at the S. Y. F. U. A. Convention in Cincinnati was the address and the sermon of the Rev. Dr. Gange, of London. He is pastor of the Regent's Park Baptist church and is President of the Baptist Union of Great Britain and Ireland. His preaching at the Regent's Park temple a week ago last Sunday, Dr. Lortimer preaching for him at the same time. We are glad to have Dr. Gange visit this country and we wish more of our English brethren would do likewise.

Dr. H. M. Wharton had two weeks to spare between his engagements and he arranged with Mr. H. L. McNair to spread his gospel tent at Brook and Brookridge streets in this city, and he began a series of Gospel meetings last night. The series will last through next week. The attendance is large and the attention is fine. Dr. Wharton is a son of Walnut-street church, having been baptized into her fellowship when his brother, Dr. M. B. Wharton, now of Wetzel, Ala., was pastor. He is always heartily welcome to Louisville.

Now, after it has been so abundantly proved, and is now one of the "assured" results ("I") of criticism that Shakespeare did not write the plays that bear his name, here comes Mr. Wm. H. Edwards who is still more "advanced" in his criticism. He has written a book to prove there was no such man as the Shakespeare we read about. There was, Mr. E. says, one William Shakespeare, a butcher who went to London and made a fortune. He was for a while a low actor and afterward a manager of a theatre. Such then is the very latest Shakespearean theory. Those who would be "up to date" should promptly adopt this theory.

In 1881 the Bethel Association of Alabama adopted a resolution favoring the organization of an "Inherent Society" whose object was to provide for the material supply of the destitute churches within the bounds of the Association. The society was organized in November, 1881, and the officers were Jesse B. Coomb, President; Levin B. Lane, Vice President; Thomas Ringgold, Secretary; E. Fraw, Treasurer. In 1882 the report was that "much good has resulted from the operation of this society." We should be glad to know how long the society existed and what it really accomplished. Will not some of the Alabama brethren tell us?

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning on "Hearing the Gospel." No meeting at night. Plans for new building adopted. Picture may be seen in Moses & Nichols' window, on Fourth Ave., opposite the Custom House. The style is pure Gothic, and the building will be a great ornament to the city and credit to the denomination. Mr. Kenneth McDonald is the architect.

Broadway—Pastor Jones preached on "Doing good to all men," and on "The winsomeness of God."

Chestnut-street.—Pastor Weaver preached on "The Sabbath." No meeting at night.

East—Pastor Christian preached on "Taking knowledge of people as being with Christ," and on "Mercy and sacrifice." Three baptised and one joined by letter.

McFerran Memorial—Pastor Hamilton preached on "Apostleship," and on "The wreck of a promising life." One received by letter. The church passed resolutions favoring union with Walnut-street.

Franklin-street.—Pastor Jenkins preached on "Knowing Christ," and on "Self-denial."

German—Pastor Wm. Rittmann preached on "Strong Consolation." No meeting at night.

Highlands—Pastor Dawes preached on "Athletic Christian." No meeting at night.

Logan-street—Pastor Montgomery preached on "The Syrophenician Woman," and on "Sowing and Reaping."

Parkland—Pastor Taylor preached on "Lessons from the life of Peter." No meeting at night.

Southgate-st.—Pastor McFarland preached on "God's Searching Hearts," and on "Meroy's Gate."

Third-ave.—Pastor Boyet preached on "Lessons from the first communion," and on "Giving glory to God." Five received for baptism, three by letter and two baptised; result of meeting at Seventh and Hill Sts. in tent. Pastor lectured at Owenston Thursday night.

Twenty-sixth and Market.—Bro. J. C. Mitchell preached on "The Basis for Christian Work." Pastor Thompson preached on "Sabbath Observance." One received for baptism and two baptised.

Ondale—Pastor Hill preached on "Winning Soul," and on "A message from God." Two added by letter.

Indian Fork—Pastor Powers preached on "Taking care of the Church of God." Protracted meeting begins Sunday.

The Point—Pastor Farrer preached on "The Sinner's Home." Tent meeting closed Friday night. He goes to aid Pastor Barnett at Columbia.

Freston-st.—Bro. Green preached on "The Peace of Christ."

Bro. H. M. Wharton made an interesting address to the Pastors' Conference on summer mission work, especially tent work.

Bro. A. N. Whittinghill has charge of the Gospel tent of the Third-ave. church.

THE STATE.

Pastor W. R. Elliston, moderator, writes from Williamson: "The Crittenden Association will meet this year with the Oak Ridge church. The woods where the Association will be held belong to Bro. Dell Northcutt, situated about two miles distant from the church, and are a very desirable place, easy of access. The distance from Williamson to the grounds is 15 miles. The church is anxious and is making every effort to have a pleasant meeting, and I feel safe in saying to one and all that you will not only be welcome, but will receive the very best treatment that is possible for the good brethren to extend."

Bro. J. R. Howard writes from Lexington: "I have been requested by the Executive Board to call the attention of the members of Elk-horn Association to the fact that they only hold a two days' session this year, and it is therefore very important that they be on hand promptly at 10 a. m., the opening hour. Kindly change the time and place from South Elkhorn to Glenn's Creek."

Pastor Geo. C. Cates is to be aided in a meeting at Elk Creek by Dr. W. L. Pickard, of Cleveland, O. A revival spirit has been growing in the church for some time, and the pastor and people are praying and looking for a great blessing from the Lord.

Bro. D. F. Browning writes: "Clear Fork Association meets at Guplin's Grove, ten miles east of Lewisburg, and fourteen miles north of Auburn, Logan county, Tuesday after the second Sunday in August, 1900. Lively service at both points. You publish at Oak Grove. Please correct."

The Bible Institute at Williamsburg will be held August 6th-11th. Many interesting subjects are to be discussed during the meeting. The speakers are Profs. J. M. Burnett, E. E. Wood, W. J. McGlothlin and Pastors H. H. Hibbs, G. W. Perryman, Z. T. Cody and Henry McDonald. The Williamsburg church invites the meeting and will entertain the entire body who will attend. A glorious meeting is expected.

OTHER STATES.

Pastor C. J. Casey writes from Moore's Hill, Ind.: "The churches at Moore's Hill and Hagan Hill are moving along nicely. The Lord has been with us during the last year. There has been 40 additions to the two churches, 23 at Moore's Hill and 17 at Hagan Hill. The people are being built up in the Lord's work, and peace and prosperity are in our midst. Pray for the work in Southern Indiana, that there may be still a greater work done."

Pastor Gilbert Dobbs has accepted the unanimous call of Columbia Baptist church, New Orleans. He has entered upon his work and has already baptized 6 converts. The congregations are large and the prospect is most encouraging.

The First church of Montgomery, Ala., has called Pastor Charles A. Sisk, of Washington City, and he has accepted the call.

Bro. John T. Miller writes from Ladonia, Texas: "On July 1 Bro. E. W. N. Simms, of Kusterville, Mo., closed a 10-days' meeting at this place. The services were well attended by all denominations. Bro. Simms preached to Christians and never before in the history of our town have the people been more thoroughly awakened to a sense of duty. It is the general belief here that the spiritual uplift of the Christian will amount to untold good. He has been in Mexico, where he has been attending the State Sunday-school Convention, and on Sunday night, although it was stormy, held a beautiful and impressive service. Three sisters were baptised—one wife whose husband joined by letter. There was a profession of faith."

The Second church, Newport News, Va., has set apart Bro. Chas. G. McDonald to the full work of the Gospel ministry. The house of worship of the church was burned as the result of the fireworks of small boys, who amused themselves by throwing lighted firecrackers on the roof.

The Seaton church, Tenn., has set apart Bro. H. L. Martin to the full work of the Gospel ministry.

The Harmony church, Tenn., has set apart its new house to the worship of God.

Thirty-six have been added to the fellowship of the New Albany church, Miss., as the result of a recent meeting.

Pastor J. R. Johnston is one of the most successful pastor-evangelists in the South. He has baptized and received into the churches in South Mississippi over 1,000 converts.

A meeting in the Spring Hill church, Zion Association, Miss., resulted in 26 additions to the fellowship of the church.

The Blitchton church, Fla., has set apart its new house for the worship of God.

A meeting in the Simpson church, La., closed with 17 additions to the fellowship of the church.

A meeting in the New Salem church, Tallapoosa county, Ala., resulted in 28 additions to the fellowship of the church.

Pastor J. W. Kramer held a meeting in the Brazton church, Ala., which resulted in 13 additions to the fellowship of the church.

The Mt. Pisgah church, W. Va., has set apart its new house for the worship of God.

Forty-one have been added to the fellowship of the Zoar church, Mar-

shall county, Mo., as the result of a recent meeting.

A 10-days' meeting in the Pollock church, La., resulted in 26 additions to the fellowship of the church.

A two-weeks' meeting in the Cisco church, Texas, closed with 40 additions to the fellowship of the church.

The Barnhart church at Stewartsville, Bedford county, Va., has set apart its new house to the worship of God.

A meeting in the Antioch church, Hanover county, Va., closed with 15 professions of religion and 10 additions to the fellowship of the church.

Eld. J. H. Newbill held a meeting in the Mt. Lebanon church, Nottingham county, Va., which resulted in 12 additions to the fellowship of the church.

A meeting in the Smithland church, Va., resulted in 12 professions of religion and 12 additions to the fellowship of the church.

A meeting in the Double Springs church, Miss., resulted in 15 additions to the fellowship of the church. Eleven have been added to the fellowship of the Edwards church, Miss. All by experience and baptism.

A meeting in the Sanford church, Miss., resulted in 24 additions to the fellowship of the church.

Nine have been baptised and three stand approved for baptism as a result of a meeting in the Reed's Cross Roads church, N. C.

Eld. John A. Summay held a meeting in the Holloway church, N. C. Twelve have been added to the fellowship of the church, all by experience and baptism.

LAURENCE FAMILY REUNION.

The sixty-second wedding anniversary of W. H. and Mary Laurence was celebrated the 4th of July, 1900, on Claxton's Ridge, near Elk Lick church, Owen county, Ky. The Lord has blessed them with many years of this life, he being 82 years and she 78 years old. This date was greatly enjoyed by their attendance by many and will be long remembered.

Their children, consisting of five sons and four daughters, fourteen grandsons, seventeen granddaughters, seven great-grandsons, five great-granddaughters and their own families, T. Ellis, and Rev. W. A. Duvall and many relatives and friends, were present and all enjoyed a beautiful dinner spread for them.

Bro. Laurence has been a subscriber of the Western Recorder for sixty years, his first year of the Baptist church since early life. (Our prayers are that Brother and Sister Laurence may be spared many years in their Christian life.)

W. T. ELLIS.

We are deeply pained to hear of the death of Mrs. O. T. Mason, wife of Prof. Otis T. Mason, of Columbian University and of the National Museum at Washington. After a lingering illness, and after much suffering most patiently borne, this gifted woman went to her rest. Dr. Mason is widely known and greatly loved. He is one of the most eminent scientific men of the age, and he has done much original work. He has often favored our readers with articles. We extend to him and to his daughters our sincerest condolences.

We are pained also to hear of the death of Mrs. J. A. Speight, wife of the Rev. Dr. J. A. Speight, of Berkeley, Va. When the writer lived in Virginia he found Dr. Speight a "true yoke fellow." We tender our sympathy.

We had a visit last week from Pastor T. J. Duvall, of Brandenburg. He was on his way home from Taylorville, where he had been to attend the funeral of his wife's sister, Mrs. M. G. Gage, daughter of our honored and loved brother, S. H. Bland, moderator of Salem Association. The funeral was conducted by Pastor J. A. Booth, and it was a solemn occasion. The writer regrets his absence at the recent centennial meeting of the Salem Association. He was under the impression that it occurred a week later.

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PROGRAMME.

FROM A MISSIONARY.

DEAR BROTHERS: We left the interior of China the 25th of March for the homeland and all was seemingly quiet then. When we reached Shanghai, there was a report that a conflict had taken place between the "Great Knife Society" (by some called Boxers) and the native Catholics, and that fifty or more of the former were killed. Then we knew nothing more until we arrived in Frisco and heard that Norma and Robinson had been murdered; the former I knew.

How my heart goes out for the missionaries, some of whom I have not heard a word from! I wonder if they have been murdered? Then the native Christians, what will become of them? We had a quiet voyage and have been kept busy every moment. We have been here, Felter, S. C., about two weeks; and how joyful to be at home, yet our hearts are saddened by the indifferent, cold Christians. I have read much about the condition of the churches and cold Christians in the Kingdom from "Northern Pastors" and our hearts about having been told. Oh, it makes our hearts ache, professing Christians going to dances, having card parties, getting drunk, defiling their bodies with vile tobacco, whiskey, and professing to be the temple of the Holy Spirit. When He comes, will He find faith on the earth?

On board the Galtee, the steamer we came over on, was a Lutheran missionary from India, Congregationalist missionary from China and a Methodist missionary from Japan. Something was said about about having games for pastime. On inquiry and observation, I saw that it would terminate in gambling races, the winner to have elegant prizes, and fifty dollars in gold was spent for prizes. In the beginning we were asked to take part, and at once we refused. Everybody thought we were curious. We were asked to dress in our Chinese clothes for supper just for them to see our dress, and consented; but in a little time saw that it was to end up in a fancy dress and masquerade ball, and at once we refused. Elegant prizes were offered for the fanciest-dressed person, and do you think it strange that those above spoken of—a Lutheran lady, a missionary from China and a Methodist from Japan, were included? We kept time together to the music with the world led by the devil, and at the close some of these missionaries received prizes for the fanciest-dressed persons at the ball? They accepted the devil's gifts for joining in his parade. Our hearts were indeed sad, because we condemned the whole matter, but later saw their folly. Accept anything from the devil? Accept anything from hell? When we are tried and proved, are to be found wanting? Are our hearts filled with our own desires, selfish, so that the parables can not use us? That is why we lack power. Then, Christians, let us come confessing in order that we may be conformed to His will.

F. M. ROYAL.
July 4, 1900.

DEAR BROTHERS: The following is the programme of the Ministers' Meeting of Owen Association to be held at the Casey Park church, beginning Friday night, July 27, 1900:

Sermon by Rev. Z. W. Pigg; alternate Rev. J. H. Hensley.
SATURDAY 9:30 A. M.
Devotional exercises.
Do the Scriptures justify a child of God in using Sunday in order to gain Monday in secular affairs?
—Revs. P. T. Glass, R. E. Carlton and J. H. Hensley.
Does the Christian enter into the full enjoyment of Heaven at Death?
—Revs. W. E. Mitchell and J. D. Clark.
12:00 DINNER.
2:00 o'clock—Devotional exercises. Is faith the act of the Creature?
—Rev. E. P. Musick and A. Lee.
Query Box. Adjournment to 8 p. m.
8:00 o'clock—What is the cause of and remedy for lack of spirituality in many of our churches?
—Revs. W. A. Duvall and H. F. Alick.
SUNDAY, 9:00 A. M.
Is the pure Gospel preached in all of its fulness in this age? If not, Why not?
—Revs. J. W. Waldrop and L. N. Thompson.
DINNER.
2:00 o'clock—Devotional exercises. The ideal Sunday-school.—Revs. W. Agee, W. T. Ellis and Z. W. Pigg.
Query Box. Adjournment.
W. T. ELLIS, R. E. CARLTON, Committee.

Dr. W. P. Harvey, Louisville, Ky.
DEAR SIR:—Since the WESTERN RECORDER published a notice of the organization of the Louisville Title Company, I have received a number of inquiries about the nature of the business to be transacted by the company and the probable rate of profit to the stockholders. The business of the company will be examining and insuring titles to real estate, making loans on approved real estate security and buying and selling fire notes. The rate of profit is expected to be considerably better than six per cent, from the fact that there is a large field for the operation of the company, and there are a number of such companies located in different cities throughout the country and all of them are and have been for years past making much more than six per cent on their stock. We are satisfied that distributing the stock among a great number of people will bring more business to the company and add to its earning capacity, as such has been the experience of all similar companies so organized.

Very respectfully yours,
C. M. PHILLIPS.
Louisville, Ky., July 14, 1900.

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SILLY PETER.

BY JOHN LEA.
Up the garden path way,
Down the kitchen stair,

THEIR GOLDEN WEDDING.

BY EMILY ELIZABETH FRANKLIN.

CHAPTER I.

THE BRIDE AND GROOM.

He was proud of her. He had always been proud of her, ever since that day when, a graceful, lovely girl, he had led her before the old silver-haired minister who had united their hearts, lives, purposes, ambitions.

lovely, and it was—was it because she felt his gaze as years ago she had found it so difficult to sustain? She raised her eyes until they rested on his face.
"Wall," she said with a bright smile, "I brought her back to the present, for she had been yearning afar. I did not know you were here. Has the supper bell rung? I did not hear it."

life that he had not gratified at what-over cost to himself, for she had always been first with him. Everything, his very business interests, must yield to her wishes, though she held her power gently and exercised it as little as might be.

mother went off to see if it were still there and hunt up the old recipes for pies and cakes, while father determined that if the tea were not there he would search the town over to find another precisely like it. She was coming down stairs from an inspection of the room on the next floor, when suddenly she passed. Lights had been placed in the lower hall and a low cry left her lips:
"Dick, my baby."



Woman Wonder Why

They are doomed to so much suffering. But are they doomed? Is not the suffering the result of conditions which offer skillful treatment might be entirely cured? Thousands of women who had been great sufferers, have learned that suffering was unnecessary after using Dr. Pierce's Favorite Prescription.

THE BEAR THAT VISITED SCHOOL.

Laura was visiting great-aunt Elizabeth in the country, while her father and mother sailed across the ocean to England. The farm was a delightful place when the sun shone on the wide yard, and green meadows, but to-day it was very different. Father, peevish, sounded the rain on the shingles, while Laura sat close to great-aunt Elizabeth, and took a little lesson. The little girl didn't like the rain, and looked very sad every time the big drops dashed against the pane. But out in the yard where the tulips and daffodils grew, the shower was very welcome. The flowers all stretched out their little stiff petal positions to catch the water, and their tall, green leaves grew greener still.

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THE TENTH ANNUAL INTERNATIONAL CONVENTION OF THE B. Y. P. U. OF AMERICA.

This body met in Music Hall, Cincinnati, Ohio, Thursday, July 12, at 9:30 A. M. The Hall, seating about 4,000, was admirably adapted for the services. The decorations were neat and modest and a spirit of earnestness seemed to pervade the place. The initial service was one of song, led by a vast choir, and the volume of song sounded as the voice of many waters. There were, perhaps, 8,000 people present at the opening service. Only one delegation marched in the hall in a body, singing as they came.

The Rev. O. H. Moss, of Rochester, read part of the first chapter of John and led in prayer.

The opening address was delivered by President Chapman. He indicated that the fears concerning the organization were dissipating and that the work done in inculcating doctrines, missions and the spirit of unity was simply amazing. "We are here to get strength for battle. During the nine years in which the Union has been in existence, it has succeeded in getting more people to study about missions than all the other organizations combined."

The provisional programme prepared by the committee was formally adopted. Dr. Warren G. Partridge, pastor of the Ninth St. church, spoke words of welcome on behalf of the Baptists of the city and the state. He longed for the time to come when there would be but one kind of Baptists in this country, e. g., American Baptists, and called for an ecumenical conference of the same. The address of welcome on behalf of the Citizens' League was delivered by Col. Wm. B. Melish. He could not understand why a Methodist should be selected for the occasion, unless it was because they prayed longer and talked less than Baptists. He indicated he had delivered many similar addresses for the League, but never faced an audience composed of so many ladies and consequently had never addressed one comparable to this in beauty.

A fitting response was made by President A. G. Solcum, of Michigan.

After the appointment of the usual committees, Secretary Chivers read extracts from the Report of the Board of Managers. "If the report of the year be judged simply by the returns of the examinations in our Christian culture courses, the result is not a wholly satisfactory one. The total number of papers received is 15,004-3,448 in the senior department, 11,568 in the junior department. A comparison with the returns of last year shows a loss of 34." A notable feature of this report related to the indebtedness of the Union. The amount necessary to liquidate same had been portioned out among the various states and Rev. H. W. Reed, of Wisconsin, had been put in the field to raise this money.

Prof. George B. Eager, of our Seminary, delivered the first address. His theme was "The Perpetual Apostleship." This is the primary designation of the followers of Christ. Before they were called "Christian" at Antioch, they were called disciples in Jerusalem. Apostleship has its birth and inspiration in discipleship. A disciple is a student, a learner; an apostle is one sent, a man with a message.

Apostleship is not an arbitrary growth; it is the normal growth from discipleship. All true lives will know the impulse, joy and glory of apostleship. This succession is real, perpetual and world-wide. It does not depend on a spurious ecclesiasticism, but on the living Christ, who still sends forth his followers as "the light of the world."

"The Secret of Apostolic Power" was the theme of Dr. A. C. Dixon. The secret of power is discovered in the first and second chapters of Acts. Power is God at work through Spirit-inspired men. Influence is natural, power is supernatural. The Holy Spirit is in the world and is still working through blundering disciples. His presence is everywhere needed, even in the business meeting. The blundering men of the first chapter of Acts were the fire-tongued men of Pentecost. Endowment for power is not perfection or sinlessness. The second chapter of Acts is the signifying chapter. There was unity as to place—they were all in the upper room waiting the Spirit's coming. There was unity as to purpose—they wanted the Spirit's power. The third chapter of John is the baby chapter of the Bible, it tells of the new birth. The fourth is the youth chapter. There is living water, but it is curbed in. The seventh is the manhood chapter, it speaks of rivers of water flowing forth as a life-giving stream. There was unity as to experience. They differed in many things, yet all were filled. The fire tongue claimed each one separately and gave unity in experience. There was also unity of action. They spoke, even though it was with other tongues. When the church of God passed under the patronage of the state, it became a fallen church. That church which is ashamed of the Gospel and endeavors to explain it away is a fallen church.

The session adjourned with prayer by Dr. H. M. Wharton. The afternoon was given over to special conferences and state rallies. The Kentucky rally was held in the lecture room of the First Baptist church. Quite a number were present when Pres. Adams called the meeting to order. After devotional exercises, speeches were made by C. H. Jones and Rev. E. A. Sumrell. Drs. Prestridge and Bow also made short talks.

The devotional exercises of the night session were conducted by Rev. A. J. Dickinson, of Alabama. An unusual incident occurred at this point. The vast choir rendered a special song, with telling effect, and at its close the effort was loudly applauded.

The first speaker of the evening was Rev. J. W. Millard, of Baltimore. His subject was "The Commanding Christ." There has been a great discussion in philosophy about the ultimate ground of obligation, connecting itself with investigation as to the nature of virtue. Socrates said that virtue was knowledge, Plato that it was beauty, Aristotle the will. The Stoics put all duty above pleasure. "Star the question was, Why be virtuous? This affects conduct. The changeless moral nature of God is the standard of virtue, hence the revelation of Christ who should command.

The annual address was delivered by President John H. Chapman, of Chicago. "Give ye them to eat" is the first great act of apostleship. Here was a great multitude present and each one in it had needs far beyond the

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present supply. An apostle is a giver, a bearer rather than a receiver—and thus in a sense all are apostles. As such they are facing a waiting, starving multitude. The sins of the time are the cries of hungry souls. They must be fed. Don't let another rob you of the luxury of service. Many efforts have been made to feed these hungry souls. Some hold that civilization will satisfy, but Pagan civilization is simply personified selfishness. Others urge the claims of culture, but take Christ out of art and you have beauty that degrades. Education is the favorite place of fancied supply. Let schools and colleges be planted, but, after all, it was his humble believers that Christ said, "Ye are the salt of the earth." The task of supplying hungry souls cannot be passed on to the school teacher. Pagan religions cannot supply this need. In their reeking temples no bread of life is found. We must supply the demand. Opportunity leads up or down and failure is commensurate with it. To us the command comes give ye them to eat. We are not Protestants. We are children of the truth and were

never in bondage to Roman power. The truth, as we hold it, is the power that will save the world. Don't compromise this truth for the sake of union or fraternity. Loyalty to truth as Christ gave it must be our battle cry, and thus will we feed a hungry world.

Dr. J. L. Campbell, New York, was the last speaker of the evening. His theme was "Christ for the World and the World for Christ." The world needs Christ to enlighten and save it. He not only saves, but satisfies as well. Once the cry was for fields, but now we have them. Our fathers' prayers have been answered in this respect, and we must assume the responsibility for these answered prayers. Now the cry is for men. The century closes with signs and wonders connected with the all-conquering Christ.

The morning session of the second day opened with Vice-President Gaines, of Georgia, presiding. Dr. H. M. Wharton led the devotional exercises, taking for his theme "The Secret of Power." This service closed with many requests for prayer.

With few exceptions, all the old officers were re-elected.

Mr. Carey Emmerson spoke on "A Good Investment." Are you putting your power and possessions, your time and money, into yourself, or God? The investment must be made in one direction or the other. If the common people would dedicate their all to God, there would be a mighty influx of power. Make an investment of self with all the momentum of a Christ-consecrated personality behind it.

A service illustrative of "Polyplot Missions" in America followed Mr. Emmerson's address. Twenty banners representing the nations of the entire world in which Baptist missionaries are laboring were brought on the stage.

Rev. H. L. Morehouse, D.D., of New York, Field Secretary of the American Baptist Missionary Society, conducted and introduced the several speakers in the symposium. Rev. J. C. Grimell, D.D., of Cleveland, Ohio, spoke on "Our Foreign-American Harvest Field." Prof. J. E. Jones, D.D., of Richmond, on "The Negro." Rev. A. St. C. Sloan, of Perry, Ohio, on "Who is my Neighbor, Mexico?" Rev. H. R. Moseby, of Santiago, Cuba, spoke on "Open Doors in Cuba and Porto Rico." The closing address on "Our Opportunity and Obligation," was by Dr. Morehouse. Here is the opportunity of Christian centuries for Christianity to be at its best and to do its best. Among the peoples of the far East, and even in modern Europe, Christianity has not had a fair chance. But here, in an absolutely free field, with ample scope, with great incentives to action; here on this mount of privilege and opportunity, if anywhere on earth, should be its transfiguration, and here, through the Divine Spirit, its miracle of ministration. For this has not the world been waiting—to see Christianity at its best? But are we so thoroughly Christian as to be a pattern to others? Do we express the highest capabilities of Christianity? We must more fully evangelize, energize and utilize our Christian forces. Baptist Young People of America, this field of opportunity is peculiarly yours. Here is to be your home. Neglect now means nettles by and by. Love for your fellowmen, love for native land and loyalty to Christ; patriotism and piety call for the best you have.

The feature of the afternoon session in Music Hall, which began at 2:30 o'clock, was a fellowship meeting, with roll-call of States and greetings. All the delegations were seated in designated places in the auditorium, each State being assigned to its proper place. During the singing of "Onward Christian Soldiers," a procession of representatives of the State organizations, each one bearing its characteristic banner, filed in. All the States and Territories were represented. They wended through the aisles to the stage, and was then seated in front of the speakers and members of the Board of Managers. As the States were called, the banner-bearer stepped forward and the State representative made a brief speech. Kentucky's banner-bearer was Miss Julia B. McClure, of Frankfort, and the State representative, Dr. J. F. Williams, of Harrodsburg.

Messages of greeting were received in five-minute addresses from Rev. E. W. D. Isaacs, Nashville, Tenn., who made a plea for the colored race, and the Rev. Wm. Pfeiffer, of Aplington, Ia., representing the German Baptist Young People's Union. At the evening session the mass chorus, one of the largest ever known in the history of the B. Y. P. U. Conventions, led by W. H. Doane, of Cincinnati, opened the service by singing "Onward, Christian Soldiers."

Rev. A. J. Kowland, D.D., of Philadelphia, Secretary of the Baptist Publication Society, was introduced as the first speaker, and spoke on the subject, "The Press as an Agency in Evangelization." The press is a most valuable agency in evangelism. No argument is needed to prove this. The greatest soul-winners have always striven to combine the printed page with the spoken word. Mr. Spurgeon gave more time for preparing his sermons for the press than he did to preparing to preach them. All great movements have owed no little of their power to the press. Luther and the Puritans properly estimated its power and used it accordingly.

Members of the German Baptist Young People's Union, who are to hold a convention in Dayton, O., on Monday and Tuesday of next week, sang in German Martin Luther's hymn, "A Mighty Fortress is Our God."

Miss Anna M. Barkley, of Memphis, Tenn., made the next address, on the subject, "Women's Work in Missions."

After Dr. Chivers had awarded the prize banners for the senior department, the closing address of the evening was delivered by Rev. Dr. E. G. Gange, of London, on "The Joy of Service." He was glad to be able to address American Baptists. The English and Americans were of the same stock and the same ancestry, and he hoped the Stars and Stripes and the Union Jack might always wave peacefully side by side.

The secret of apostolic power is self-confidence, childlike reliance in the Scriptures, simple, sincere belief in the beneficence of God. There is no joy like that of him who possesses the secret of apostolic power. "I would rather be a preacher in a Christian pulpit," said Dr. Gange, "than the proudest premier or princely prelate that ever wore purple robe. The Christian, if he be worthy of the name, is the happiest man alive, and he cannot rest without extending his happiness to others!"

The Convention sang one verse of "America," and one of "God Save the Queen," and was ad-

joined with prayer by Dr. Wm. Ashmore.

Dr. H. M. Wharton led the devotional services Saturday morning. His remarks were preceded with a Bible reading on the Twenty-third Psalm. He explained the reason why the churches of the present day were dead—"they are dead because they only advertise an undertaker and embalmer—because of theater-going, card-playing and dancing."

Hon. B. F. Dunwiddie, of Janesville, Wis., made the first address on the subject of "Getting or Being."

The report of the Committee on Important Topics was read by the chairman, Rev. C. H. Moss, of Rochester, N. Y. The report, among other things, recommends that the subscription list of the Union be increased immediately from 5,000 to 10,000. This will put beyond all fear the question of any further debt either upon the paper itself or upon the whole organization in the various items of its administration.

Dr. T. C. Johnson, of Charleston, W. Va., spoke on the subject, "Go." Unfortunately and strangely, it is only in the Kingdom of Christ that we are confronted with sluggishness, inactivity and waste on a large scale. We have our millions of soldiers in the army of the Lord, but, with comparatively few exceptions, they slumber in the camp. We have billions of wealth, but only the mites are dripping into the treasury of the Lord.

Rev. S. Y. Jameson, D.D., of Atlanta, Ga., gave a brief account of "Mission Work in the South." Dr. Jameson is Secretary of the Southern Baptist Mission Board. His account of the work among negroes and mountain whites in Georgia, Tennessee and Alabama contained interesting statistics of growth, giving evidence of rapid progress in the past ten years.

The subject of the "Student Volunteer Movement" occupied the remainder of the morning's session. There were three addresses. "Its Origin," by Mr. Franklin W. Sweet, St. Paris, O.; "Its Marvelous Development," by Rev. Albert Ehrigott, Springfield, O., and "Its Significance," by Mr. Charles B. Tenney, Rochester, N. Y.

The first national conference on "Student Volunteers for Foreign Missions" was called by Dwight L. Moody at Northfield, Mass., in 1886. Only 53 responded. Yet the idea was here given the impetus which carried it rapidly on until to-day about 100,000 are enrolled.

The afternoon session, devoted entirely to Junior services, was interspersed with musical selections and recitations, illustrating the work of the Junior Unions.

These exercises were followed by an address from Rev. W. E. Hatcher, D.D., Richmond, Va., on the subject, "Child Conversion and Child Training." Dr. Hatcher spoke of the wrong conceptions some people had concerning the conversion of children. One class labored under the delusion that they did not need conversion, speaking of the days of innocent childhood. The other took the opposite extreme, believing that they had not yet matured enough for the process of conversion. He believed in the conversion of children. It was the greatest comfort in the world to bring little children to the feet of Christ.

The session was dismissed by Rev. R. N. Hunsicker, of Philadelphia.

Rev. E. W. Hunt, Toledo, presided at the evening session, and

brief devotional exercises were conducted by Dr. J. N. Presbridge, of Louisville.

Dr. W. R. J. Smith, of Richmond, addressed the convention on the "Gain by Giving."

Following the address Dr. Wharton sang with much feeling "Our Mother's Way."

"The Radiance of Apostleship" was discussed by Rev. G. H. Ferris, of New Haven, Conn., and the closing speech of the evening was made by Dr. Wm. Ashmore. He told of the 100,000 converts, the 5,000 native preachers, the 2,500 mission stations, the 3,000 Christian martyrs who had left home and kindred to carry news of the Christ into that benighted land. The influence of these devoted souls, after 80 years of patient labor, was slowly but surely being felt. In many provinces the masses of the Chinese people were beginning to look with favor on the Christian faith. Leading Mandarins and Princes of blood were taking interest in the reforms advocated by the missionaries. Significant little instances of friendly feeling were cropping out all over the Empire. A Viceroy of a powerful province had even gone so far as to openly agitate the abolition of the custom of foot binding. Concessions scarcely conceived of in the fondest dreams of the foreign workers were granted in several quarters of the Empire. The outlook was the brightest for wholesale evangelism since the days when the Dark Ages were passing away before the Saints of the Reformation. The hearts of the missionaries beat high, and responsive joy was felt in the bosom of every Christian worthy of the name all over the world. Dawn seemed to be breaking. China's salvation was almost come when a tiny rain cloud seen in the sky above Shanghai suddenly assumed the proportions of a tornado, and the dark cloud, sweeping with irritable velocity over the whole Empire, destroyed at a blow the work of decades and plunged the nation back into the slough of despair from which one might have been pulled. The United States can save China if she will, and although the blood of the martyrs can never be wiped out, the stains may some day be flooded with the repentant tears of countless millions.

On Sunday morning a number of the local pulpits of all denominations were filled by the visiting preachers. The more notable services were naturally at the Ninth-street Baptist church, and at the Lincoln Park Institutional Baptist church, where the guests of honor, Rev. Dr. E. G. Gange, of London, England, and Rev. Dr. William Ashmore, of Swatow, China, made addresses of interest. Both spoke at either church, being rushed about in cabs as soon as they had finished. These two services were devoted to the discussion of missions, and were participated in by noted missionaries from many fields among them.

The afternoon session was held in Music Hall. Rev. D. B. Purinton, Ph.D., LL.D., President of Danmon University at Granville, O., addressed the Convention on "With the Understanding Also," dealing with the necessity of a good course of training in theology for those who wished to interpret the Bible.

Rev. Dr. E. G. Gange, the special guest of the convention, preached the annual sermon, taking for his subject "Apostleship."

The closing meeting was opened with a praise service conducted

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In the autumn of 1899, Mr. Isaac Eddy, the well known owner of the Wood Brook Farm, two miles from Brattleboro, Vermont, met with a serious accident for one of his advanced age. He fell a distance of about eight feet and was injured and became badly swollen. He decided to try Dr. Williams' Pink Pills for Pale People, and soon after he began using them the swelling went down and has caused no further trouble. When asked how he came to try the pills Mr. Eddy said:

"Several years ago I had a serious time with scrofulous swelling of my legs. Dr. Williams' Pink Pills were recommended to me, and I took them with the best possible results. I am now 65 years old. I keep the pills on hand and take them when I do not feel as well as usual. I believe that this accounts for my pleasant good health and the Dr. Williams' Pink Pills for Pale People, and soon after he began using them the swelling went down and has caused no further trouble. When asked how he came to try the pills Mr. Eddy said:

"Other members of Mr. Eddy's family were seen to be suffering from the same trouble, and he was equally emphatic in words of praise for Dr. Williams' Pink Pills for Pale People."



Isaac Eddy is the youngest son of the late Judge Eddy, of Newfane. In 1861 he moved to the Wood Brook Farm, where he now lives. In both towns he has held various town offices, and is a good example of the sturdy New England farmer of the old school.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form, in Dr. Williams' Pink Pills for Pale People. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams Medicine Company, Schenectady, N. Y., and are sold in bottles (never in loose lots) by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape at 50 cents per box, or boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams Medicine Company, Schenectady, N. Y.

by Rev. M. P. Hunt, of Missouri. Dr. W. E. Hatcher spoke words of appreciation and thanks, and then Dr. L. L. Henson addressed the convention on "The Messenger's Equipment."

The concluding consecration service was conducted by Dr. E. E. Chivers. He first read messages of greeting from the Young People's Unions in China, Japan, Denmark, Finland, and a letter of congratulation from the American Baptist Missionary Union.

Remarks followed from several of the missionaries present—from Rev. F. H. Levering, India; Rev. George H. Brock, India; Rev. W. H. Young, Burma; Rev. S. A. Perrine, Assam; Miss Annie M. Claggett, Japan; Miss Flora E. Ayres, Burma; Mrs. Lydia M. Campbell, India; Rev. F. P. Haggard, Assam; J. W. Carlin, D.D., and wife, China.

Dr. Dobbs, of Indiana, offered prayer. Dr. Chivers then recited the consecration service with the entire audience. The hymn, "God Be With You Till We Meet Again," was sung by the audience, while each one clasped the hand of his neighbor.

With the benediction pronounced by Rev. Dr. Chivers, the tenth International Convention of the Baptist Young People's Union was a record of the past and passed into history.

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THE FARM KENTUCKY TRADE ITEMS.

W. S. Drye sold to B. G. Fox, of Danville, a walking horse for \$150.

Pony Beasley, of Garrard, bought 200 feeders, for future delivery, at 4 1/2 to 4 3/4.

The Marion county farmers have combined to get the best prices for their wheat.

Lutes & Co. sold to J. O. Johnston, of Boyle, 50 fat hogs, averaging 190 pounds, at \$4.85.

In Trimble county there have never been finer prospects for a desirable crop being raised.

J. P. Ballard & Bro. sold to Adams, of Jessamine, 100 ewes at \$3.75. Green Siler sold 176 to same at same.

The Danville Advocate notes the sale last week of 2,000 bushels of old wheat at 85 cents per bushel.

Heavy rains in Graves county have done considerable damage to the crop, washing uplands and overflowing bottom lands.

Gay Bros., of Woodford county, have sold to parties from Dwight, Ill., 4-year-old combine Highland Denmark gelding for \$500.

At court last week J. W. Herndon made a record to shoot at, selling a pair of mules for \$425. Another pair brought \$350.—Richmond Olimax.

Thomas Metcalf sold to Ogar & Davis, of Danville, 3,800 bushels of wheat at 75c. Mr. Metcalf had in 140 acres, and the average was 25 bushels.

A. G. Whitley sold to Anderson & Spillman 140 acres of wheat at 80c. R. G. Evans sold to Tip Bruce 106 acres of timothy hay in the field for \$1,850. He sold the same last year for \$840.—Advocate.

W. B. Hatchett shipped 270 lambs to Chicago and got 6 1/2c for them. During the month of June B. F. Sanders & Co. shipped 5,200 lambs to Louisville. They cost 5 to 5 1/2c, and brought 5 and 7 1/2c.—Harrodsburg Democrat.

Wheat was quoted here last week at 78c, and the Paris Milling Company bought several crops at that price. Among the lots were 3,000 bushels from E. K. Thomas, and 3,000 from Capt. Kern.—Paris News.

Boone Bros. sold their wheat to J. H. Baughman & Co. at 60c. The deal was made several weeks ago. J. H. Baughman & Co. have bought about 10,000 bushels of new wheat so far. They paid only 60c for the greater portion of it.—Interior Journal.

There was a small crowd in Paris last week to attend July court and business in stock trading circles was slow. E. K. Thomas bought 87 yearling cattle at \$24.60 each, and Frank Bedford sold 10 cattle to Squire Ball, of Millersburg, at \$43 each. Good young stock sold at 50c per pound.—Paris News.

The July court crowd was small, and, from a business standpoint, was inactive. Outside of the stock pens little was transacted. The sheep market was brisk. Norris Bros. report 1,000 ewes and wethers. Ewes brought \$8.50 per head. Wethers sold at \$5. There were 400 cattle at both yards. None were extra. Prices \$4 to 5c.—Pantagraph.

THE CARE OF HORSES.

[In compliance with our request, that veteran breeder of Arab horses, Mr. Randolph Huntington, of Oyster Bay, Long Island, has furnished the following details as to his method of care and management.]

My work is not hard, but requires constant care and attention. I do not allow smoking or drinking, or visitors to my men. They can have evening, after they get their supper, to read, write, smoke (away from my stables) or go to the village, but must be in their rooms by 10 o'clock, certain. They must be up every morning by 4:30 in summer, 5 in spring and fall and 6 o'clock in winter. I have all the papers of the day—daily, weekly and monthly—to which my men are welcome.

My work is general cleanliness. Every one of my boxes and straight stalls is thoroughly cleaned to the bottom; all wet straw is spread out and dried, all stalls thoroughly dried and ventilated during the day, then re-bedded for the night. I have five stallions, four of which have each an hour's run in a ten-acre lot in the morning, beginning at 6 o'clock. While out, their stalls are thoroughly cleaned, the wet spots sprinkled with air-dried lime, then re-bedded. It takes a full hour to do it.

The stallion lot joins my residence on the highway or boulevard, so the stallions see the constantly passing teams, not 20 feet from the line fence, which is a straight rail 4 1/2 to 5 feet high. I conform to law—every one of the stallions wears a very light 1/2-inch strap over the head, attached to a fine steel wire bit, size of a lead pencil. Both strap and bit are so fine (but very strong) they are not seen. In short, it is a fine cleaning bridle without throat-latch or front band. The bit sets up in the mouth so snug (yet light) as to hold the strap over the head in place just close to back of the ears. It cannot be pulled over the ears or back on the neck. In case of accident, any man can take the horse by the strap falling under the lower lip, which connects the check-rings to the bit, and have the horse under absolute control. They can all eat and drink with the bit in their mouths. Men who write about horses—"taking the bit in their teeth and running away," are ignorant of the matter. No horse ever yet lived that held a bit between his teeth.

The stall ready, the stallion out is called, and he comes on a trot or run to the bars, and is led to the barn floor, hitched for cleaning, then another turned out; then the one on the floor is brushed out, his feet cleaned, and put up. This is repeated with each of the four stallions. The fifth one, Aenisah, will clear any 7-foot fence like a bird, so is never turned out. I allow no whip or cross word about my stables. Men wonder that all my stallions are so cheerful and pleasant. It is the way they have been treated from birth. During the day my man goes with a basket many times into each stall, taking up the droppings. He grows to know each horse, and the horses know the man. It is the same with the mares, fillies and colts, all are cared for alike, and at no time can any one find a soiled horse, mare or colt, or dirty stall. A man lives with my horses, and when thoroughly broken in is invaluable. There are eleven box stalls and four straight ones, every one of which is kept clean as silk 365 days in the year, and every horse, mare and colt is

brushed out every day. As my stalls are kept always clean, no animal ever has a manure stain upon it.

The first thing in the morning is to feed every horse hay. Then water them—and a few mouthfuls of hay will cause them to drink sufficiently—by which time I am around to feed the grain. No two horses want the same kind or same quantity, and there are very few men who are proper feeders of hay or grain. By feeding all grain myself I know the condition of every horse, also condition of every stall. No man with me can cover up filth, and if a man snaps at a horse, that horse will tell me of it, and I tell the man I do not allow it.

From April 1, I have turned out all my mares and fillies at 9 A. M., bringing them in at 4. They are divided in different lots; so that while the work is not laborious, it is constant and confining. Then my carriages and harnesses and driving horses must all be kept clean and ready from 7 A. M., at a moment's call. Any man I take requires my constant presence and personal instruction until he knows each horse, and the horse knows him. All new men are afraid of stallions, unless they can have a whip or stick. I allow neither. The man must go into every stall many times a day, with the manure basket, and until I can make him understand that the horse will neither kick nor bite him, I am obliged to go with him.—Country Gentleman.

SELECTING GOOD COWS.

It is hard work for the most experienced to select a good cow merely by her appearance, though one may think he knows all the marks that indicate a large milk production or a good butter cow. She may have them all, and yet up by improper treatment when young she may have been so spoiled as to fall far short of what she should have been. She may have been fed so that she acquired the habit of turning her food into flesh or tallow instead of milk or butter-fat before she ever came to milking, and if so it is doubtful if hereditary influence can counteract the efforts of evil training, any more than it can in the case of the human race. We nearly all know of instances where surroundings have been unfavorable, and have made those go wrong who are naturally good, and while there are cases of reform, it takes much time and trouble to effect a cure, which is doubtful for the best.

The surest way for the dairyman to get a good herd is to raise them himself; to breed for milk, to feed for milk, and to use every method that he knows of to develop the milk-producing power. When this has been done after the cow is in milk we believe it is possible to so feed as to bring up the percentage of butter fat, not perhaps beyond her natural capability, but up to that which is a point that very few cows ever reach. We do not think a good Jersey has reached her full percentage of butter-fat until she makes a pound of butter from five quarts of milk six months after she drops her calf, and as this may seem to be an extravagant statement to many people, we will say that we know of a case more than thirty years ago in which a man won a wager of \$50 by four quarts of his cow's milk making over one pound of butter, the milk being cared for and cream churned by a perfectly disinterested party.—American Cultivator.

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Items of Interest.

NEWS OF THE WORLD OVER.

Mr. Wu, Chinese Minister in Washington City, has received a copy of an imperial decree issued in Peking on June 24th, and sent to all Chinese Ministers. The Emperor says a band of rebels called Boxers began in two provinces, and proved stronger than expected. Permission was asked to bring foreign troops to Peking to guard the legations and granted. Instead of confining themselves to the legations, the foreigners strolled about the city, fired off their guns on top of the city walls, persons being hit by stray bullets. This so incensed the populace that the Ministers were requested to withdraw to Tientsin for their own safety, and refused to go. The German minister was killed by a mob on the streets.

The Emperor goes on to relate how the foreign naval officers attacked the Taku forts, and thus precipitated the conflict, and adds: "Even supposing that China was not conscious of her true condition, how could she take such a step as to engage in war with all the powers simultaneously, and how could she, relying upon the support of anarchistic populace, go into war with the powers?" Among all the many false reports, this document given out by Wu seems authentic and shows that the Emperor was in power, and no longer a puppet, except the German Von Kettler, killed on June 20th.

The Boers continue their attacks on the British in all sorts of unexpected places. Generally they are driven off, sometimes they capture wagons, soldiers and supplies. That they are shooting to some purpose is shown by the lists given out by the War

Office in London. The list for the week ending July 7 sums up 91 officers and 1,200 men—a very heavy loss, especially as few of them were captured. Historic fever caused the greatest loss.

The news from China which is thought to be true, but may not be, is that: After the German Ambassador was killed by a mob on the streets, the German Marines attacked and burned the State Department, how many they killed nor how high their rank is not stated. Many Chinese troops then in rage deserted Prince Ching and joined the Boxers. These attacked the British Legation, where all the foreigners were. Prince Ching and the Imperial troops fought bravely in defense of the foreigners, but were defeated, the Prince being killed. Then the foreigners were attacked and were all killed.

The news from China which is surely true is that the allied forces at Tien Tsin attacked the Chinese part of the city, and, after a hard battle, were badly defeated. The Russians lost 100, including an Artillery Colonel; the Japanese, 60; British, 50; French, 30, and United States, 30. Among these was Col. Lisour, commanding Ninth regiment, recently sent over from Manila. The allies had 14,000 men there, but only 7,000 took part in the charge.

Complaint comes from Maryland that the English sparrows are seriously injuring the walls of the churches in some parts of the state. The sparrows make their nests in the ivy, and pick the mortar from between the bricks. They thus get lime for egg-shell construction and gravel for their nests. They pick the mortar for two-thirds the thickness of the cutler brick and then, aided by weather, weaken the walls.

Mrs. Gladstone has been buried in Westminster Abbey by the side of her husband, who agreed to be buried there only upon the condition that she should be buried with him. Lord Palmerston was buried in the Abbey on the same condition. He died

In 1888. Miss Mrs. Palmerston's burial, only two ladies had been buried there, Lady Augusta Stanley and the Duchess of Northumberland.

Twenty-nine thousand Russians subscribed for a testimonial to Gen. Cronje. The piece is silver, three feet high, on a pedestal of porphyry. A mounted Boer stands on a steep crag, and at the base in a hollowed-out place, a Boer woman kneels behind a shield, holding a rifle. A young boy stands ready behind her.

Lord Roberts "regrets to report" that within 10 miles of himself and his big army, at Nitral's Nek, the Boers made an attack, captured two British guns and 300 men. Roberts' losses were very heavy, he says, and the reinforcements he sent got there too late. Boers attacked also in two other places; in the second he was also victorious, driving the British back; in the third he was driven back. Buller reports that he has driven off the Boers who were destroying the railroad at Paardekraal.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

AUGUST.

- Blackford—Blackford church, August 1.
- Bracken—Ewing, August 1.
- Bethel—Trenton, August 7.
- North Kentucky—Eubanks, Aug. 7.
- Crittenden—Oak Ridge church, August 8.
- Little River—Rocky Ridge church, August 8.
- Liberty—Hiseville church, Aug. 8.
- Clear Fork—Gupton's Grove church, August 14.
- Davless County—Owensboro, August 14.
- Elkhorn—Glenn's Creek, Woodford county, August 14.
- Shelby County—Simpsonville, August 16.
- Green River—High Grove church, August 18.
- Gasper River—Dunmor, August 21.
- South District—Beech Grove church, August 21.
- Barren River—Tompkinsville, August 22.
- Campbell County—First 12 Mile church, August 22.
- Franklin—North Benson, Aug. 22.
- Ohio River—Caldwell Spring church, August 22.
- Baptist—Campden, August 28.
- Tate's Creek, Freedom church, August 28.
- Ten Mile—Poplar Grove church, August 29.
- East Concord—Harmony church, Bell Co., August 31.
- Irvine—Liberty church, August 31.

SEPTEMBER.

- Central—Lebanon, September 4.
- Ray's Fork—New Salem church, September 6.
- Greennup—Willard, September 6.
- Lynn—Magnolia church, Sept. 6.
- Owen—Mt. Hebron church, Sept. 6.
- South Cumberland River—Oak Hill church, September 6.
- Long Run—King's church, Sept. 6.
- Boonville—Ellis' Branch church, September 7.
- North Concord—Springfield church, September 7.
- Greenville—Ingram Chapel church, September 7.
- Mt. Zion—Mt. Zion church, Sept. 7.
- Stoetons Valley—Vann's Branch church, Tennessee, Sept. 8.
- Boon's Creek—Allensville church, September 11.
- Nelson—New Haven, September 11.
- Russell's Creek—Salem church, September 11.
- Sulphur Fork—Bedford church, September 13.
- Warren—Friendship church, September 13.
- Second North Concord—New Hope church, September 14.
- Concord—Russell's Shoals, Sept. 19.
- East Lynn—Pleasant Hill church, September 19.
- Landmark—Kerby Knob church, September 19.
- Salem—Salem, September 19.
- Rockcastle—Broadhead, Sept. —.
- Freedom—Pleasant Hill church, September 21.
- Cumberland River—Pleasant Hill church, September —.
- Edmonson—Liberty Hill church, September 25.
- Severn's Valley—Younger's Creek church, September 25.
- OCTOBER.
- East Union—New Hope church, October 2.
- Goshen—Corinth church, October 5.
- Laurel River—Providence church, October 5.



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THE MARKETS.

LIVE STOCK.
Report for week ending July 14.

CATTLE.

Extra good export steers, 1,200 lbs.	\$4 75
Light shipping, 1,200 to 1,300 lbs.	4 50
Best butchers	4 25
Fair to good butchers	4 00
Common to medium butchers	3 50
Thin, rough steers, poor cows and heifers	3 00
Good to extra oxen	3 75
Common to medium oxen	3 50
Feeders	3 25
Stockers	3 00
Bulls	2 75
Veal calves	5 00
Milk cows—Choice	3 00
Fair to good	2 75

HOGS.

Choice packing and butchers, 200 to 250 lbs.	5 25
Fair to good packing, 150 to 200 lbs.	5 00
Good to extra light, 100 to 150 lbs.	4 75
Fat sows, 150 to 200 lbs.	4 50
Pigs, 50 to 75 lbs.	4 25
Hogheads, 100 to 125 lbs.	4 00

Report for week ending July 14.

LEAF TOBACCO.

SALES WITH COMPARISONS.
Following were the sales for the week and year to July 14, with comparisons:

Year	Week.	Year.
1899	1,181	55,202
1900	1,200	56,400
1898	1,200	70,200
1897	1,200	100,000

SALES.

1899.	1900.	1898.
Total sales of new crop to date	91,520	96,972
Net sales new crop to date, original inspection	71,456	81,761

REJECTIONS.

1899.	1900.	1898.
Rejections this week	677	200
Percentage of rejections to net sales	94	19
Rejections Jan 1 to date	19,147	16,875

RECEIPTS.

1899.	1900.	1898.
Receipts this week	3,790	3,801
Receipts Jan. 1 to date	60,647	75,849

TOBACCO—1899 Conv.

Frash, green or mixed	Frash, sound	Common lugs	Medium lugs	Good lugs	Common leaf, short	Common leaf	Medium leaf	Good leaf	Fine and selections
1000 4 50	4 00 4 50	4 00 4 50	3 50 4 00	3 50 4 00	3 00 3 50	2 50 3 00	2 50 3 00	2 50 3 00	1 50 2 00

Mell's Parliamentary Practice.

Dr. Bacon, of Oxford, has reported the Mississippi Convention for the Western Recorder, and for further particulars I refer you to his report.
On Tuesday I called on Dr. Bailey, the able editor of The Baptist, in his office in Jackson. The Baptists of Mississippi are justly proud of their State paper, and it enjoys the cordial support of the brethren. We wish Editor Bailey and The Baptist the greatest success. W. P. HARVEY.