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"CHURCH AND FAITH" is a volume of essays, thoroughly evangelical. Several Oxford book-sellers had the book in their windows, but were compelled to withdraw it because the high church Episcopal preachers threatened to boycott their stores. And this in Oxford! Let us hear no more of Baptist bigotry.

"YOUNG PASTOR" writes strongly to the New York *Christian Advocate* upon the subject, "Overdoing the financial part." He thinks entirely too much time and thought and speaking is given to money-raising. May that not be one of the causes, if not the chief cause, of the sad falling-off in conversions?

PROF. MARGOLIOUTH, in speaking of the discoveries in the East, says that the critics not long ago insisted that Sargon was a myth. But the spade has dug up proof that Sargon was an historical character as certainly as any king of later date. Thus another of the "errors" of the Bible is shown to be no error.

ONE of the hardest things oftentimes for good Christians to do, is to let God rule his own world. They worry because things are going wrong which it is not their duty to control, and which are entirely beyond their power. Let God rule his own world, while we do with our might what our hands find to do.

"It is manifest that our moral feelings, like our taste, may be excited by the conceptions of our own imagination, scarcely less than by the reality. These, therefore, may develop moral character. He who meditates with pleasure upon pollution or crime, whether originating with himself or with others, renders it evident that nothing but opposing circumstances prevents him from being an actor in the crime which he loves."—Wayland.

THERE is some need, though we are glad to say there is not much need yet, of these warning words of the *Religious Herald*: "Is the judgment of the Southern Baptist Convention always and everywhere final, and are all who attend its sessions bound hand and foot by its decisions? For ourselves, and for those whom we represent, we repudiate utterly any such doctrine, and we know of no surer or swifter way of utterly discrediting the Convention, or of destroying its influence in its legitimate sphere among Baptists in this region, than by promulgating this view."

THE ESTABLISHMENT AND CONTINUED PROGRESS OF CHRISTIANITY PROOF OF ITS TRUTH AND DIVINE ORIGIN.

BY J. M. WEAVER, D.D.

Christianity is not a development. It did not grow out of Paganism, nor Judaism, nor was it the offspring of Grecian philosophy. It came from the lips of its Founder, Jesus Christ, perfect and complete. Like the sun from the hands of its Creator, it burst forth full-orbed and glorious. No ceremony has been added since the days of Christ and his Apostles. No law has been enacted in the last 1900 years. It was as perfect and complete in the beginning as it is now or ever will be. We can, therefore, go back to the first year of its existence and find it standing forth with the few contending for it, and follow it through the centuries when it was embraced by multitudes. It had its full and complete birth in the city of Jerusalem, in the land of Judea. When the Holy Spirit descended upon the waiting disciples on the day of Pentecost, Christianity commenced its conflict for the conquest of the world.

Its rapid advancement is one of the great facts of history. The first day of battle three thousand souls fell beneath its sway. A few days after five thousand others gave in their allegiance and enrolled themselves beneath its banners. In less than two years, Luke tells us that "multitudes, both of men and women" and "a great company of the priests were obedient to the truth." Before thirty years had elapsed from the death of its Founder, the churches were scattered throughout Judea, Galilee, Samaria, Asia Minor, Greece and the islands of the Aegean Sea, the sea coast of Africa and Italy. So wonderful and rapid was its progress, that at Thessalonica the astonished inhabitants said, upon the approach of its heralds, "that they, who had turned the world upside down, were come hither also." Tacitus and Pliny write of it as conquering cities, towns and whole countries. Suetonius, Martial, Juvenal, Marcus Aurelius and many others testify to its rapid advance.

Justin Martyr, who wrote one hundred years after the Gospel had been preached to the Gentiles, says of its extent in his time: "There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

A few years after, Clemens Alexandrinus wrote: "The philosophers were confined to Greece and to their particular retainers; but the doctrines of the Master of Christianity did not remain in Judea, but is spread throughout the whole world, in every nation, and village, and city, converting both whole houses and separate individuals, having already brought over to the truth not a few of the philosophers themselves. If the Greek philosophy be prohibited, it immediately vanishes; whereas, from the first preaching of our doctrine, kings and tyrants, governors and presidents, with their whole train and with the populace on their side, have endeavored, with their whole might to exterminate, yet doth it flourish more and more."

Here, then, is the fact demonstrated that Christianity in a few years took the front rank among the systems of the world. And this is an age not of ignorance, but of intellect. In the language of one—"Its Author first announced himself in an age celebrated in story and immortalized in song. His Apostles trav-

elled over classic ground. They established churches in the land of Euclid, of Aristotle and Longinus; of Demosthenes, Solon and Lyoargus; of Homer and Pindar, Athens and Cicero, Sallust and Livy, Horace, Ovid and Virgil."

What gave it its wonderful power? When we look at its enemies and the difficulties over which it must be victorious, the conclusion forces itself upon our minds that in it was a power not found in any other system, and not of man—it must have been originated and perpetuated by Divine power. These difficulties were found, first, in the nature of Christianity itself. It was an exclusive religion, recognizing none other. It tolerated none other. To accept it was to reject all other systems of religion, and enter into hot contest for their utter overthrow. All other systems except the Jewish were tolerated and recognized each other. The gods of Rome were recognized in Greece. But Christianity declared war upon all; it would overturn every altar of sacrifice and close every temple of worship among all people. In a word, it stood alone, utterly scornful affiliation with any other system, and thus set the world in hostile and deadly array against it.

Its doctrines were in direct antagonism to the tastes, pursuits and desires of the world. It taught that man was a sinner and utterly helpless to save himself. It poured contempt upon the proud and self-sufficient. It demanded the sacrifice of personal ease and comfort for the promotion of the good of others. It enjoined meekness, temperance, forgiveness, purity, love to God and man, even to enemies, and holiness of heart and life. It condemned ambition, envy, intrigue, sensual indulgence and avarice. It taught salvation in another, and that other a crucified One! It cast aside all works as ground of merit for obtaining God's favor, and left men to be saved, if saved at all, only by the merits of this crucified One. Thus it ran counter to all desires of the natural man. And yet it overcame all! It found an enemy in all classes of men and society. The Jews arrayed themselves with the most intense hatred against Christianity. The very principles of the Christians were death to Judaism. Its priests, in offices of emolument and places of power, looked upon the Christians as seeking to rob them of authority and to bring their claims into disrepute. Therefore, with all their authority and wealth they continually, and by all means, sought the destruction of the followers of Jesus. The common people among the Jews were, by the priests, incited to deeds of mob violence, and were taught to hate and seek the utter overthrow of the new sect. The Pagan priests were equally fierce in their hatred and equally bent on the destruction of this system and its abettors. They wielded more power than the Jewish priests. They were directly connected with the government, and wielded the sword as well as the purse. The temporal well being of the Pagan people was intimately interwoven with Pagan religion. The temples gave employment to numerous artisans who were daily engaged in the manufacture of idol gods and shrines and furniture, while others furnished the numberless sacrifices necessary to Pagan worship. The establishment of Christianity was therefore the utter overthrow of Paganism, temples, gods and sacrifices; and this was to destroy the business of the people—to take the bread from their tables. When Christianity had in spite of each made progress, then these all joined their forces in deadly vengeance, determined to sweep it from among men.

Ten fierce persecutions, such as the world had never witnessed before, raged

in fury. Nero, with the bloody thirst of the tiger, used his whole power against the Nazarenes. With the hatred and ingenuity of a fiend from the pit, he accused them of firing the city of Rome, and as a punishment he burned hundreds in his gardens of pleasure! For three long years Nero's bloody fury poured its red ruin upon the hated sect. Then came Domitian's three years of awful destruction. Then Trajan and Hadrian, his adopted son, sought their ruin. The fourth was under Antoninus. The fifth, under Marcus Aurelius. Then quickly followed four more under Severus, Maximin, Decius and Valerian. Finally the tenth, fiercer and more furious than any of the former, raged under the tyrant Dioclesian. Some, says Heru, were impaled alive; others had their limbs broken, and in that condition were left to expire. Some were roasted by slow fires, and some suspended by the feet with their heads downward, and a fire being made under them, they were suffocated with the smoke. Some had melted lead poured down their throats, and the flesh of some was torn off with shells; others had splinters of reeds thrust beneath the nails of their fingers and toes. No war that had ever taken place had caused the death of so great a multitude of persons as this tenth persecution devoured. Almost the whole of the known world was deluged with the blood of the martyrs. And yet Christianity triumphed over all. Jewish priests and Pagan rulers fell before its onward progress; heathen temples were given to the moles and bats, and Christianity reared her temples upon their ruins. Such is the history of Christianity. It is the standing miracle of the ages to convince the world of its truth and divine origin. To-day it is enshrined in the hearts of millions, and as we turn our eyes toward heaven, a vast multitude, which no man can number, meets our gaze, and our ears catch the rolling hosannas of the soldiers of that cross as, standing upon the "sea of glass," they sing: "Unto him who has washed us in his own blood be honor and glory and power and blessing forever and ever!"

Not rarely we hear words on the expansion and power of science which abundantly verify the Apostle's utterance that "knowledge puffeth up." When the orator claims that "power has forever passed into the hands of the nations which cultivate science and invent," we seem to get a suggestion that the doctrine, once thought unassailable, that "righteousness exalteth a nation" has become obsolete, and wonder if that is true in France or Spain or the United States. When we hear that "it is impossible that decay should invade the body politic while such conditions of all-pervading activity prevail, and there is no valid reason why these conditions should not continue to prevail," we are left to infer that the mighty Roman empire, with its vast armies and superb roads and lofty aqueducts and massive buildings and solid bridges and far-reaching commerce, perished because it was a nation of drones.—President Carter, of Williams.

Every great religious revival has rested on a doctrinal basis. It has been the product of religious truth preached and accepted. It has centered about definite convictions. There is little reason for believing that this will not be true to the end of time. We have little warrant for expecting a revival of religion unless the pulpit has clear and definite messages which generate mighty convictions.

HISTORY STRANGER THAN FICTION.

BY REV. J. B. SEABOY.

I have been reading "A Short History of the Baptists," by Henry O. Vedder. This is published by the American Baptist Publication Society as a gift volume to the delegates of the Southern Baptist Convention of 1898. On page 58 the author says: "One can not affirm that there was not a continuity in the outward and visible life of the church founded by the Apostles down to the time of the Reformation. To affirm such a negative would be foolish, and such an affirmation from the nature of the case could not be proved. What one may say with some confidence, is that in the present state of knowledge no continuity can be shown by evidence that will bear the usual historical test."

This is a very conservative and wise statement of the case. He does not controvert the fact that churches on the model of those established by the Apostles, have continued through all the ages down to the time of the Reformation, only he claims that in the present state of knowledge, documentary proof of such fact that would bear the usual historic test is not in evidence. Presumably no one of any degree of historic knowledge would call in question this statement. There is the best reason in the world for the absence of documentary evidence. The general persecution that prevailed for a thousand years kept the churches from publishing abroad their views. Our author, however, says under the head of "English Baptists," page 136: "With the first decade of the seventeenth century, we reach solid ground in Baptist history. Before that the history is more or less a matter of conjecture and our conclusions are open to doubt; but, after that, we have an unbroken succession of Baptist churches established by indubitable documentary evidence." Well, how we should rejoice, this is, at least, thirty years before the notorious period of "1641!"

But what of our author's "indubitable documentary evidence"? He says "the first church of English Baptists was not organized on English soil, but in Holland. The curious fact was due to the following chain of circumstances. The Rev. John Smyth matriculated at Christ College, Cambridge, in 1571 (whence we may conclude that he was born somewhere between 1550 and 1555) and, after graduation, was elected a fellow and appointed vicar in Gainsborough in Lincolnshire." Now we are told that this same John Smyth "there distinguished himself for awhile as an opponent of the Separatists, but in no long time adopted their views, and resigned his vicarage to become pastor of an independent church, possibly as early as 1602." This makes John Smyth a "Separatist," and an "Independent" minister in 1602.

Our author continues: "To escape persecution, Smyth and his Gainsborough flock emigrated to Holland where they formed the second English church at Amsterdam and their teacher supported himself by practicing medicine."

Since Smyth was "vicar at Gainsborough" and he and "his Gainsborough flock emigrated to Holland," it would seem that at this time he was back with his first flock again. But if we suppose that he is still with the "Separatists," our author says: "they formed the second English church at Amsterdam." How I am bewildered—our author began to tell us about "the first church of English Baptists"! He told us that it was established in Holland by John Smyth, now he makes John Smyth and his flock establish "the second English church at Amsterdam." I can't tell from his book whether Dr. Vedder means that this "second English church at Amsterdam" was an Episcopal church or an independent church or a Baptist church. But even if it is a Baptist church, it is the "second" and not the "first."

But our author continues and informs us that John Smyth "was disestablished by his former friends" whoever these may have been, and that "Smyth, Helwys, and thirty-six others, then formed, in 1608, the first Baptist church

composed of Englishmen that is known to have existed."

This is bordering dangerously nigh to the affirmation of the universal negative that our author said would be "foolish." Dr. Joseph Angus, of London, who is reputed to be the best posted on English Baptist history of any man living, says: "The following churches formed in the years mentioned still remain, Braintree, Eythorne, Sutton, all in 1550" the very year that John Smyth is supposed by Dr. Vedder to have been born.

But Dr. Angus continues his list: "Warrington in 1522, Crowle and Epworth both in 1597, Bridgewater, Oxford and Sadmore, 1600." All these churches are still in existence, and have been since long before the time Dr. Vedder finds "the first Baptist church composed of Englishmen that is known to have existed." But what of John Smyth, the founder of the "first church of English Baptists."

Vedder says "Smyth is generally called the 'Se Baptist' which means that he baptized himself." In speaking of the views of Smyth, Vedder says: "He held that the real apostolic succession is a succession not of outward ordinances and visible organizations but of true faith and practice. He therefore believed that the ancient, true apostolic succession had been lost, and that the only way to recover it was to begin a church anew on the apostolic model. Accordingly he first baptized himself, he then baptized Helwys and the rest, and so constituted the church."

But on the same page, speaking about the same thing, Vedder says: "It is certain that the baptism of Smyth and his followers was an *afusion*." Well, well, how then can we call him a Baptist at all? Does Dr. Vedder hold that an organization of "affused" members is "a church on the apostolic model"? Why give so much attention to John Smyth's organization, if they were only "sprinkled"? The quotation I have made runs from the 135th to the 137th pages. But finally, on page 138, Dr. Vedder says: "Smyth died in 1612, but before that the church he had been instrumental in founding had disappeared from Holland." This would have made Smyth over two hundred and fifty years old at the time of his death. A remarkable man was he! He founded the first English Baptist church, but founded it in Holland, as though it would not have been the Holland Baptist church if it was founded in Holland. Its founder and his flock were all "affused" for baptism. This church finally disappeared before the death of its founder, and he himself was a second Methuselah. Surely history is more wonderful than fiction.

HOW TRIAL STRENGTHENS FAITH.

Spurgeon thus brings this out: "It is only in strong weather that a man gets faith. Faith is not an attainment that droppeth like the gentle dew from heaven; it generally comes in the whirlwind and the storm. Look at the old oaks; how is it that they have become so deeply rooted in the earth? Ask the March winds and they will tell you. It is not the April shower that did it, or the sweet May sunshine, but it was March's rough wind, the blustering month of old Boreas shaking the trees to and fro and causing the roots to bind themselves around the rocks. So must it be with us. We don't make great soldiers in the barracks at home; they must be made amidst flying shot and thundering cannon. Storms and tempests are the things that make men tough and hardy mariners. They see the works of the Lord and His wonders in the deep. So with Christians. Great faith must have great trials."

REMEMBER how pitiful an inconsiderable thing the body of man is: how foolish it is to be proud of such a carcass, to spend all or the greatest part of our time in trimming or adorning it; in studying new fashions to set it out. Use thy body decently, soberly, and comely, that it may be a fit instrument for thy soul to use in this life; but be not proud of it nor make it thy chiefest care and business to adorn, much less to defile, it.

HOW THE POETS HURT US.

BY O. F. BACHER.

It is the style of the day to close all discussions, religious, literary and political, by quoting Browning's lines—

God's in his heaven—
All's right with the world.

And then the charge of pessimism is hurled at the head of all who do not endorse as prose statement the effusions of the poet. It is fine poetry and sounds orthodox. It has no seeming connection with atheism, agnosticism, or any form of infidelity. God is in and over the world, it would be a black and darkened world without any concern of God for the world. But as a matter of fact things are not all right with the world. God was in his world in the olden times, and there came a divine necessity to sweep away its wickedness by a deluge. The history of God's chosen people as recorded in the Judges and in Kings is a sad dening story, ending in a captivity and a destroyed temple. Those centuries must have made God sick at heart to behold the depravity of those bearing his name.

It is a light and flippant thing to-day to look just upon the world and say, "All's right with the world." If we take the poetical statement and change it into the prose conviction of the moral standing of the world to-day, the result must be to confuse moral ideas, to obliterate the abiding distinctions between the bad and the good, to darken the moral eyesight that it shall not see those things that work for unrighteousness. Pessimism is doubtless a bad term born of despair, darkness and the devil. It sees no hope anywhere, it forgets God, it denies providence, it paralyzes effort to bring about a better state of things. But extreme optimism is as bad in its results as pessimism. It fails to recognize the bad elements at work, it shuts its eyes upon the depravities, the corruptions, the hindering agencies in life.

The pessimist cannot lift things up because all his effort is foredoomed to failure. The optimist will not lift things up because he has no adequate conception of the present alienation from the life of God. The world to-day needs prophets to speak to it. The prophets of the olden time were poets, but much more were they prophets. The Isaiahs, the Jeremiahs, the Ezekiahs, were men for their own times. They counseled, they rebuked, they laid open the sins of their times, they denounced, they exhorted, they revealed the will of God, they encouraged, they presented a God nigh at hand to help them. They cried aloud and spared not. They were not dogs that barked and dared not bite. In a faithless age they were faithful to the truth, to God and their times. They were not Brownings that sung sweet songs to the men of their days. They said "God's in his world, make all things right before him."

The prophets spoke much of wrong, wickedness, injustice, faithlessness, depravity, sin; they urged to repentance. This age and every age needs a vision of the God of holiness, in the presence of which they shall feel a relief in crying out "Unclean, unclean." Politically things need to be righted. The mercenary spirit pervades the franchise. In a New Jersey town five hundred out of seven hundred and fifty voters are purchasable at every election. It is not manhood suffrage, it is a contest of five dollar bills. In a recent election one county in this state was carried by the use of thirty thousand dollars. In the next Presidential election millions of dollars will be spent to further corrupt and debauch the nation's manhood. Chief Justice Roosevelt, of this state, said to the writer, "It is impossible to procure convictions for crimes against the ballot or Sunday violations by the grand jury." The age cries out with an exceeding earnest cry for men who will not buy and cannot be bought.

As to the church of Christ, God's in his heaven, but not all things are right in the world. In the Methodist church there was last year an actual retrogression. There were five millions of them and they numbered less at the close of the year than at the beginning. The Baptist

churches with their millions made a pitifully small gain. They cannot jubilantly say, "All's right," but the rather might they clothe themselves with the garment of repentance.

The age and the church do not need dark-minded leaders who see no God of hope above them. They do not need men who will simply scold the times, but minister no comfort. They do not need leaders who despair of the age and see the golden age in the past. They do not need men who see only rainbows, and dream dreams and do not clearly recognize the abysses of corruption about us, the wrongs that need reforming. They need men who will speak not only of goodness, but can speak, as the modern poets do not speak, of the doom of wickedness and wicked men in the revelation of God's wrath. Am I to be a man living in the dark? No, for God lives to-day. Am I to see only bright things? No, there is too much wrong in the world to be unconscious of its power. I am to be a man simply and supremely faithful, working for God, working with God. In one sense I am to be unconcerned whether the world is going up or going down, I am to be content with nothing less than this, to be faithful in my lot, to work with a God who is not discouraged, to strive to present to God the gift of a world dedicated to righteousness. For the present I will give to Browning's couplet a rest by not quoting them as my creed.—Baptist Commonwealth.

WATCH THE BRAKES, HOLD TIGHT REINS. START SLOW.

A Short Sermon.

We saw the above legend on a horse-car, the other day, over the driver's head. We suppose it was for the instruction of the driver, and yet it is not without its metaphorical significance for every young man. Here is a sermon in a sentence, and here are the divisions.

1. "Watch the Brakes." Be sure that you not only have the power to go, but the power to stop going. Every well-regulated life has a brake as well as a driving-wheel. The driver who cannot stop his car at the desired crossing is quite as helpless as the one who cannot start his horses. A friend once told us that one of the most distressing moments of his life was when he got started down a very long, steep hill, where there was no tree or bush to break his descent, and down which he was obliged to rush, with ever increasing speed, until he reached the foot. Yet he only faintly typifies many a young man on the moral down-grade, who has lost control of the brakes.

2. My second head, young brethren, is: "Hold Tight Reins." Hold tight reins on passion, on pride, on love of acquisition, on extravagance, on ambition. They are all good servants, if you keep them where they belong, harnessed in subjection to a high moral purpose and Christian devotion. They are terrible masters, if they take the bits in their mouth, and get beyond your control.

3. The third division of my sermon, dear young friends, is: "Start Slow." To start the horses on a gallop is not only cruel to them, but it shakes up the passengers, and very likely will jolt the car off the track. There is time enough to reach the end of the route and keep up with the schedule. There is no reason why you should start life in a brownstone house with six servants. Your father did not start in this way. If he had, he would not be living in one now. There is no reason why you should be worth \$100,000 at the end of the first year in business. As many a presidential candidate knows, to his sorrow, the early "boom" often kills the best chance. The one who starts slow often wins the prize. In concluding my sermon, I cannot make the application better than by repeating my heads once more. Watch the Brakes, Hold Tight Reins, Start Slow.—Selected.

OWNER'S love takes us as it finds us, but it does not leave us so. If it did not make us better, it would not be Christ's love, but just common earth love.—George Bowen.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 5.

OUR LORD AND THE CHILDREN.

Matthew 18:1-14.

MOTTO TEXT—"Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."—Mark 10:14.

"And the same time."—When he was in the house at Capernaum. They had disputed along the way from Caesarea to that which one should have the highest place in the kingdom of the Messiah. Coming to him in the house, they hesitated to ask the question. Knowing what was in their hearts, he questioned them of their dispute by the way and then they answered him by asking their question, "Who is the greatest in the kingdom of heaven?"—The dispute had been as to which of them should be greatest. But they leave the question without personal bearing.

"And Jesus called a little child unto him, and set him in the midst of them."—Probably Peter's child. One old enough to walk and young enough to be taken on his knee. With the child before them, the Lord answers their question, "Except ye be converted, and become as little children."—Converted here means turned—it is not the same Greek verb which is translated "converted" elsewhere. They must turn from their ambition and jealousy. Little children regard no distinctions of highest or humblest in their associations, unless grown persons have taken much pains to teach them such distinctions. The little prince will play joyfully with the little beggar, and will yield him the preference if he happens to be braver or more skilful in their little games. Peter's little child would go to a rough fisherman more quickly than to the Emperor Tiberias.

It is this utter ignoring of worldly distinctions on the part of children to which our Lord points his disciples. Children know not who is greatest, give the subject no thought whatever. And with the most solemn words our Lord turns his disciples that they must turn from their ambition and be like little children in this thing. He had come from the throne of the universe, from the glory which he had with the Father before the world was, and was walking with the worms of the dust in one of his smallest planets. And these worms were disputing in his presence as to who should be greatest! Truly God needs to be infinite to be patient with his creatures.

No man can enter the kingdom so long as he feels his own importance. He must feel his guilt, feel that he deserves only God's wrath. He must say in his broken and contrite heart, as the great hymn expresses it:

Lord, should thy judgments grow severe,

I am confounded but thou art clear. And should my soul be sent to hell, Thy righteous law approves it well.

"Whoever therefore shall humble himself as this little child."—It is the humility of the little child which the Lord commends to them. Not its freedom from sin—no descendant of Adam is free from that; all are born

totally depraved. "The same is greatest in the kingdom of heaven."—Such high honor does the Lord place upon humility, a foundation grace, without which there can be no genuine piety, which is not considered in these days as it ought to be.

"And whose shall receive one such little child in my name receiveth me."—One such childish believer. Receive him not because he is great, or learned, or agreeable, but because he is a Christian. How many of us esteem men in proportion to their piety without reference to extraneous things! It is when we receive the lowliest because they are his, and because we delight in his image reflected in their character that we receive Christ in our home. The carnally-minded cannot so receive—for they are hostile to God and dislike his image in the heart.

"But whose shall offend one of these little ones which believe in me."—This verse shows that in the preceding one our Lord was speaking of humble believers, and not of children. To offend means to cause to sin. Whoever shall cause one humble-minded believer to break one of God's commandments brings upon himself the terrible words with which this verse concludes. Let the preachers or the leaders of meetings study prayerfully these most solemn words. Let those who tempt lowly Christians to do what their consciences forbid, and who gloat over success in their temptation, study carefully these words.

"Woe unto the world because of offences!"—Occasions of stumbling. How much woe these bring to the world! "It must needs be that offences come."—Because of the sin in the earth. Were that banished, offences would cease. But that these are here will not make the punishment any less of those who cause others to sin. Such making others sin is fiendish; it is to make one's self a tempting devil! It is fearful enough to sin—but to cause others to sin, woe to the man who does that thing.

Then our Lord turns to the sin which a man commits himself, from the excitement of his own evil nature. "Wherefore if thy hand or thy foot offend thee."—Cause thee to offend—that is to sin. Our Lord had used this illustration in the sermon on the mount. His repetition of it shows how important he thought it. Spurgeon says upon the words, "It is better for thee to enter into life halt or maimed."—"Better to miss culture through a rigid puritanism than to gain all the polish and accomplishments of the age at the expense of our spiritual health. Our main concern should be to enter into life; and if this should cost us skill of hand, nimbleness of foot, and refinement of vision, as it may, we must cheerfully deny ourselves."

"And if thine eye offend thee."—Nothing must be allowed to interfere with our growth in grace, nor to lead us into sin. The doubling of the figure, the foot and the hand first and then the eye, shows how important our Lord thought this teaching was. "Into everlasting fire."—In hell fire. Our Lord has more to say of hell and its fire than had his apostles. Yet men talk as if Paul was sterner than his Lord, and the Saviour all indiscriminate "love."

"Take heed that ye despise not one of these little ones."—The illiterate, the poor, the lowly among his people. They may be little as the world counts, and the worldlings will look down on

them for their ignorance and lack of culture. Their faith will be called "superstition," their simplicity, "greenness." But God is watching. He will have his humble ones neither injured nor sneered at.

"In heaven their angels do always behold the face of my Father which is in heaven."—The highest angels which are nearest the throne are ministering spirits sent forth to minister to them that are heirs of salvation. This does not mean that each Christian has a guardian angel, still less that each child has one. But that the greatest angels are servants for these humble and ignorant ones—and let no man dare to despise those whom God holds in such high esteem. "For the Son of man is come to save that which was lost."—Not only do the highest angels minister unto them, no matter how lowly, but Christ himself had come to save them. Let no man, because of any advantages he fancies he has, dare to despise them.

"How think ye if a man have a hundred sheep, etc."—Our Lord shows that his own care and that of his Father for these humble ones is not surprising. One ignorant Christian may seem of little consequence—but he does not think so. Can it be that he is referring here to the lost race? Almost justifying himself, as it were, when he had worlds and systems of worlds innumerable for coming to this one little lost planet to die for his people?

"It is not the will of your Father which is in heaven, that one of these little ones should perish."—And not one of them will. This verse shows again that it is of believers and not of children that the Lord is speaking.

INTENDED FOR OTHERS.

"While reading the morning paper at breakfast, I frequently read over the advertisements of Postum Food Coffee and finally began to wonder if it was a fact that my daily headache and dyspepsia were due to coffee drinking."

"It never occurred to me that the warning fitted my case. "I had been on the diet cure for more than ten years, having tried a strictly meat diet also a strictly vegetable diet and at other times left off breakfast for a time and again left off dinner, but all these efforts were futile in ridding me of the steady half-sick condition under which I labored."

I had never once thought of over-hauling "dear old coffee," but when it finally occurred to me to make the trial and take up Postum, I immediately discovered where the difficulty all these years came from. I now eat anything for breakfast, as much as I desire, doing justice to a good meal, and the same at lunch and dinner, with never a headache or other disagreeable symptom. My only "crankiness" now is to know that I have Postum served as it should be made, that is properly boiled. There is a vast difference between poorly made Postum and good.

"O. E. Hasty of Alameda, Calif., insists that he owes his life to me because I introduced him to Postum. I have a number of friends who have been finally cured of stomach and bowel troubles by the use of Postum Food Coffee in place of regular coffee."

"Please do not use my name." D. J. H. 1225 Bremen St., Cincinnati, Ohio.

Time loosely spent will not again be won.

THE RESTLESS MANIA.

BY REV. GEORGE H. SMYTH, D. D.

It is worthy the most careful study of those who influence public opinion and have much to do with directing the current thoughts and sentiments of the people to notice certain crazes that take possession of the public mind at times. History is made largely of recording the rise, progress and results of these crazes. At one time it is a search for the golden fleece, at another to find a passage west to Asia or India, or the philosopher's stone, with charmed power; or the fountain of perpetual youth. The Crusade movement was a pious fanatical movement. Fashions the most nonsensical can drive three-fourths of the people mad in a larger or shorter period. Witness the skating-rink, college ball games, horse racing, betting, pooling; clubs social, literary, political and religious; feminine, masculine and neuter gender clubs; old men's clubs, young men's clubs; young women's clubs,—we have not heard of the old women's club yet, but boys' clubs, girls' clubs equal in number the policemen's clubs for which they furnish a good deal of work. To speak of fashions in dress, in house-furnishing, in ways of society and even methods of business, would require a volume.

It is of the restless spirit of the age, the mania for change which dominates Church and State, business and pleasure, public and private life that I wish to speak. People get dissatisfied with existing ways of life, forms of government, religious forms and social customs, and the panacea for all defects is change, change, change. No matter how long established and their value tested by the great good accomplished, all old and existing methods must be changed. How many citizens vote each year opposite to their vote of the preceding year who can give no reason for their contradictory cause of action than the chestnut, "Well, we need a change." In the church the methods of Christian life and work are no longer accepted as worthy of confidence and earnest support. The second preaching service is either given up for O. E. S., a lecture on some secular subject—Tennyson, Whittier and Columbus crowd out Jesus of Nazareth, or it is a sacred concert, interspersed with a series of after-dinner speeches by laymen. Any thing but God's appointed method for saving the world, "Preach the Gospel to every creature."

Oh, no, "We need a change," and much is said about the charab of the future, with its gymnasiums, dumb bells, cross bars, checker boards, card table and even Christian beer saloon! Like the old year that has to make room for the new, the cry is, "Ring out the old, bring in the new" method, "we need a change." It is needless to say that this morbid mania is the sole cause of hundreds of short pastorates which to-day are the shame and curse of the church, and are as much the work of pious cranks—not to say pious frauds—as was the attempt to assassinate Russell Sage and other rich men by the brood of cranks which the act of the Sage crank excited for crankism is a most contagious disease, whether in religious or secular affairs. In doctrines, the revision of creeds, amendments to the prayer books, alterations in the liturgies, etc., all come from this restless mania which seems to find



relief from all the evils that afflict the church by having "a change." A change to what? "Oh, I do not know; anything, only let us have a change." The same restless spirit is working greatly to the injury of the home. I see people living in cozy cottages, beautiful suburban houses, the very picture of comfort and domestic felicity, but before you know the house is rented or sold, the furniture stored or given away by a process they call auction, and the family is cooped up in a boarding house! The evil has penetrated deeper than the mere externals of the home, and domestic infelicities and divorces are among the sad and sickening outcome of this unhappy mania for change.

When it is evident that a change will surely be improvement, then by all means let us have it in church or state; but morbid discontent that is never satisfied and that blindly plunges from one change to another, going from bad to worse, is a curse, and is often the precursor of suicide and ruin. "Oh, the hum drum of my stupid life, the same thing day in and day out. I am tired of it, I see nothing to live for." I heard this lamentation not long ago from a young married woman wife of a most excellent young man, mother of a most bright and beautiful boy a year and a half old, the owner of a beautiful cottage in a lovely suburb of New York, and surrounded with privileges social and religious, many and great. One would naturally have thought her one of the happiest of mortals.—Christian Intelligence.

DEAR RECORDER.—We are rapidly pushing our new church building to completion. Our location is central and available to every portion of the city. We have an elegant building (brick), vestibule, with entrance from both Tenth and Adam streets. The inside finish is modern, with elevated floor and circle pews. We hope to hold worship in the new building by the first of July. The outlook for the church was never so encouraging, and the church never so grateful. Any assistance you may be able to render us will be for the glory of God. We are encouraged to believe that within two years the church will be able to support a pastor for all his time. We are at this time unable to meet our liabilities by \$1,000. Pray for us.

Bowing Green; June 18.

The friends of Prof. A. M. Hendon will be pleased to learn that for the third year he has been elected principal of the graded school in Alexandria, La.

THE LOUISIANA BAPTIST STATE CONVENTION.

The recent session of this body held with the First church, Shreveport, was the largest and most enthusiastic in the fifty-two years of its history. Two hundred and fifty-eight messengers were enrolled, and the beautiful auditorium, where our noble brother, J. S. Felix, preaches, was frequently filled to overflowing during the meetings.

Proceeding the Convention was the ministers' and laymen's meeting July 11, and an interesting programme was discussed by the appointees. Brev. Ware, Johnston, J. R. Edwards, Mosely, Tomkies, and Barrett, many others participating. A delightful feature was the presentation of the following new brethren who have come from divers and sundry places to swell our ministerial ranks: Brev. Dobbs and Lawrence, of Coliseum Place and Fifth churches, New Orleans; Cole, of Clinton; Brock, of Opelousas; Vaughan, of Many; Wise, of Natchitoches; Lyons, of Norwood; Edmunds, of Monroe, and Smith, of the Parkview church, Shreveport. These brethren were accorded a hearty welcome to our fellowship, and will add more than numerical force to our band of workers.

Thursday night Eld. Bruce Benton, of Baton Rouge, preached the Convention sermon from 1 Cor. 13:13, his theme being "God's Sentinels." His sermon was well delivered to a large, attentive, yes, magnificent congregation. Indeed Dr. Felix had a wonderfully fine-looking lot of folks in attendance during the entire session of the Convention. He thinks he has the people, and they think they have the preacher—a happy condition of affairs, and our cause in Shreveport has made mighty strides since this flock and shepherd fell in love with each other.

The Convention was organized Friday morning, J. R. Edwards, D.D. (President of Mt. Lebanon College), being re-elected President; Hon. L. E. Thomas, First Vice-President; Eld. C. W. Tomkies, Second Vice-President; Eld. J. S. Campbell, Secretary, and Dr. P. B. Wright, Treasurer.

During the wait for reports of the usual committees the following visitors were recognized: Dr. W. F. Harvey, of "The Old Reliable;" Dr. J. M. Frost, of the Sunday-school Board; Dr. R. J. Willingham, of the Foreign Mission Board; Dr. McGlothlin, of the Seminary (who got the full amount he asked for his work); Dr. O. L. Hailey, of the *Arkansas Baptist*; Dr. S. A. Hayden, of the *Texas Baptist Herald*; Eld. J. C. F. Kiger, who did appreciated service as master of music; Elds. West, of the *Texas Baptist Standard*; Robertson, Jartrell and Dr. Cranfill's son, who took notes for the *Standard*. Most of these brethren took part with us, the speeches of Drs. Frost, Willingham and Harvey reaching high-water mark. We are always glad to have these brethren with us, especially Bro. Harvey, whom we regard as a wonderful man. We think he loves us, because he comes regularly to see us and does us a whole lot of good every time. His sermon Sunday on "The Resurrection" was truly powerful.

The report of the Executive Board was the finest ever presented to our Convention, and to God's blessings on the labors of our worthy and exceptionally able Corresponding Secretary, Bro. E. O. Ware, we feel indebted for a large share of our prosperity. The report showed on

missionary fields 438 baptisms, 415 received by letter and 34 by restoration, 86 missionaries and colporteurs having been employed, and the sum of \$10,588.70 raised for church building. For missions \$10,921.90, there being an increase of 21 per cent. in Foreign Mission contributions over the previous year, and of 78 per cent. to Home Missions.

Twelve young men have been in Mt. Lebanon College as ministerial students, and no debt was incurred for this item the current year. The report went exhaustively into details, agreeably to the instructions of the Convention a year ago, and was very interesting and edifying to intelligent listeners.

The most exciting subject which the Convention considered was that of our colleges and the new one we are preparing to locate. The committee of thirteen appointed a year ago to receive bids for the location of a Baptist College of high grade met and were presented with offers from Lake Charles and Shreveport, the former offering the grounds and building of the Lake Charles College, valued at about \$20,000, provided the Convention would assume a \$2,500 mortgage against it; the latter offering to deposit \$25,000 in bank provided the Convention would raise an equal amount. The committee brought in a majority and a minority report, and the whole matter was, by the Convention, referred to the Committee on Education, which, in its report, recommended the acceptance of the Lake Charles proposition. Upon which much lively discussion ensued, resulting in the reappointment of the original committee, with instructions both to consider the bids already offered, with any modifications their authors may make of them, and advertise for other bids. Alexandria has been spoken for a long time as the proper place for the college, and while she had no proposition on hand this year, she doubtless will be heard from later.

The Baptists of Louisiana are greatly encouraged by the progress of the past year; have in hand the project of an orphanage (for which about \$1,200 was subscribed at this session); are determined to enlarge their educational facilities, and will soon be forging ahead to the front rank of the Baptist States.

The adoption of the report of the Committee on Nominations secures the continued valuable services of our beloved brother, Hon. G. W. Bolton as President of our Executive Board, and of Bro. Ware as Corresponding Secretary.

The idea and hope is to press the mission work more actively, and the promise is bright that the next session of the Convention at Baton Rouge will be one of rejoicing over the great advancement we are determined, by God's help, to accomplish.

Our good women are much interested in the work, and held well-attended meetings at Shreveport, 47 societies of 15 associations being represented, reporting \$8,570.26 raised for various important objects.

Taking it as a whole, the Shreveport Convention outranks all others of the past. The messengers who composed it faced bigger issues than were ever before us, and the earnestness with which business was dispatched gives rise to good hope that in the future our efforts will be more worthily commensurate with our large and enlarging opportunities.

The hospitality of Shreveport saints and sinners was genuine

and abundant, and we will ever hold Dr. Felix and his people in affectionate remembrance. Come again, Dr. Harvey. We are all with you all the time in the doctrines and practices of the Gospel. A. L. J.

ONE DEADLY POE TO FOREIGN MISSIONS.

BY REV. THEODORE L. COVLER.

That sturdy Presbyterian and Christian patriot, ex-President Harrison, courageously voiced the conscientious convictions of the best people in our land, when in his opening address at the Ecumenical Conference he said, "The men who—like Paul, have gone to heathen lands with the message 'we seek not yours but you,' have been hindered by those who coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices." No shot fired during the sessions of this recent magnificent Conference hit the truth more squarely in the eye than this one; none deserves to arouse a wider echo. That expressive word "hindered" tells the whole story. While Christian philanthropy has been sending the Gospel to civilize and to save, the lust for pecuniary gain in Christian countries has been sending cargoes of rum and gin and opium that have been the most fatal obstruction in the Gospel pathway. The same ships that carried missionaries in the cabin, carried rum and rifles in the hold; while the missionaries have saved the few by the Gospel, the deadly drink has cursed its thousands.

Since the departure of Livingstone and Duff, the most celebrated missionary that Scotland has produced is grand old John G. Paton. His good grey head has been one of the ornaments of the Conference platform. This is not his first visit to us from the New Hebrides; and one of his errands at each visit to us has been to petition the govern-

DOCTORS FOOD TALK.

Selection of Food One of the Most Important Acts in Life.

Old Dr. Hanaford of Reading, Mass., says in the "Messenger;" "My health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is, one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal.

ment of the United States to prohibit the importation of intoxicants and fire-arms into those islands. Great Britain has done this; shall our Christian nation refuse the old hero's reasonable petition?

This tremendous problem is brought home to us more directly directly by our own dealings with the Filipinos. Whatever may be the future relation of those people to us whether held by us as our perpetual possessions, or aided by us to secure good government and ultimate independence, one truth flows out like the lightning's flash. That disgraceful truth is that we are planting the deadly vipers of the drink-cure among them every day. Bishop Thoburn, whose eloquent voice has been heard during the Conference, testifies that when he visited Manila last year he found that every alternate place of business seemed to be a liquor shop of some kind! The *Wine and Spirit News* exultingly announces that "as one result of the American occupancy of Manila, the liquor business has reached enterprising proportions and is now considered one of the leading kinds of business." There are over three hundred grog-shops in Manila and whither they "lead" the soldiers and the natives, goes without saying. President Schurman has said:

"I regret that the Americans allowed the saloon to get a foothold on the Islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fight there and permitted the taverns to flourish. One emphasized the Filipino frailty and the other the American vice. I have never seen a Filipino drunkard."

President Schurman further said: "It was unfortunate that we introduced and established the saloon there to corrupt the natives and to exhibit to them the vices of our race."

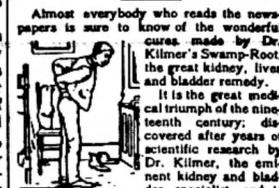
This is a sickening story, and it is corroborated by those who have been sent to the Philippines as missionaries or as workers of the Young Men's Christian Association. It is time that our people demand that our national government stamp out this iniquity by the most summary prohibition. It is no party question; but one of Christian humanity, and our nation stands disgraced before Christendom until the diabolical business is suppressed.

Amid all the thrilling reports of success rendered during the recent Conference, this one ghastly spectre has stalked in to shock us. The famine in India is temporary, but the permanent infliction is that the race that brings India the Bible in one hand, brings the bottle in the other. Africa sends many glad tidings to the Conference; the one lamentable drawback is that the same vessels that land the Gospel-missionary, land also the gin-barrel and the shot-gun. Thanks, hearty thanks are due to President Harrison for having sounded, with his high authority, a tocsin that ought to reverberate as far as the soul-kindling reports of this splendid Conference shall travel. Our Christianity needs yet more Christianizing at the core.—The Evangelist.

There are two kinds of folded hands—those that lie upon empty laps and those that lie upon finished work.—James Buckham.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.



Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmor's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmor, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmor's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmor & Co., 151 E. 10th Street, Hamilton, N. Y. The regular fifty cent and one dollar sizes are sold by all good druggists.

PETITIONS AND HOW RESPECTED.

At the General Association in Mt. Sterling, the following resolutions were unanimously passed:

WHEREAS, the ministers of Kentucky Baptist assembled in an Annual Meeting at Mt. Sterling, Ky., June 16, 1899, being under the impression that permission has been granted to build a Roman Catholic church on the Government grounds at West Point, be it

RESOLVED, (1) That we are opposed to any religious denomination, church or churches using Government grants to erect schools or church houses thereon:

(2) That as the above permission was by the consent or approval of President McKinley, that we through the officers of the Kentucky Baptist Ministers' meeting respectfully, sincerely ask President McKinley to reconsider and withdraw the permission to build said chapel. [Minutes General Association page 48, 1899.]

In the face of the above petition of 174,378 Baptists of Kentucky, the Government now gives the Roman Catholics, so we are informed, the ground to build, at Fort Thomas, Ky., and a contribution to help put up the building. Whether are we drifting? What shall we say? Or are we allowed to speak? This is unjust and there is not a Baptist in the land but what will condemn it.

J. A. LEE.
Covington, Ky.

ASSOCIATIONAL CLERKS.

I suggest, as it is but little trouble and no extra expense, that the clerk of each association insert in the minutes for next year the nearest railroad station, the distance from the railroad and how to reach the place of meeting.

J. G. BOW, Cor. Sec.

Bro. Q. M. ROBERTS and wife, of Louisiana, mourn the death of their sweet daughter, Rena Allison. She was only eight years old, but she was very bright for her age, and, as a child, she was highly gifted. We greatly sympathize with the bereaved parents, and assure them that their loss is gain to their loved one. H.

BLESSINGS IN DISGUISE.

BY T. T. LYNN.

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife:
Is this the boon for which we sought?
Has prayer new trouble on us bro'ght?

We toil as in a field,
Wherein, to us unknown,
A treasure lies concealed,
Which may be all our own;
And shall we of the toil complain
That speedily will bring such gain?

OUR PULPIT.

STRUGGLING AND SEEKING.

BY ALEXANDER MACLAREN, D.D.

"The young lions do lack and suffer
hunger, but they that seek the Lord
shall not want any good."—Psalm
34:10.

If we may trust the superscription
of this Psalm, it was written
by David at one of the very dark-
est days of his wanderings, prob-
ably in the Cave of Adullam,
where he had gathered around
him a band of outlaws, and was
living, to all appearance, a life
uncommonly like that of a brig-
and chief in the hills. One
might have pardoned him if, at
such a moment, some cloud of
doubt or despondency had crept
over his soul. But instead of
that his words are running over
with gladness, and the Psalm be-
gins, "I will bless the Lord at all
times, and his praise shall con-
tinually be in my mouth." Sim-
ilarly here he avers, even at a
moment when he wanted a great
deal of what the world calls
"good," that "they that seek the
Lord shall not want any good
thing." There were lions in
Palestine in David's time. He
had had a fight with one of them,
as you may remember, and his
lurking place was probably not
far off the scene of Samson's ex-
ploits. Very likely they were
prowl about the rocky mouth
of the cave, and he weaves their
howl into his psalm: "The young
lions do lack, and suffer hunger,
but they that seek the Lord shall
not want any good."

So, then, here are the two
thoughts—the struggle that al-
ways fails and the seeking that
always finds.

I.—THE STRUGGLE THAT ALWAYS FAILS.

"The young lions do lack and
suffer hunger." They are taken
as the type of violent effort and
struggle, as well as of supreme
strength, but for all their teeth
and claws, and lithe spring,
"they lack and suffer hunger."
The suggestion is, that the men
whose lives are one long fight to
appropriate to themselves more
and more of outward good, are
living a kind of life that is fitter
for beasts than for men. A fierce
struggle for material good is the
true description of the sort of
life that hosts of us live. What
is the meaning of all this cry
that we hear about the murder-

ous competition going on round
us? What is the true character
of the lives of, I am afraid, the
majority of people in a city like
Manchester, but a fight and a
struggle, a desire to have, and a
failure to obtain? Let us re-
member that that sort of exist-
ence is for the brutes, and that
there is a better way of getting
what is good; the only fit way
for man. Beasts of prey, natur-
alists tell us, are always lean. It
is the gaminivorous order that
mockly and peacefully crop the
pastures that are well fed and in
good condition—"which things
are an allegory."

"The young lions do lack and
suffer hunger"—and that, being
interpreted, just states the fact
to which every man's experience,
and the observation of every
man that has an eye in his head,
distinctly says, "Amen, it is so."
For there is no satisfaction or
success ever to be won by this
way of fighting and struggling
and scheming and springing at
the prey. For if we do not ut-
terly fail, which is the lot of so
many of us, still partial success
has little power of bringing per-
fect satisfaction to a human spir-
it. One loss counter-balances
any number of gains. No mat-
ter how soft is the mattress, if
there is one tiny thorn sticking
up through it all the softness
goes for nothing. There is al-
ways a Mordecai sitting at the
gate when Haman goes prancing
through it on his white horse;
and the presence of the unsympa-
thetic and stiff-backed Jew,
sitting stolid at the gate, takes
the gilt off the gingerbread, and
embitters the enjoyment. So
men count up their disappoint-
ments, and forget all their ful-
filled hopes, count up their losses
and forget their gains. They
think less of the thousands that
they have gained than of the
half-crown that they were cheat-
ed of.

In every way it is true that the
little annoyances, like a grain of
dust in the sensitive eye, take
all the sweetness out of mere
material good. And I suppose
that there are no more bitterly
disappointed men in this world
than the perfectly "successful
men," as the world counts them.
They have been disillusioned in
the process of acquirement.
When they were young and lust-
ed after earthly good things,
these seemed to be all that they
needed. When they are old,
and have them, they find that
they are feeding on ash, and
the grit breaks their teeth, and
irritates their tongues. The
"young lions do lack" even when
their roar and their spring "have
secured the prey," and "they
suffer hunger" even when they
have fed full. Ay! for if the
utmost possible measure of suc-
cess were granted us, in any de-
partment in which the way of
getting the thing is this fighting
and effort, we should be as far
away from being at rest as ever
we were.

You remember the old story of
the Arabian Nights, about the
wonderful palace that was built
by magic, and all whose windows
were set in precious stones, but
there was one window that re-
mained unordained, and that
spoiled all for the owner. His
palace was full of treasures, but
an enemy looked on all the wealth
and suggested a previously un-
noticed defect by saying, "You
have not a roc's egg." He had
never thought about getting a
roc's egg, and did not know what
it was. But the consciousness of
something lacking had been
roused, and it marred his enjoy-
ment of what he had and drove
him to set out on his travels to

secure the missing thing. There
is always something lacking, for
our desires grow far faster than
their satisfactions, and the more
we have the wider our longing
reaches out, so that as the wise
old Book has it, "He that loveth
silver shall not be satisfied with
silver, nor he that loveth abun-
dant with increase." You can-
not fill a soul with the whole
universe, if you do not put God
in it. The greatest work of fic-
tion of modern times, as I take
it, ends, or all but ends, with a
sentence something like this,
"Ah! who of us has what he
wanted, or, having it, is satis-
fied." "The young lions do lack,
and suffer hunger"—and the
struggle always fails—"but they
that seek the Lord shall not want
any good thing."

II.—THE SEEKING WHICH ALWAYS FINDS.

Now, how do we "seek the
Lord?" It is a metaphorical ex-
pression, of course, which needs
to be carefully interpreted in or-
der not to lead us into a great
mistake. We do not seek him as
if he had not sought us, or was
hiding from us. But our search
of him is search after one who is
near every one of us, and who
delights in nothing so much as in
pouring himself into every heart
and mind, and will and life, if
only heart, mind, will, life, are
willing to accept him. It is a
short search that the child by her
mother's skirts, or her father's
side, has to make for mother or
father. It is a shorter search
that we have to make for God.

We seek him by desire. Do
you want him? A great many
of us do not. We seek him by
communion, by turning our
thoughts to him, amidst all the
rush of daily life, and such a
turning of thought to him, which
is quite possible, will prevent our
most earnest working upon things
material from descending to the
likeness of the lions' fighting for
it. We seek him by desire, by
communion, by obedience. And
they who thus seek him find him
in the act of seeking him, just as
certainly as if I open my eye I
see the sun, as if I dilate my
lungs the atmosphere rushes into
them. For he is always seeking
us. That is a beautiful word of
our Lord's to which we do not al-
ways attach all its value. "The
Father seeketh such to worship
him." Why put the emphasis
upon the "such," as if it was a
definition of the only kind of ac-
ceptable worship? It is that.
But we might put more emphasis
upon the "seeketh" without
spoiling the logic of the sentence;
and thereby we should come
nearer the truth of what God's
heart to us is.

So that if we do seek him, we
shall surely find. In this region,
and in this region only, there is
no search that is vain, there is no
effort that is foiled, there is no
desire unaccomplished, there is no
failure possible. We each of us
have, accurately and precisely,
as much of God as we desire to
have. If there is only a very
little of the Water of Life in our
vessels, it is because we did not
care to possess any more. "Seek,
and ye shall find."

We shall be sure to find every-
thing in God. Look at the grand
confidence, and the utterance of
a life's experience in these great
words: "Shall not want any
good." For God is everything
to us, and everything else is noth-
ing; and it is the presence of God
in anything that makes it truly
able to satisfy our desires. Hu-
man love, sweet and precious,
dearest and best of all earthly
possessions as it is, fails to fill a
heart unless the love grasps God
as well as the beloved dying

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creature. And so with regard to all other things. They are good when God is in them, and they are ours in God. They are nought when wrenched away from him. We are sure to find everything in him, for this is the very property of that infinite divine nature that is waiting to impart itself to us, that, like water poured into a vessel, it will take the shape of the vessel into which it is poured. Whatever is my need, the one God will supply it all.

You remember the old Rabbinical tradition which speaks a deep truth, dressed in a fanciful shape. It says that the manna in the wilderness tasted to every man just what he desired, of whatever dainty or nutriment he was most wishful; that the manna became like the magic cup in the old fairy legends, out of which could be poured any precious liquor at the pleasure of the man who was to drink it. The one God is everything to us all, anything that we desire, and the thing that we need; Protean in his manifestations, one in his sufficiency. With him, as well as in him, we are sure to have all that we require. "Seek ye first the kingdom. . . . and all these things shall be added unto you."

Let us begin, dear brethren, with seeking, and then the struggling will not be violent, nor self-willed, nor will it fail. If we begin with seeking, and have God, be sure that all that we need we shall get, and that what we do not get we do not need. It is hard to believe it when our vehement wishes go out to something that his serene wisdom does not send. It is hard to believe it when our bleeding hearts are being wrenched away from something around which they have clung. But it is true for all that. And he that can say, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee," will find that the things which he enjoys in subordination to his one supreme good are a thousand times more precious when they are regarded as second than they ever could be when our folly tried to make them first. "Seek first the kingdom," and be contented that the "other things" shall be appendices, additions, over and above the one thing that is needful.

Now, all that is every old-fashioned, threadbare truth. Dear brethren, if we believed it, and lived by it, "the peace of God which passes understanding" would "keep our hearts and minds." And, instead of fighting and losing, and desiring to have and howling out because we cannot obtain, we should patiently wait before him, submissively ask, earnestly seek, immediately find, and always possess, and be satisfied with the one good for body, soul and spirit, which is God himself.

"There be many that cry, oh, that one would show me any good." The wise do not cry to men, but pray to God. "Lord! lift thou the light of thy countenance upon me."—Baptist Times and Freeman.

A NEGLECTED DUTY.

God, under both the Old Dispensation and the New, commands us to be happy, as emphatically as he commands us to pray, or to tell the truth. In Deut. 12:7 we read: "And ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee;" and in Deut. 26:11: "Thou shalt rejoice in every good thing that the Lord thy God giveth unto thee and unto thine house." God had

planted his people in a good land—a land flowing with milk and honey—and he expected them to be happy there. It was their duty to be happy. If they were discontented, it would show that they were ungrateful.

This duty is insisted upon in the Psalms, as in Ps. 6:11: "Let all those that trust in thee rejoice."

Let them also that love thy name be joyful in thee;" and in the 97th Psalm: "The Lord reigneth; let the earth rejoice. . . . Rejoice in the Lord, ye righteous." In Habakkuk there is a remarkable passage. He says that, though the fig tree should not blossom, nor any fruit be in the vine, etc.—though every material good should fail, "Yet I will rejoice in the Lord; I will joy in the God of my salvation." It is the duty of all who believe in God to rejoice in him, not only in the good that He gives us, but in himself. To have such a friend—such a Father—should in and of itself be a source of perennial joy.

Our Savior repeated and emphasized these teachings of the Old Testament. He told his disciples of the trials that they would have to endure, but did he exhort them to be patient merely? No. He said: "Rejoice in that day, and leap for joy. He began his sermon on the Mount with the word "blessed," i. e. happy. He declares that the poor in spirit, the mourner, the meek, those who hunger and thirst and are persecuted for righteousness' sake, are the happy of the earth. That sermon was the full and formal exposition of the New Dispensation, and its keynote was happiness.

Paul caught the spirit of his Master. Nothing could tempt him to murmur or complain. When in the dungeon at Philippi he did not sigh and moan, but sang hymns—praised God. In his letter to the Philippians he seems to have remembered that night in the prison of their city, for he says: "Brethren, rejoice in the Lord" (3:1), "Rejoice in the Lord always, and again I say, rejoice" (4:4). And in writing to the Thessalonians he says: "Rejoice evermore." Paul himself was so filled with this gospel element of joy that he gloried in infirmities and in distresses and persecutions.

These quotations are ample to prove that it is the Christian's duty to be happy. But we may arrive at the same result by considering what makes us unhappy and what God, in the gospel has done to remove the source of unhappiness. To live in perfect health, with all our wants supplied, with nothing to regret in the past, with nothing to oppress us in the present, and nothing to dread in the future—does not this fill the ideal of a joyous life? Yet, such ought to be the life of every true believer. For, first of all, God has pardoned our sins; we are no longer under condemnation. When we think of our past lives, so mean and so vile, lo! the grace of God is shining upon them, as the sun shines upon the storm-cloud, and they are covered with rainbows! How can we think with sadness, even of our sins, when in and through and over them God so gloriously reveals his love. No angel can be as happy as we who are redeemed by the blood of Christ.

But has not the Christian cares and burdens that oppress and sadden him? He need not have. Christ said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." David was inspired to sing:

"Cast thy burden on the Lord, and he will sustain thee," and Peter to write: "Casting all your care upon him: for he careth for you." The Master's message to Paul is his message to each of his followers: "My grace is sufficient for you." And this same apostle declares, by the Spirit: "All things work together for good to them who love God."—Occident.

LOUISIANA CONVENTION NOTES.

Rev. A. L. Johnston, of Alexandria, one of Louisiana's most gifted preachers has kindly consented to furnish report of the proceedings of the Recorder.

The Convention met in the First Baptist church, Shreveport, and was called to order by President J. H. Edwards, at the close of the Ministers' Meeting on the evening of the 12th. Shreveport is one of the most beautiful and substantially built cities of the South, located on Red river, and already has eight railroads and a good prospect for more. The population is from 25,000 to 30,000. Dr. J. S. Felix, of Kentucky, is the popular pastor of the church, and in his pastorate of two years he has received into the church about two hundred. The church has built for their pastor one of the finest parsonages in the South, costing \$1,000; besides, the elegant house of worship has been repaired and the church is out of debt. This is not only the leading church in Shreveport, but the leading church of the denomination in Louisiana.

Your writer was entertained by Hon. N. C. Blanchard and his cultivated family at his elegant home. Mr. Blanchard is one of Louisiana's most prominent citizens, having served seven terms in the United States Congress, and eight years as United States Senator, and he is now Judge of the Supreme Court of Louisiana. My attention, while enjoying the hospitality of the family, was called to what may be a matter of interest to the public. During the civil war between the States, the family mansion (Roselawn Plantation, Rapides Parish, La.) of Judge Blanchard's father was burned, after the battle of Mansfield, in 1864, and among other valuable the family Bible disappeared. Ten years afterwards a Baptist preacher attended a Baptist Association in Scotland, Mo., and he was entertained by a Brother Smith, and there saw an elegant Bible with the initials C. H. and F. A. Blanchard, parents of Judge N. C. Blanchard. Mr. Smith told the history of the Bible, that he had bought it from a soldier for \$10, and would gladly return it if he could find the original owner. The preacher published the item in the *Tennessee Baptist*. It was seen by a Baptist lady, Mrs. Howell, in Shreveport, who called Judge Blanchard's attention to it. He sent \$10 to Bro. Smith, and in this way he recovered the old family Bible, all right, except that the family record had been torn out. We greatly enjoyed the hospitality of Judge Blanchard and his highly cultivated family. Since meeting Judge Blanchard, we are not surprised that he has enjoyed all the honors in the gift of his native State. He is only fifty-one years old, and looks younger than his years would indicate. We predict that higher honors await him in the councils of the nation.

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CANADIAN LETTER.

Our county and district associations have held their various meetings, and the usual resolutions have been passed respecting missions, education, temperance, etc., papers read and addresses delivered. The proceedings have been marked in most cases by great heartiness and enthusiasm, in several instances reports state that high water mark has been reached in the meetings. Great encouragement is felt in the satisfactory number of baptisms, and the substantial advance in the general contributions to missions, showing that the forward movement has been taken up with commendable earnestness.

A goodly number of pastors and delegates from Ontario and Quebec have gone to the meetings of the "First National Baptist Convention of Canada" held at Winnipeg this week. The meetings promise to be most helpful and far-reaching in their effect. Representatives will be present from every province in the Dominion. A special feature at the close of the Convention will be a trip to Brandon, Manitoba, on the 14th inst., the occasion being the laying of the foundation stone of the new Baptist college for the Northwest. This will mark a new era in our educational work, and the energetic principal, Dr. A. J. McDiarmid is to be congratulated on the speedy realization of his desire for a permanent and spacious home for the new and important work to which he has been called.

Our Foreign Mission Board has found the second man for India in the person of Dr. A. W. Woodburn, a graduate of the medical department of the Western University, at London, Ont. He is a young man of excellent parts, wholly devoted to the work of missions. For some years he has had the foreign field in view and studied medicine with that object; he has always been a most active worker in the Master's cause. He will be a great acquisition to our staff in

India when he sets sail with Mr. Imrie his companion missionary in the fall.

Rev. Dr. Spencer has resigned the pastorate of the First church, Brantford, where he has labored with great success for over four years. He intends devoting his time to evangelistic work and missionary advocacy.

Rev. S. A. Dyke has handed in his resignation to the Western church, Toronto, after laboring earnestly and successfully for nearly eight years, during which the membership has doubled, and the church has been almost cleared of debt and placed on a sound financial basis.

Our Home Mission Board has made a new departure in appointing Rev. W. H. Porter, M. A., as Sunday-school Missionary. Bro. Porter is eminently fitted for the work, being extremely fond of children and very successful in dealing with them through special services. We hope for a goodly ingathering of our children and young people through his labors.

During the past month ordinations have taken place at Woodstock, Filsonburg, Drumbo, Wilkesport, and Sawyerville, in each case but one the brother was a graduate of McMaster University. It is greatly to the credit of our educational institution that its graduates pass their ordination examination in every instance with great success and do splendid work when they settle and become pastors.

The congregation of the Point St. Charles church, Montreal, is happy in the prospect of a new and handsome place of worship. This has been a long felt want, their present church home being entirely inadequate to their requirement. Under the energetic leadership of Pastor J. R. Webb the church has made considerable progress, and in their new home, which will seat 600 they will have ample room and accommodation for still further extension of the work that has prospered so greatly in their hands.

THOS. W. CHARLESWORTH.
Wallaceburg, Ont., July 9, 1900.

EDITORIAL.

PROF. PRICE ON INSPIRATION.

A good deal has been said about the speech Prof. Ira M. Price, of the University of Chicago, made at the recent anniversary in Detroit, and particularly about his utterance in regard to the inspiration of the Scriptures. The address is now published in full in the Publication Society proceedings, and the Professor's exact words can be determined. They were as follows:

4. The full and cordial recognition of the Bible as literature, and its writers as men with individual characteristics, the assignment of Israel to its true place among the ancient nations of the East, and the determination of the true place of monotheism in the development of the religion of the Old Testament, demands and will be speedily followed by a reconstruction of the doctrine of inspiration. This reconstructed doctrine must and will include in its formula not simply the recognition of the Bible as literature, but must take account of the humanity of men as its recipients, must define more exactly the specific part taken by the Holy Spirit in its production, must take account of the assured results of the newest genuine textual and historical criticism, and must formulate the external reasons for the superiority of Scripture to the sacred books of all nations. Neither the verbal, the variously defined plenary, the dynamic, nor any other mechanical or semi-mechanical theory of inspiration will hold place among the final results of modern biblical investigation. None of these adequately takes into account the great variety of elements which enters into the origin, growth, unequal character and power of the Bible. This reconstruction must be a doctrine that will satisfy both the ardent student of God's word, the thoroughly sympathetic and evangelical investigator, and the devout Christian scientist and thinker.

PLAIN ENOUGH.

There it is in plain, though euphemistic, English. Prof. Price distinctly repudiates all the views of inspiration which evangelical Christians hold. He says a new doctrine must be devised. The Bible is not to Prof. Price what it is and has been to Baptists, and to those who hold evangelical views.

HIS MUSTS.

Why does not Prof. Price go on and state the doctrine of inspiration he claims must prevail? He dogmatically, and with the calmest assurance, decides just what that doctrine "must" be and do. He uses six *musts* in describing it. By all means let him go ahead and state the doctrine. We hope he will do so for his own sake as well as for the sake of others. For his own sake, because he still holds that the Holy Spirit did have something to do with the production of Scripture, for he speaks of "the specific part taken by the Holy Spirit in its production." If, therefore, in his present state of mind, Prof. Price would formulate his doctrine of inspiration, he would have in it at least something of the supernatural; while if he waits till he has followed still farther his masters in "textual and historical criticism," he will not admit that there is any inspiration in the Bible beyond what is in Shakespeare or Tolstoy or any other writer who says good things. The way Prof. Price talks now is the way Prof. Toy talked twenty-five years ago, and the road Prof. Toy traveled is the road Prof. Price is going. If, therefore, he will formulate his view of inspiration before he goes farther along that road, he will anchor himself to some form

of supernaturalism, and will secure himself from the final plunge into unbelief.

LET US SEE IT.

We hope Prof. Price will do this, also, for the sake of others, that they may see just what he and those who think with him stand for, as regards the inspiration of the Bible, for this is the vital doctrine of the faith. When that falls, the authority of the Bible goes with it, of course; and there is an end of "the faith once for all delivered to the saints."

THE ISSUE.

To try to cover up the real issue with euphemistic phrases and ponderous adjectives, is vain. Either we are bound to believe and do what the Bible, fairly interpreted, teaches, or we are not. There can be no middle ground. If the reader is to go through the Bible and take out what he regards as good things by which he may profit, rejecting what does not strike him favorably, just as he would do in the case of any ordinary piece of "literature," then the Bible is on a par with Shakespeare and Tolstoy, and has no authority whatever. And this is bald infidelity. Euphemistic infidelity is none the less infidelity.

ILLOGICAL AND UNSCIENTIFIC.

Prof. Price's position is thoroughly illogical. He says the new doctrine of inspiration "must" "satisfy" "the ardent student of God's word, the thoroughly sympathetic and evangelical investigator, and the devout Christian scientist and thinker." Why? Prof. Price will find it impossible to answer this question. The Wellhausen school will say that the "ardent student," "sympathetic and evangelical investigator," "and the devout Christian scientist and thinker" must accept and be satisfied with "the assured results" of "textual and historical criticism;" and that one of the most assured of these results is that there is nothing supernatural in the Bible. Why, we would ask Prof. Price, should the supposed "student," "investigator," "scientist and thinker" be exempted from the necessity of reconstructing his view of inspiration so as to make it conform to the "assured results" of "historic criticism?" These six "musts" of the Professor are incompatible. They cannot be made to hang together.

Then, too, it is thoroughly unscientific to claim that a doctrine must be constructed so as to satisfy any man or class of men. All doctrines should be constructed so as to conform to the truth, regardless of whom they satisfy or whom they disturb.

THE Baptist church at Eythorne, England, on the 21st of June, celebrated its 350th anniversary. This church was organized A. D. 1550, and has had a thrilling history. Dr. Gange, of London, preached the sermon at the celebration, and other leading men took part in the programme, which lasted several days. Lady Russell, wife of Sir Edward Russell, announced that she would have prepared a tablet in honor of the four ministers by the name of Knott who served the church as pastor continuously from A. D. 1600 to A. D. 1780. We do not know of any record equal to this, where four pastors served the church 180 years, an average of 45 years each. We get these facts from the *Baptist Times and Freeman*, London, June 22nd, 1900.

THE *Baptist Standard* again, and we suppose finally, refuses to give the name of the "meddlesome Baptist" in Louisville, whom it charged with attacking the private characters of certain brethren because they differed with him in the late controversy, as well as refuses either to produce any proof of the truth of the charge or to withdraw it. And our contemporary regards this as a light matter. The charge is a serious one. It is bad enough in the heat of controversy to attack a man's private character because he differs with you; but to do this after the controversy is ended, is contemptibly mean and malicious.

We hold that when a damaging charge is brought, the one who brings it is bound, when called upon, either to produce his proof, so that the accused can have the opportunity of meeting it, or to withdraw the charge. But the *Standard* refuses to consent to this.

Let it be understood, then, that the *Baptist Standard* will bring any charge it pleases against any one it pleases and, when called on, will neither make the charge good by proof nor withdraw it. We are sorry to see our contemporary occupy such a position; and we commend this to the editor as a theme for some "Sunday Morning Gospel."

OUR Gospel Mission brethren object to the expenses of our mission boards, and that seems to be the most successful plea in their propaganda. They array the figures of what is "paid to the missionaries," and then of what is consumed by "expenses." They argue that the boards are extravagant, that the percentage of expenses is too great, &c., &c.

Of course, the item of expense is a very important item in all business, and in the Lord's business it is of special importance, because it is the Lord's money that is involved. Nobody wants his contributions wasted. But while the expense is a very important point, it is not the most important. The chief consideration in any work is efficiency. "What is worth doing at all, is worth doing well." Any economy that diminishes efficiency is to be avoided. Expense beyond the needs of efficiency, is waste. Those who have in hand benevolent work always have the problem to face—how they can best promote efficiency, and at the same time avoid waste.

The chief items of expense in the work of our boards are the salaries and the traveling expenses of the secretaries. The question, then, is—shall we have secretaries at all? or, if we have them, shall they travel? This depends entirely on another question, viz.: do the employment of secretaries and their traveling promote the efficiency of the mission work? We believe they do; but let it, for the sake of the argument, be admitted that it is doubtful whether they do or not. It is certain that very many of the contributors to the mission funds believe that the money used to support the secretaries and to pay their traveling expenses, is well spent. Are they not entitled to their opinion, especially when they furnish the money to pay these expenses? Brethren who object to such expenses are not asked to pay any of them. Brethren who wish all they contribute to go to the missionaries, without a cent's being taken for expenses, can have their wish. Let such brethren simply designate their contributions to go en-

tirely to the missionaries and no part to go to expenses, and the boards will faithfully comply. Hence the expense argument, even if valid, does not in the slightest degree stand in the way of co-operation with the boards. Those who object to secretaries on account of the expense of their support, certainly cannot object to those who believe in them supporting them, provided the objectors are not asked to furnish any money for these expenses. Hence all that is needed, so far as this argument goes, for all parties to co-operate with the boards, is a little charity. Let those who believe in the expenses, pay them, and those who do not, let their contributions all go to the missionaries. Let us all co-operate as brethren.

MAJOR JOHN CAPERTON, one of Louisville's oldest and most eminent citizens, died last week in Chicago, in his 84th year. The body was brought home and buried in Cave Hill Cemetery on Saturday, the funeral being from the house, and conducted by Pastor Eaton. Major Caperton was a native of Union county, Virginia, but Louisville has been his home for over forty years. He leaves his widow (daughter of the late Hon. James Guthrie, U. S. Secretary of Treasury) and one son, Mr. J. H. Caperton. We have never known a more courtly or more elegant gentleman than Major Caperton. He was a man of courtly manner, of refined tastes, of a high sense of honor, of extensive travel, of wide reading and of rare culture. He was a most devoted and tender husband and father. He was a faithful friend, and a man of broad sympathies. While deeply interested in public affairs, he never sought office or prominence. He was profoundly reverential as well. Altogether, he was a noble specimen of the old-time Southern gentleman. "His life was gentle, and the elements so mixed in him that nature might stand up And say to all the world—This was a man!"

Some of the German ecclesiastical infidels are uneasy. Heretofore they have attacked whatever they chose in the faith of the established church, and have gone on unmolested. But there is a sign of a change. Pastor Weingart, of Hamburg, denied the bodily resurrection of Christ. Some parties did not like that, and concluded they would test the matter as to whether a Lutheran pastor could teach thus with impunity. So they brought charges against him, and he was condemned and removed. He appealed, but the action of the lower court was affirmed. Finally an appeal was made to the Emperor, who is *summus episcopus* of the established church, but the Emperor refused to interfere. Thus it stands that a minister of the established church in Germany must, legally, hold the faith of that church. This is exceedingly offensive to the "liberals," and they are greatly agitated as to whereunto this thing may grow. If the point is pressed many prominent professorships in the universities will be made vacant, and the world will hear less about "the latest German theological thought."

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THE Chinese name for the "Boxers" is I-Ho-Tuon; the I meaning righteousness, the Ho meaning peace and the Tuon standing for fist. The idea is that the members of the society contend with their fists for righteousness and peace.

Editorial Varieties

Dr. A. J. Fawcett takes charge of the Quarterly Column of the *Eccliptic*. It will be well conducted.

Our church in Russellville has been for some time without a pastor, but now they have secured the Rev. J. M. Chasick. He is worth waiting for.

The Shah of Persia and the Khedive of Egypt are visiting England. It is hoped that they will be deeply and favorably impressed with what they see and hear.

The Rev. T. T. Martin brought Mrs. Martin to Louisville Saturday night, to be treated. Mrs. Martin has been quite ill for some days in Henderson, and it was deemed best to bring her to this city to be treated. We earnestly hope she will speedily recover.

Those who reject views held by the fathers invariably claim to have "outgrown" those views, when the fact is they have dwindled till they are too small of stature to reach up to the shoulders of the "outgrown" friends. They are entirely too "dogmatic" in asserting their superior size.

The average American talks so much that he cannot take time to pronounce long names. Instead of omnibus, he says "bus"; instead of telephone, he says "phone"; and when the automobile becomes common enough to be generally talked about, the average American will call it "bgle."

The Rev. Gilbert Dobbs has entered upon his work as pastor of the Coliseum Place Baptist church in New Orleans. He is a gifted man and we expect to be good reports of his work in the Crescent City. The writer recently saw in MS a powerful epic written by Mr. Dobbs, which we hope will be long published.

There is much truth in these words from the *Congregationalist* of Boston: "The attempts to measure the Negro and Indian by the white man as a standard of value, and to transform these races into the white race, have made the greater part of the trouble between the whites and Negroes in the South and the whites and Indians on the Western Frontier."

The *Congregationalist*, bewailing the promiscuous conferring of degrees by some American colleges, says: "Colleges that have not a single teacher capable of teaching theology have given the degree of D. D. to men who never saw the inside of a college, and never published the smallest treatise on theology." Well, what of it?

The independent tails of a vigorous British protest against the careless way in which American institutions confer honorary degrees upon Britons, and the *Independent* lists the questions about our American institutions are no more careless in conferring degrees on Britons than they are in conferring them on Americans; and why should a degree mean more in Great Britain than it means in this country?

Justin McCarthy says of Mrs. W. K. Gladstone, recently deceased: "There was nothing of distant staidness in her manners, she never seemed concerned to impress her visitors with any sense of her personal importance, and yet there was a subtle quietness about her which brought her into association in one's mind with some group of great historical figures." This is high praise from a high source and it is well deserved.

The literal translation of the passage: "The Lord loveth a cheerful giver" is: "The Lord loveth a hilarious giver." The Greek word here rendered cheerful is *hilaros*, the word from which we derive our English word *hilarious*. So God loves a hilarious giver; a giver who is in society over his gifts, who gives as an enthusiast which seems wild. Our word ex-hilarate comes from the same source. Giving should be exhilarating. We should be so glad to give that we are hilarious givers.

Dr. H. M. Wharton's tent meeting, now in its second and last week, has greatly increased in interest. The attendance has been good from the beginning, but on Sunday night it was overflowing and the interest was very deep and general. There were many who came forward to avow faith and to ask prayer. This week he is preaching the "Christians under the stars and stripes." Dr. Wharton is a wonderful man. He is holding meetings somewhere nearly all the time, and yet he has charge of two orphanages as well as a home for widows and a school. His capacity for work seems to be practically unlimited.

The English Church Union, an association of ritualists in the Church of England, at a recent meeting, defied the decision of the Archbishop of Canterbury and York in regard to the "reservation of the Lord's Supper for the use of the sick and dying." They affirmed "that in the sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become in and by consecration, according to our Lord's institution, verily and indeed the body and blood of Christ" and that "Christ our Lord, present in the same most holy sacrament after the use of the sick and dying, remains, it is to be worshipped and adored." This is bold Romanism. It remains to be seen what the Archbishop will do.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

Each member contribute to the Bible fund, and letters to the Sunday school interests of the Convention.

PRICE LIST PER QUARTER.

Table listing items such as The Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaf, The Primary Leaf, Words (weekly), King Words (semi-monthly), and various Bibles and books with their respective prices.

Table listing items such as BAPTIST WHY AND WHY NOT, Twenty-five Papers by Twenty-five Writers, THE STORY TOLD BY THE MESSIAH, PARLIAMENTARY LAW, and various Bibles and books with their respective prices.

had 10 professions of faith and 11 additions to the church, baptized 17, 11 of whom were men, and gave the hand of fellowship to 25, making 50 additions since our series of meetings one month ago. This gives us a membership of more than 400. Our church house is exactly in the geographical center of the town. This gives us a congregation made up of people from all parts of the city. To the Lord be all the honor and glory. Bro. W. H. Setzer, who has been in the Seminary three years, goes to Butte, Montana, to supply for Pastor John Nofstinger, of the First Baptist church. We wish Bro. Setzer great success. Pastor K. A. Rianer writes from Scarborough, Ind.: "Our work here is moving along nicely, and we hope to be in a very prosperous condition before long. I have just closed a meeting at Huron, Ind. We had several additions and a general awakening throughout the congregation. The church, called Bro. D. Webb to the pastorate. Bro. Webb is a man that stands high as a Christian preacher wherever he goes, and is well liked by one and all. He goes to Franklin College this year. We are expecting much of him."

fellowship of the church, with several others to follow. The Mt. Moriah church, Clay County Association, has set apart Bro. F. J. Ingram to the full work of the Gospel ministry. The Malden church, Mo., has set apart their new house for the worship of God. The Bonifay church, Fla., has set apart its new house to the worship of God. The Bartow church, Fla., has set apart its new house for the worship of God. Ten have been added to the fellowship of the Walton church, Ga., all by experience and baptism. A meeting in the Blackhear church, Ga., resulted in 16 additions to the fellowship of the church. A Fifth church has been constituted in New Orleans. It is in a fine field, a mile from any of the other churches. A meeting in the Haconton church, (Ga.) closed 12 professions of faith to the fellowship of the church. The High Point church, Missouri, has set apart Bro. D. Cooper to the full work of the Gospel ministry. A meeting in the Collins Chapel church, Chilton county, Ala., resulted in 14 additions to the fellowship of the church. The Providence church, Alabama, was greatly revived in a meeting which added 20 to its fellowship. A meeting in the Ebin church, Liberty county, Ga., resulted in 18 additions to the fellowship of the church, all by experience and baptism. In a meeting in the North Newington church, Screven county, Ga., there were 22 made profession of religion, and all of them were received into the fellowship of the church. A church has been constituted at Barker's Creek, N. C., with 64 constituent members. A meeting in the Mt. Tabor church, North Carolina, resulted in 13 professions of religion and 13 additions to the fellowship of the church. The annual meeting of the Baptist Orphanage of North Carolina took place July 17 and 18. Pastor S. J. Porter, of Fayetteville, N. C., preached the annual sermon and Hon. M. H. Justice delivered the annual address. The receipts for the year were over \$16,000, the largest amount in the history of the institution. The Mills memorial building will be erected during the coming year and other improvements made.

DELICIOUS IN COFFEE TEA & CHOCOLATE BORDEN'S EAGLE BRAND CONDENSED MILK SEND "BABIES" A BOOK FOR "BABIES" A BOOK FOR "MOTHERS" Borden's Condensed Milk Co., N. Y.

ORLINDA, TENN. Last Saturday and Sunday I preached at Orlanda Baptist church. This is one of the noted country churches of the South. They support, through the Foreign Mission Board, Rev. E. F. Tatum as a foreign missionary in Shanghai, China. Their contributions to all missions amount to over \$700 annually. Rev. J. H. Burnett, president of Liberty College, Glasgow, has been pastor for about twelve years, and is universally loved by the church and community. He is aiding Pastor O. P. Maddox in a meeting at Williams Chapel. Deacon John A. Crocker is the merchant prince of several counties. He carries in stock about \$30,000 worth of general merchandise, and his business amounts, it is said, to over \$100,000 per annum. It was my pleasure to enjoy his hospitality, Saturday night, in company with Brethren Burnett and Maddox, was spent with Deacon R. H. Felts, at his elegant country home. Bro. Maddox serves Williams Chapel and West Mt. Zoar. He is a young man of rare gifts, and he is greatly loved by his people. In company with young Bro. Wright, I reached Franklin in time to take the L. & N. train for home. While in Franklin I called on my friend in many years, Rev. E. N. Dicken, D.D., and enjoyed a delightful visit with him and his family. Dr. Whittle was out of the city. In regard to his work as pastor in Franklin, I heard encouraging reports. I have long anticipated a visit to Orlanda, and shall long remember the many acquaintances it was my pleasure to make. W. F. H. SINGER WANTED. I want a good Gospel singer to help me in meetings through August and September; will pay well. Any one so desiring will write soon. Scottsburg, Ind. F. A. RISSEK. Adv.

DEAR RECORDER:—Having accepted the Presidency of Owensboro College, I have removed to Owensboro, and have joined, with my family, the Third Baptist church. We are more than pleased with our new church home. Bro. Hale and his people have made us hearty welcome. The old First church and the Walnut-street church are without pastors. The outlook for the College is excellent. The building is a very handsome brick in the best part of the city, and was finished last year with young ladies. We hope to have it crowded this coming session. Bro. Bruce, of New York, has begun a series of tent meetings under the direction of three Baptist churches of the city, trying to reach those who do not attend church. The Daviess County Association meets with First church, August 11. We hope to see the RECORDER represented. Fraternally, T. S. McCALL, Owensboro, Ky., July 25, 1900. STATE OF OHIO, COUNTY OF TOLEDO [s. FRANK J. CHERNEY makes oath that he is the holder of the copyright in the book entitled "The History of the City of Toledo, Ohio, and State afterwards, and said firm shall pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHERNEY, sworn to before me and subscribed to by me, this 26th day of December, A. D. 1900. A. W. GLEASON, Notary Public. HALL'S CATARRH CURE is taken internally, and acts directly on the mucous membranes, and cures the system. Send for testimonials. Free. F. J. CHERNEY & CO., Toledo, O., U. S. A. HALL'S Family Pills are the best

AMONG THE CHURCHES

Walnut-st.—Bro. H. M. Wharton preached on "The blessedness of those who hear the joyful sound of the Gospel." One joined by letter. The church appointed a committee to confer with the McFerran Memorial committee in regard to union. Broadway—Pastor Jones preached as usual. Chestnut-street.—Pastor Weaver preached as usual. East—Pastor Christian preached on "Jesus could not be hid," and on "The empty tomb." McFerran Memorial—Pastor Hamilton preached on "God's choice of men." One received by letter. Twenty-second and Walnut—Pastor Dement preached on "The faithful servant," and on "Prepare to meet thy God." Sunday-school and opening attendance small on account of rain, but night attendance excellent. We had a great time at the B. Y. P. U. Convention at Cincinnati. We had twenty-two delegates from Twenty-second and Walnut. Bro. J. N. Des Champs preached two excellent sermons on July 15 and conducted a funeral on July 18. Funerals for five successive days. Franklin-street.—Pastor Jenkins preached on "The preciousness of Christ's gifts," and on "He that would save his life shall lose it." Bro. Dawes lectured Friday night on "Baptist progress in 100 years." German—Bro. W. Argow preached on "Watchfulness of souls." Highlands—Pastor Dawes preached on "Seeking the Lord's face." Logan-street.—Bro. J. W. Warder preached on "God's giving his Son the heathen for an inheritance." The church has chosen a lot for their new house. Parkland—Pastor Taylor preached on "God's great ones," and on "So great salvation." One joined by letter. Portland avenue—Pastor Trallo preached on "Watchfulness of kingdom," and on "China." Southgate-st.—Pastor McFarland preached on "Let no man's heart fall," and on "Watchman what of the night?" Third-ave.—Pastor Boyet preached on "Paul's exhortation to the Ephesian elders," and on "What shall a man give in exchange for his soul?" Two baptized. Twenty-sixth and Market.—Pastor Thompson preached two sermons on "Prayer." Two received for baptism. Clifton—Pastor Foster preached as usual. East Mead—Bro. H. D. Allen preached on "Phillip and the eunuch," and on "The Lord is thy keeper." Oakdale—Pastor Hill preached on "Restoring backsliders," and on "Christ's second coming." Freedom-st.—Pastor Green preached on "Zealots." On Saturday he aided in ordaining Bro. Walker at Belmont. Meadow Lawn—Bro. McLandon preached on "The death of Christ," and on "Christ the hope of the world." Orlanda—Bro. W. P. Harvey preached to this country church which gives \$700 a year to missions. Martvale—Bro. C. F. Dahone preached on "Personal conversation."

THE STATE.

We regret not being able to be present at the Ministers' and Members' meeting to be held with the Old Union church, July 28 and 29. Exegesis is a prominent feature in the programme, and it ought to be. And Breu. T. J. Hain, E. Bryant, T. T. Gardner and P. N. Downer are strong men, who will ably expound the Scriptures. There will be other addresses it would be a pleasure and a profit to hear, from Breu. Lee, Oliver, Smith, Garth and Hall. The sermon on Sunday will be preached by Eld. James Waters. Bro. E. B. Caldwell writes from Waynesburg: "I see you have the issue of the Publishing Concern of the River Association in September. We meet on August 28, or on Tuesday before the first Saturday in September next, at Pleasant Hill, five miles east of Eubanks Station. We enjoyed a visit from Bro. M. B. Perry, of Port Royal, while spending a few days in the city. Bro. J. W. Parsons writes from Alexandria: "I am pastor of the Baptist church with which the 'Land Mark' Association meets (Kerby Knob). I write to notify all persons who wish to meet with said association, who will come on train, will get tickets for Berea. Arrangements have been made for conveyance to said place; and persons who desire to meet with the good people there will please write card to Bro. D. M. Click, Kerby Knob, Jackson county, Ky. Said association meets September 19 and 20, 1900." Pastor I. N. Strother writes: "Littleton Baptist church, seven miles from the railroad, between Hopkinsville and Princeton. It will be called to order Wednesday, August 8, at 10 A. M. and will hold for three days. Those coming by rail from the Hopkinsville end should buy tickets to Graeoy, and from the Princeton end to Cerulean Springs. Livery stables at the above named places will furnish conveyances at reasonable prices. Free transportation cannot be assured." Bro. H. H. Mashburn, of Louisville, has been, for the last two weeks, assisting Pastor Briggs in a meeting at Millville. It was a splendid meeting. The church was revived and many professed faith in the Lord. Bro. Mashburn did some very fine preaching, which God greatly blessed. Nineteen were added to the church, 15 for baptism. OTHER STAFFS. We congratulate the Bonham church, Texas, on having secured for the pastorate of their church Bro. D. G. Whittinghill, of New Orleans. Bonham is a strong church with a large and well equipped commodious house of worship, and what is better, a godly brotherhood. Pastor O. P. Stark, assisted by Pastor Jeff. D. Ray, of Caldwell, held a meeting in the Montgomery church, Texas, which resulted in 24 additions to the fellowship of the church with more to follow. Pastor J. N. Edwards writes from South Mead: "I have had a splendid close a ten days' meeting with my church, 10 conversions to the church, with more to follow. The membership of my church has more than doubled since I took charge last September. We go to Wilburton, L. T., from here on Sunday days' meeting. God bless old Kentucky." Pastor John E. Barnard writes from Anniston, Ala.: "Since giving you an account of our protracted meeting at First Baptist church, this city, which closed one month ago, the Lord has opened the windows of heaven and let his blessing down upon us. It seems as he has never done before. Last Sunday we

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

TWO WOMEN.

BY BEATRICE HANSCOMB.

There are two women whom well I wot, And one is clever and one is not. One labors her livelihood to gain, With a really almost masculine brain...

And one just gets, by the sunniest smiles And the most transparent of feminine wiles, The things she wants from her own little lord...

There are two women whom well I wot, And one is clever and one is not. The Century.

THEIR GOLDEN WEDDING.

BY EMILY ELIZABETH FRANKLIN.

CHAPTER II.

DICK, AND WITH DICK THE BEST.

The next minute about six feet three of "Baby" had sprung up the steps, four at the time, and taken her in his arms.

"Now, mother, if you faint how am I to show you my babies, and every kid of them starting me out of countenance at being called baby? If you pass me off for a baby I shall despair of ever teaching them to reverence and respect their venerable sire..."

"Come, tell me what you think of these dolls," he said, still keeping her in his arms and kissing her forehead...

"You're, oh, Dick, and it hasn't been so long since you were no larger than they are."

"Which one of them? They are assorted sizes, though perhaps you did not notice such an unimportant item."

"All of them. Now tell me your name, dearie," she said, crying over them all and addressing the eldest.

"And yours, dear," to the next. "Nellie."

"Ah, Dick, have I no namesake among them?"

"There, papa, I am going to tell her on you, I did tell you I should, you know, said the eldest as she went to grandma. When I was a baby papa called me Amaryllis, and when Nell was a baby he said she looked more like you than I did, and he called her Amaryllis, and one Ebel Amaryllis, then when I was a boy he said she looked most like you, and so called her Amaryllis, and Nell Nellie Amaryllis, and now I reckon he will call Amy Amaryllis something else, and call Dick for you."

"Dick! oh, Dick, you did not tell me," and she, turned with her arms full of Amaryllis to see a big chub of a boy three months old springing towards her from the arms of his nurse, white a tall, fair lady, clearly Mrs. Richard, was looking on in quiet appreciation of the fun as though she was quite used to her husband.

She came in for her full share of welcome, too, but it was not until Baby Dick was bounding and capering in his grandmother's arms and baby's father, and baby's father's father, were beaming down upon her that the craving of her heart was satisfied and she was happy.

"O Dick, it is just like having you again, and he is just like you were at his age."

"What unblushing affrontary... The baby has got red hair, plucked it from his mother's side of the house. You always said mine was golden, mother. Was it that your fond heart deceived you, or was it that you have purposely spared me the blow of knowing my head was red?"

"Dick, how could you so malign the infant?" asked his wife indignantly. "His hair is auburn, of the rarest and most poetic shade."

"That is our feud, mother. It crops up every now and then. Excuse us while we fight it out."

"My boy! Tell me how you managed to get off from your mother. I fear it was at a very serious sacrifice," said his mother, eating him up with her eyes.

"I am afraid it would have been more serious if I had stayed. Almee is a capital hand to manage an intricate. I got notice of the golden wedding, and was tempted to fling up my position, if it came to that, and come home for the Yule, but affairs were in such a shape, and my employer was so kind, that I couldn't ask leave of absence just now. So I said nothing about the wedding, and tried to swallow my distress, for I wanted a sight of you, mother, even more than you wanted a sight of us."

"But Almee, bless her, took matters in her own hands, in St. Louis thought it was, and sent my chief assistant to call me up and wanted to know if I wasn't going, and if I didn't he would thrash me first and discharge me afterward, so I came."

"And her?"

"Now, mother, I don't carry my firm around in my pocket, but you he has to come east, and intends to drop in and see how affairs are going on that evening. But, remember, I am the lion, and Almee will play second fiddle even to Mr. Fiddler himself."

"Now, what is the first choice of territory. Come, Nellie, let's select a room," and he marched off with his wife, and they could hear him whistling and laughing and tramping about from room to room precisely as if he had been fifteen instead of thirty odd.

"Why, Dick," said his mother when he followed him upstairs to find him comfortably quartered in the nursery, "you have taken the shabbiest room in the house. What will your wife say?"

"Dick laughed and hugged his wife, and the next moment there was a cry of "Dick, you wretch! What do you mean, sir? You pretended you could not come, and here you are first of all, and have deliberately stolen the first welcome and the best room in the house for your own self."

"And there stood Mrs. Amy, tall and handsome, flushed and merry, who might have posed her own letter in town on her way out, so closely did she follow upon the heels of you, the guest of honor."

"And I intend to put the babies here. The maid nursery is hardly respectable, they won't mind," said mother softly.

"All right, put them where you please. There is room for all, and I have been browbeaten and henpecked, and I can't rock cradles, walk floors and sleep all at the same time. The idea of putting me in the company room! The very thought sends me into a cold perspiration, such an awe as it has had for me since I was as big as the Amaryllis Bedding."

"Or indeed—Why, I am mother's baby," and Dick picked up and made the acquaintance of a new and engaging importation of babies and little maids and men who had entered with his sister, Amy.

"It are, my grammatical daughter," replied her father as a burst of merriment greeted the question. "Why?"

"I'm glad of it. I like her. I desire her to kiss me again." Dick handed her over to her namesake for the kiss, and then the supper bell rang, for it appeared a second supper had been contemplated by the cook for the refreshment of the travelers.

The house filled rapidly. Every nook and cranny was perpetually breaking into laughter and chatter. Troops of merry children swarmed about the room, and down the steps, raced through the halls and shouted, whistled, screamed and sang everywhere; for all the children, children-in-law and grandchildren had come.

"I am afraid they will run father and mother under contempt," said Mrs. Amy one day as they went banging into one door and out at another for perhaps the hundredth time.

"Let them alone. They do your mother good," said her father tenderly. "It is just that she has been waiting for boys and girls again, and now she is getting them back to your children. She has grown ten years younger since you came."

Dick glanced down the room. It was raining, and everybody was under roof for, perhaps, the first time, weeks at that. The rain was falling in one corner of the back parlor, that was all glitter with little tables of labeled and ribboned wedding pres-

ents sent in by friends and relatives, his mother had gathered the little ones about her, with Dick's boy fast asleep in her lap. Her perfect, unalloyed happiness was absolutely touching, unconsciously to herself, it told so plainly of the long months of heart famine when she had hungered and thirsted for her children and gone unappreciated.

"It was a grand thought of yours to delay the golden wedding, Almee," he said with his eyes on his mother's face. "We have made an effort to come home for that, when otherwise it would have seemed impossible to us."

"It was father who first puttin in my head. More than a month ago he wrote me that mother was pining for a sight of us all once more. He had begun to feel uneasy about her health, and said I must induce as many of the children to come home as possible, and that he would care for my husbands and fathers get absorbed in your business, we wives and mothers in our household and social cares, and fancy we cannot leave home; but I knew none of us could resist the golden wedding, so I wrote to the sisters and we arranged everything so that mother should have nothing to do except to be happy in her babies and grand babies, and she is. Isn't she a picture? But I think I have demonstrated something else too, and that is that we can all get on our feet and work a week or two if we only think so, and I am going to insist that we all come home for at least a week every summer, and arrange our affairs so we can be here at the same time. Perhaps our husbands cannot be here longer, but the children may extend the visit."

"The advantage will be ours after all, for all of us live in strictly populated cities, and a week or two in the country will be a regular treasure house of fun and health for our babies. Besides, buried in our own very important affairs, we lose sight of and grow indifferent to each other. I want my children to love their cousins better than any one else, and I am sure all of us want them to have the advantage of mother's influence, and to be in our own hands."

"We cannot afford to lose that for them; nor could we, with all the wealth we are so eager to amass, ever make up to them for the loss of that which mother can give."

"She has heard their prayers every night since they have been here, and has given them all a new interest in and reverence for holy and heavenly things. So I think it is we who need mother, with her experience, her patience and her faith in rearing our little ones for the best, and our father can ever need us. So we will remember that the things we are striving after are not, after all, the most important, and lay them aside for a little while every year in order to sit at our parents' feet and learn of them."

Mrs. Richard's eyes were fixed on the lovely little white-haired woman in the other room. It was growing dark, and the elder children were drifting in by twos and threes to gather about their center of attraction, and she was so glad to see a soft cry of "Stories, please, grandma, stories." Her happiness was not quite perfect, however, until father had gone in and, sitting down near her, had the larger boys about him.

"How the love you each other," said Mrs. Richard softly, and her happiness is never quite complete without him, and his—ah, I have thought more than once since I came that he wants nobody but her to perfect his happiness. You do not know how glad I am, Dick brought me. You know I was an orphan. I never knew just what I missed in losing my parents until I saw them. They are beautiful when you see them apart; together they are indescribably lovely. I hope Dick and I will grow old together as winningly as they are doing."

"It will break her heart to give Baby Dick up. He has scarcely been out of her arms since he came, and if any one takes him from her he frets until he gets back."

Dick watched her thoughtfully. "I have been thinking something of coming home to you and Nellie, not to have left them. We talk of worldly advancement, but, after all, what does it amount to? In a few years it is gone; we grow old and are passed aside, worn out with a strife that brings us so little reward. I am the youngest I owe them something for the way they have provided for me. Nellie is willing to come, and so long as they live we shall make them our first thought. They call this place dead, but a man of energy can and will make a living here; he may not be able to do it, but he can and will make a wide influence for good, and we live rational lives we may dispense with the feverish pursuit for

gain and the eager rush for position. "They will not let you make such a sacrifice." "It will not be a sacrifice." [To be Continued.]

GRANDMOTHER'S SAMPLER.

"A story? Well, let me see." Nan's head nodded approval; for when grandma began with, "Let me see," it was a sure sign that she was recalling an experience of her own girlhood—a true story of long ago. After a few minutes the bright knitting needles stopped clicking, and fell unobtrusively—perhaps glad of a short breathing spell, who knows?—into grandma's ample lap.

"Let-me-see, 'twas fifty-ah years ago—it seems but a day to look back upon—that the prize was offered. I had just reached my thirteenth birthday, and my sister Patience was too young."

They were living at that time, in the old Squire Hilton manion, not far from my father's, the squire's only daughter, Madam Hilton Ware. The people always called her Madam because of her grave, dignified bearing, and she was called Madam because Madam Ware had always taken a deep interest in needlework, and her home abounded in rich embroideries and choice bits of tapestry; while one of her most intimate friends told of her having a bit of rare, old lace that was once owned by the late Antonio. This she was very proud of, and she kept it safely locked in an ebony box that her grandfather had brought from over the seas."

"Did you ever see it, grandma?" interrupted Nan.

"No, dear. I was little more than a child when Madam Ware died; and at her death all her belongings went to a distant relative who lived far away in the South."

"As I was saying, when I was thirteen, Madam Ware's carriage stopped before our door, and, seeing mother in the garden, Madam beckoned her to the gate. In a few moments mother came into the kitchen where Patience and I were scouring the tin, and told us Madam Ware desired to see us. We hurriedly dried our eyes, and Madam Ware, with a degree of awe I followed our mother out to the carriage."

"After greeting us with a stately bow, she explained to us the object of her visit. To arouse an interest in needlework, she intended to offer a prize to the girl who made the neatest hood, and, after fifteen, worked the best sampler, which must be completed within four weeks. The prize was to be a dress pattern of beautiful Oriental silk. My heart almost bounded into my mouth at the thought that possibly I might be the successful one, and get what I had always wanted—a real silk frock."

"Did you get it, grandma?" asked Nan, eagerly.

"Wait, child; I haven't finished my story," remarked her grandmother, and she began to tell us before Madam Ware drove away that morning she left Patience and me enough material for our samplers—even to the needles to work them with. She gave us our directions, and told us that four weeks from that date all the girls were to assemble with their mothers at her home, where the samplers were to be examined and the prize awarded."

"Every spare moment we could get after this we spent on our samplers, and I suspect we often let our mother do more than her share of the work during the second week. At the end of the second week I had the entire border of my sampler done, and about one-half of the letters; while Patience was steadily working on the third side of her border."

"I'm afraid you're hurrying too much, my dear," said the squire, as he examined my work one afternoon. "Twas all she said; for our mothers were charged to make no suggestions and to offer no aid. I saw mother looked troubled when she examined the under-side of my work, for I had done the ornamental part, and she had a good many unsightly knots. Mother had always trained us to do our work well; but I was in a hurry to see my sampler completed, and so was careless about the little things that seemed to me of no account."

"At last the evening had arrived, and dressed in our Sunday frocks, and well starched sunbonnets, we started on foot—father had to use the horse to go to mill that day—to Madam Ware's. Patience and I had our samplers carefully folded up in their white muslin and I can now see Madam's look of approval as with childish courtesy, we handed them to her."

"All the little girls in the neighborhood were there, and one could plainly see by their restlessness and excited glances that Madam Ware was how anxious each one was. And no wonder! For a silk dress in those



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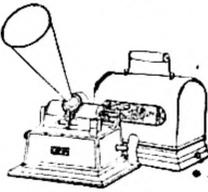
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Lv. St. Louis	No. 44	No. 45
Ar. Louisville	8:20pm	7:30am

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Lv. Louisville	No. 43	No. 46
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days was something almost beyond a young girl's dreams, even.

"The excitement greatly increased when Madam Ware and two lady friends, who were visiting her, went into the back parlor, where our needlework had been arranged for inspection. Many a little girl's cheek was strained, that just a tiny peep might be taken through the partly closed door.

"After waiting in suspense—it seemed as hours, though—in reality, it was a very short time—Madam Ware came into the room and placed on the mahogany table the silk pattern—the much-longed-for prize.

"Oh! we all exclaimed together, and forgot for the moment the suspense we were in, so carried away were we with the beauty and richness of that delicate fabric.

"Presently Madam came again into the room with two samplers in her hands. My heart gave a bound; for I immediately recognized one of them as my own, while the other one was my sister's. What could it mean? Surely there was but one prize offered!

"In an instant a hush settled over us—you could have heard a pin drop—as Madam Ware came forward.

"After careful consideration," she said, "we have settled on two samplers that deserve special mention; but, as you know, only one can receive a prize.

"She stopped and looked over to the sofa, where Madame and I were sitting. My eye fell on the sampler, so excited I felt. Mother quietly reached over and took my hand.

"This one," continued Madam—and she held mine up to view—"presents as you all see, a most excellent appearance on the outside; and the price!"

As she spoke, she turned the sampler over, plainly showing the knots and loose silk-ends. "As it is, the prize has been awarded to her sister, Miss Patience, whose work shows uniform care in what wasn't expected of her. It is very gratifying to me to be able to reward such meritorious work."

"And you wanted it so much!" sympathized Nan. "Didn't you feel dreadfully?"

"Yes, dear; and, although I was glad of Madam's kind and generous gift, gravely, I was a long time in getting over my bitter disappointment—all the more bitter because this was the result of my own carelessness. But the lesson it taught me has lasted longer, and has helped me far more than the dainty silk frock could possibly have done.

"As mother was about to leave my room that night, after I had gone to bed, she whispered gently, "Remember, dear, as in the case of the sampler, that whatever we make of ourselves in life is due to depend in great measure, upon the care we pay to our little, thoughtless habits. And, Nan, I have always remembered it."—Adelbert F. Caldwell, in Zion's Herald.

FOR OUR WEE LITTLE READERS.

It would be papa coming to look for a book, or mamma. Once, when he called a very loud "Who goes there?" what do you think happened. The little white kitten ran into the room! Up and down, up and down, went Harry.

Harder and harder grew the gun. Harder and harder was it to keep to the straight line in the carpet.

Harry looked at the easy-chair and the sofa, but proudly shook his head.

"I've always wanted to sit up all night, and I'm doing it now—mamma how much I want to!"

Oh, what a loop from the straight line that time, Harry!

Time went on. Mamma and papa said good-night, and while kitty curled herself up on the rug and went sound asleep.

Harry's eyes began to blink, but he held them as wide open as he could.

Soon he had a lonely feeling. A soldier should be brave, he whispered.

"But why shouldn't I sit down?"

"Because you'd go to sleep," a small voice within answered.

So up and down Harry trudged.

Soon something rolled down the sentry's cheek. Harry dashed it away, but then another something rolled down the other cheek.

"I'm a baby!" the little boy sobbed; but still he kept marching.

Everything in the room seemed to swing—and swing—and swing!

His feet were too tired. He tripped and fell from the sofa rug. How soft it was! He couldn't get up. He heard someone.

"Who goes there?" he asked feebly.

"The Sand Man," a gentle voice answered, that sounded something like papa's and mamma's combined.

—The Examiner.

ROTTED OFF BY BEER.

This is not a temperance treatise, but it has a bit of fact in it that the total abstainer may show to the beer drinker, whenever occasion offers, says the *New York Mail and Express*.

The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers of both hands within the past few years.

The first case was that of an employee of Bowler's concern, half Three of the fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and today, the physicians estimate, there is an army of employees on saloons whose fingers are being rotted by the same cause. The acid and resin in beer are said to be responsible.

The head bartender of a well-known down-town saloon says he knows a number of cases where beer-drinkers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly as meat acid will eat into iron."

"I was a temperance orator, I'd say what must beer do to men's stomachs, if it eats away men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much."—Western Christian Advocate.

DURING "Stonewall" Jackson's campaign in the Shenandoah Valley it became necessary that a bridge over a small creek should be built in great haste. One evening Jackson sent for his old pioneer captain, Myers by name, and pointed out to him the urgency of the occasion, saying that he would send him the plan of his colonel of engineers as soon as it was done.

Next morning Jackson rode down to Myers' quarters, and, pointing the veteran, said:

"Captain, did you get the plan of the bridge from Colonel _____?"

"Well," said the captain, "the bridge, general, is built, but I don't know whether the picture is done or not!"—Advocate.

If you are Tired Use Herford's Acid Phosphate.

Dr. M. E. HERRT, New York, says: "When completely tired by prolonged wakefulness and overwork, it is of the greatest value to me."

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FROM CHINA.

On last Saturday, the 2d inst. Misses Norman and Robinson, two young missionaries of the Church of England, were murdered at Young Ching Hsien, 100 miles south of Peking. This makes three of their missionaries that have been murdered inside of the last six months (Rev. Mr. Brooks was murdered December 31, near Ping Yin). It is supposed that Misses Norman and Robinson were murdered by the "Big Knife Society," or "Immortal Boxers," as they call themselves, as they have been quite active in that region of late. Not long since some seventy or eighty Roman Catholics were murdered by the Boxers near Peking, about 200 miles south of Peking.

It is no use to say that the Chinese government is in nowise responsible for the murder of these men, for it is too evident to be denied. The Dowager Empress, a red-handed old murderer, has winked, and is winking, at the work of this society. The Boxers tell her that they are loyal to her government, and that they are in nowise in sympathy with the reform party. She has several times in the last six months praised them.

The late Governor of this (Shantung) province is a strong supporter of the society. Last summer, when he was called to a certain place where the Boxers were giving trouble, he was hailed "fellow well met" by them, and after he had gone they were worse than before. It is said that he mildly rebuked them openly, and then told them secretly to harass and persecute the Christians, but not to molest any foreigner, lest they get the government into trouble with foreign powers; that when the missionaries had no following, as he put it, they would, of course, go home. When Mr. Brooks was murdered the one important thing the minister demanded was the degradation of this man Aji; but what did the Dowager Empress do? Instead of degrading him she appointed him Governor of Shan Sin even before the trial of Mr. Brooks' murderers had been concluded. This society is in high favor with the gentry, literati and many of the officials.

I will say, however, that I believe there are some officials, judging from their actions, who really desire to put down this society of fanatics. I believe our present Governor is doing what he can to put down riot and bloodshed in this province. The society is so strong and so popular with the higher class of people that he is afraid to push matters to extremes.

It seems rather singular that the murder of those two young men should have taken place so soon after five powers had sent in an ultimatum, demanding that the Boxers be put down inside of two months. The powers are not afraid of China, but it may be that Russia is saying "hands off," who knows?

We have not yet heard any of the particulars connected with the murder of those two young men. What England is going to do we cannot tell. We believe that something is going to be done now, and that soon. Those Catholics murdered is an affair for France, and we know that the French "do move."

I hope our friends will feel no anxiety about us. We are quite quiet here at Tai an Fu, and we believe that we have fairly a good official. But, above all, we have a Father in heaven who cares for us to that extent that

even the hairs of our head are numbered, and not one of them can fall to the ground without his notice. Pray that the kingdom of Christ may come and put an end to riot and bloodshed in China and in all the earth.

Yours for China,
T. J. HUDSON,
Tai an Fu, Shantung, China, via Chinkiang.

P. S.—Since writing the above I have had a conversation with a young man recently arrived here from Peking, and he says that the Boxers are practicing on the streets in Peking. I read a letter (written in English) a few days ago from a friend of said young man in Peking, saying that they were in Peking. This is proof that the Chinese Government is taking no strong measures to put down this society of evil men. We have heard from reliable sources that the Boxers are planning an attack on the legation soon. We hear that foreign soldiers have gone to Peking to protect Legation street.

Something will have to be done, and that soon, if foreigners are allowed to live here with any degree of safety.
T. J. H.

THE NECESSITY FOR MORE RELIGION AMONG BAPTISTS.

BY J. H. KILPATRICK, D.D.

In the midst of a multitude of pressing duties, I stop a little while to reply briefly to my dear Bro. Bernard's article in the RECORDER of June 28, page 10. Referring to a previous article of mine pleading for more religion among Baptists, he asks: "What is religion, and how can we get more of it?" and wishes me to write in answer. I reply:

1. I used the term religion in its common or colloquial sense, namely: The state of being new creatures in Christ, and so, possessing hearts more or less conformed to the divine will—real, true, vital godliness.

2. As to what I meant by "more religion," I thought, and still think, that such language as the following (which I used) is sufficiently explicit: "More religion, a deeper work of grace in our hearts, a larger realization of the quickening, purifying, elevating power of the Gospel—more love, more faith—more of the spirit of Christ dwelling within, and bringing thoughts, feelings, motives, desires, all, in more complete and cordial subjection to his will."

3. As to how we are to get more religion, i. e., attain to this larger measure of spiritual development, and abound more in the graces and fruits of the Spirit, I think the Scriptures give full information. They seem especially to emphasize prayer, and the reading and study of God's Word, and meditation thereon. As proving the efficacy of prayer, amid a multitude of passages, I mention only Luke 11:5-13. As to God's Word as a means of spiritual growth, I would refer to Psalms 1, 19 and 119, also to 1 Peter 2:1-12 and 2 Peter 1:1-12. Certainly, also, the attentive and prayerful study of Paul's epistles will have a happy effect in stirring us up to seek after more religion, i. e., more love, faith, zeal, consecration and general conformity to God's will. Paul was full of the idea of not being content with a low grade of spiritual attainment.

Bro. Bernard thinks that a "wisely active service" will be helpful in this regard, and that since such service is so "dependent upon money, education, information and plans," that "we cannot lay too much stress upon

these things—keeping them, however, always in place." I heartily agree that wisely active service is helpful. One way to get more religion is to use what we have. This is the doctrine of Matt. 25:29. But to lay so much stress upon money, education, information, plans, and machinery in general, when the great need is religion, and more of it, is not to keep these things in place, but rather to exalt them out of it. And that was the very gist of my article, as well as of those which preceded it. In a word, I was not then, and am not now crying for less machinery, but for more religion, more power. It may be that we are deficient in our machinery, I do not know; but grant it, the real and decisive lack still remains—lack of the power which God gives to a high type of godliness.

In connection with the subject of spiritual machinery and spiritual power, I have often thought of the experience of one of my acquaintances in trying to run his cotton gin by water. He built his gin-house near a little stream that ran through his farm and did whatever other work was within the range of his knowledge, and then set off for a mill-wright to come and attend to the remainder. In due time the whole thing was finished and the water turned on. But alas, they could not get the gin to move fast enough to separate the lint from the seed. After faithful trial, and all to no purpose, another mill-wright was sent for, who declared that the trouble was with the wheel, which he took away and put in a new one. And now again the water is turned on and the machinery put in operation, but only to repeat the previous failure. Disgusted with the work of these two mill-wrights, the man sends for another, who fixes up in due time still another wheel, and this, also, proves another failure. Just how often this change of wheels and of other machinery was made I do not now remember. But the man finally got a person of larger experience to come to help him out of his trouble. The decision of this last mill-wright was that the failure was altogether due to the lack of water—that any of the wheels would have done the work if there had been a plenty of water! I think Baptists may learn a valuable lesson from this man's experience.

Just a few words more. My dear brother facetiously refers to some Christians who "do not wish to give their money" because, forsooth, "they are waiting for more religion." I think I can safely reply to this somewhat after the manner of Nehemiah to Sanballat: "They are no such Christians as thou sayest, brother, but thou feignest them out of thine own heart." I have heard of, as well as known, persons who made "plans" an excuse for not giving; but never yet heard of one who made an excuse because of lack of religion. But suppose one should make such an excuse, how are you going to reach and move him? Will "plans" move him? Never, but "more religion" will. My brother believes people ought to give, even if it does "go against the grain" of our carnal nature. So do I. But how are you going to get them to do it? Will "plans" do it? Never, but more religion will. My dear Bro. Bernard, whom I tenderly love, and other dear brethren, may never be convinced in this world that I am right in this contention, but I fully believe they will be convinced when they reach the

world above. Baptists must have more religion or they will never fulfill their mission. It is not plans that we so much need, but more religion.
White Plains, Ga.

SOME THINGS TOO MUCH KNOWN

The angels, who "kept not their first estate, but left their own habitation," were endowed by creation with intelligence and active powers, among them with aspirations, of which they had the control. The use of the active verb, as well as general considerations, makes this clear. Of course the use of these active powers within proper limits, was altogether right; they were designed to be used. To voluntarily allow these activities to go beyond prescribed limits was wrong; the transgression of law, which is sin. God left them to control themselves, so as to keep within bounds or not, according to their option. If transgression was supposed to be involuntary, blame is attached only to voluntary acts. No intelligence is responsible for what is involuntary. So of the lapse of our first parents; it was voluntary—the parties having entire control of the matter being fully forewarned. In this latter case they were enticed, as angels were not, no agency existing to entice them, having the greater guilt because unenticed. This may be the reason why no redemption was provided for angels, while it was for man. The impeccability of our Saviour, "made of a woman, made under the law to redeem them that were under the law," taking "our nature, not the nature of angels," with all the propensities of our nature, liable to be indulged beyond limits, was due, I imagine, to the plenitude of the Spirit, "given him without measure." The propensities of our nature do not make guilt within prescribed limits, but when they pass beyond those limits: "For sin is the transgression of the law." The difference is that our morbid nature impels toward transgression; in his nature there was no morbidity.

Now God has not seen fit to prevent evil thus coming into the world. And this is all we can know of the matter. Nevertheless, the moment we are conscious of transgression we feel condemned—condemn ourselves, and thus the penalty of sin begins.

If we are arrested in our transgressions, inclined and induced to forbear, to "convert," God by his Spirit takes the initiative, and leads us back to law and righteousness, in whatever measure, to repentance, a change of mind. This he does in some cases, in others he does not. This is his "election," the alternate of which is what has been called "reprobation." The corrigible, those controlled by the means of grace, are saved; the incorrigible, who are not influenced effectually by the means of grace, are not saved. These means are measured, vouchsafed, according to God's supreme pleasure, which is the arbiter of what is expedient, appropriate, right. Nothing more is expedient to be done, inasmuch that he saith, "What more could I have done in my vineyard that I have not done in it?"

If this "election" puzzle any one let him remember that salvation is of grace entirely:

Grace first contrived the way,
To save rebellious man.
And all the steps that grace display,
Which drew the wondrous plan.
There was no obligation to pro-

Exposure in the Army.

Disease Contracted while in the Army
Shortened the Life of Oliver Salmons,
Cured by Dr. Williams' Pink Pills
for Pale People.

Though more than a quarter of a century has elapsed since the Civil War, the echoes of that terrible struggle are still carried to us through all the intervening time.



Fording a Stream.

Many a valiant man survived that conflict but to be plunged into another no less severe. From the battle fields and camp grounds there sprung up a foe to harass thousands of soldiers for the rest of their lives. Disease brought on by hardship and exposure fastened itself with an almost relentless grip upon those of the most rugged constitution.

Mr. Oliver Salmons, of Glenfield, Lewis Co., N. Y., a veteran of Company K, of the Fifth New York Heavy Artillery, has reached the advanced age of 80 years and is enjoying the best of health, but to Dr. Williams' Pink Pills for Pale People he owes both his health and longevity. He came out of the war with a weakened constitution, but for twenty years suffered terribly from rheumatism, which led to other complications that threatened his life and it was at this critical time that the Pink Pills were turned. The story as told by Mr. Salmons himself follows:

"Twenty years ago I was taken with rheumatism, which was indeed a severe case while in the army. Later this trouble was complicated by diabetes and my suffering was intense. There was an excruciating pain in my shoulders and limbs, also a darting pain in my back. I could not sleep or work on account of the pain."

"I was under the care of physicians and took their medicines, employing four different doctors, but the treatment did me no good."

"About two years ago a friend living at Great recommendations that I try Dr. Williams' Pink Pills for Pale People and I did so. I had taken the pills but three or four days when I found that they gave me relief. The rheumatic pain ceased and to my surprise I found that the pills were also curing the diabetes. I took the pills for over a year and was entirely cured and I am now, although I am now 80 years of age but am strong, have a good appetite and feel first-class, all of which I attribute to the good qualities of Dr. Williams' Pink Pills for Pale People."

(Signed) OLIVER SALMONS,
Subscribed and sworn to before me this 6th day of February, 1900.

A. C. MILLER,
Justice of the Peace
in and for the County of Lewis.

At all druggists or direct from Dr. Williams' Medicine Company, 233 N. 2nd St., New York, N. Y.
50 cents per box; 6 boxes, \$2.50.

vide salvation for any. If partially is suggested, this can only be alleged where obligation exists; where the beneficiaries have claims on the benefactor.

Meanwhile, however, it may seem to our logic, salvation is freely offered to us on the terms of the Gospel, Christ having removed the barrier by "lasting death for every man." Whosoever in his heart believes this full offer, or however realizes that the offer is made to him, is saved; to believe God implicitly, being the highest honor we can offer him, as to believe a fellow-man is the highest honor we can place on him. "Abraham believed God, and it was counted to him for righteousness."

None who have not committed actual, personal sin, will be lost—"gained after the similitude of Adam's transgression"—so that it is absurd to talk about "elect infants," as if not all were elect. Their nature, that of Adam, requires of course to be renovated, when, where or how, only as we think of analogies, we do not know, but only the fact, as they have not sinned knowingly—have not voluntarily exercised their propensities beyond limits.

These or similar views, as some do not think, have a strange power to stimulate hallowed activities. Witness the Haldanes, Whitefield, Spurgeon; the Halcombes, Mercer, Vaughn, and a long catalogue-time would fail to mention.
E. B. TRAGUE.

The station of the child's birth is not always the station of the man's destiny.—J. H. Hollowell.

THE BEST WAY TO GO TO COLORADO AND UTAH is via the Missouri Pacific...

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THE FARM KENTUCKY TRADE ITEMS.

Some hay was spoiled by the frequent rains after it was cut.

The potato crop will be a big one and the quality is good.

Keep your laying hens in good condition, but do not get them over fat.

The Lexington Gazette reports the sale of 150 export cattle at 5 1/2 cents.

Lyon & Hunn, of Lincoln Co., bought recently a pair of mules for \$280.

A Harrison county farmer reports a wheat yield of 4 1/2 bushels to the acre.

At Paris bluegrass seed is quoted at 40 cents per bushel for August delivery.

John Anderson bought in Garard a bunch of hogs at 4 1/2 and a yoke of oxen for \$78.

T. H. Smiley, of Lexington, bought of McAlister Bros., two saddle horses for \$180 and \$137.50.

The Danville Advocate notes the sale of two thousand bushels of old wheat at 85c per bushel.

The tobacco crop of Clark Co. is looking and doing well, and the prospect is good for an enormous yield.

W. C. Carpenter bought of Thos. Patterson 10 feeding cattle for September delivery at 4c.

Harrodsburg Democrat.

Alvin T. Beall, of Dodge, sold last week to Mr. Tabb, of Mt. Sterling, 800 bushels of rye at 50c per bushel.

Stanford had a dull court day. Less than 100 cattle were on the market, about half of which sold.

PROF. VAN DEMAN'S FRUIT NOTES. HOW TO TREAT OLD STRAWBERRY PLANTS.

Old strawberry beds that are good enough to be kept over for another year's fruiting should be given liberal treatment this summer.

The tops should be mown close to the ground as soon as the fruit is all gathered and if the ground is wet so no injury will result to the plants.

The trash should be burned off at once or as soon as possible.

The rows should be "barred off" with a small plow, leaving a strip not over one foot wide, on which the old plants are set.

Within a few days from this plowing, if the stuff turned under is dead, the earth should be thrown back to the rows, leaving the center between them all plowed.

When the rains come the runners will soon cover the fresh ground with new plants.

The centers should be kept well cultivated as long as growth continues.

Mulching with straw, fine leaves, marsh hay, or any trash that will not put weed seeds on the ground should be done as soon as the ground begins to freeze.

I always apply it more lightly over the rows than just at their edges.

GATHERING BERRIES FOR HOME USE. How often do we see berries put upon the table that are not fully ripe.

They are not near so wholesome nor delicious as if they had been allowed to have a few hours or even days more of sunshine before they were gathered.

It requires considerable judgment to know when to gather fruits that will be the best to eat.

Many persons get in the habit of picking half ripe berries for sending to market, where they must arrive in sound condition, even if it is at the expense of good quality.

and when they are gathered for the table the same ideas are put into practice. This is a great mistake.

To gather berries for home use they should be as ripe as they can be without danger of decaying before they are to be used.

ed and are doubtless in the hands of those who are anxious to give the varieties fair tests, it may be well to note some of the points regarding them.

I have a letter from the grower of the seeds, Mr. John F. Brown, of Elgin, Utah, who has also made an eminent success of the culture of the melons as a fruit, and what he says is worthy of attention.

Experiments in different parts of the United States have resulted thus far in quite good success with this new class of winter melons only in the far Western or irrigated regions, but not in the Eastern States.

He thinks they will eventually prove of value in all the melon-growing sections, when their culture and treatment is understood.

There is no special method of culture required; the same that other melons need being sufficient.

When fall comes on, and there is the slightest danger of frost, all the melons that are well developed should be gathered, being very careful not to bruise them in the least.

Some may be very large, even to exceed twenty-five pounds, and others small, but the eye and a little experience will soon teach one how to tell a good specimen.

They should be stored in a cool and very dry place, such as is suitable for squashes. Never put in underground storerooms or cellars.

The damper the climate the greater the care required in this particular.

The season of ripening will vary with the climate in which the melons are grown, with their treatment after gathering, and in some degree with the varieties grown.

In the far South they may ripen on the vines before gathering time, and along the northern borders of the melon country they will not reach sufficient maturity.

Some of them may be kept until Jan. 1st.

The variety called Khiva, which is known in the government list as "No. 114," is one of the very best in quality.

It is green on the outside, with faint stripes of dull yellow in some cases. This is the one most largely distributed.

Others are being tested by careful experimenters.—H. E. VANDEMAN in Vick's Magazine.

A somewhat unusual way to prepare stuffed tomatoes was shown at a recent cooking-school demonstration.

CURED HER CANCER The Remarkable Cure of a Case That Was Pronounced Hopeless. THE DISPELLED CANCER WITHOUT PAIN.

Mrs. J. W. Taylor, of Harrison, Mich., suffered for years with a cancer located on the right side of the breast...



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TRAINS NORTH. Leave Louisville. 8 a. m.; 9 a. m.; 12:40 p. m.; 7:30 p. m. Arrive Louisville. 11:20 a. m.; 11:25 a. m.; 9:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST. Leave Louisville. 9:00 a. m. and 9:30 p. m. Arrive Louisville. 6:30 a. m. and 9:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:20 a. m.; 8:20 p. m. and 8:50 p. m. Arrive Louisville. 8:10 a. m.; 12:20 noon and 6:30 p. m.

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Items of Interest.

NEWS THE WORLD OVER.

The country can ill spare such men as Senator John H. Spear, of Iowa, who died suddenly in Washington City. He was born in 1828, was elected to his first office in 1884 and has held office ever since. Last winter he was re-elected to the Senate. Though he was 71 years old, he was known as "Old Business" because he discharged his duty honestly and effectively, and conducted his office on business principles and not according to "political methods."

It now appears that Russia has an army of 200,000 men on the Chinese frontier which could have reached Peking in a short time, but England and Germany were not willing Russia should take Peking for fear she would never leave. England wished Japan to send a large army, by sea, to assist and Japan are afraid of the "yellow peril." Japan is anxious for a close union with China in order to drill and arm those millions and make the yellow race masters of Asia, if not of the world.

A proclamation from Aguinaldo has been secretly circulated in Manila. It is dated from the island of Polillo, off the east coast of Luzon. In it he tells the Filipinos to give no attention to the United States Commission, as it was not appointed by Congress, had received no authority from Congress to treat with them, or take any action whatever, and Congress alone has the right of control in United States affairs. It says in view of the failure of Congress to act, the Commission is a farcical and ignominious Congress' failure to do anything at all in the matter is greatly to be regretted from every standpoint.

After the Spanish war, Admiral J. W. Philip was sent a commission which promoted him over some naval officers who had been above him. He returned it to the Department, declining an advance over the others, saying that he only did his duty and they would have done the same or even better service had the opportunity offered, and he did not consider himself entitled to preference over them. He was answered that his refusal would be taken as a resignation. He replied that he did not wish to resign, but must maintain his position. His death before the action of the Senate prevents his being turned out of the Navy because of his consideration for his brother officers. If he had been dismissed, the people of the United States would have had something to say on the subject, and would have said it with emphasis.

We have been under the impression that, whereas there are many in England who favour the Boers, the English colonies were unanimous in Chamberlain's side. But we were wrong so far as Australia is concerned. A delegation from the anti-war party recently carried to the Premier at Melbourne a series of resolutions protesting "against the destruction of the independence of the South African Republics." His death before the action of the Senate is inconsistent with the principles of democracy as dangerous to the prestige and best interests of Great Britain and her colonies, and pledging themselves to use every means to save the independence of the Boers.

The speeches made by the men who presented the resolutions were still stronger. Prof. Rentoul, a man of great social and political influence, said: "The Rhodes companies have precipitated the war, backed by military influences and the newspapers. The little republics were only defending their liberties. The charges of Boer savagery and Boer ignorance were lies of the military party."

The *Westerner* pays this high and deserved tribute to Mrs. Gladstone: "The quality which distinguished Mrs. Gladstone was a wonderful radiant kindness which I have never seen in any other woman. She must make others happy—that seemed at all times, under all circumstances, the object of her being. No thought of self seemed ever to come to the lady who had for over half a century received the homage of all, for her beauty as well as her high position. It is no wonder that her whole household adored her, and that she was always Mr. Gladstone's first and foremost thought."

It does seem that civilization might be able to make such arrangements that fire in the hearts of great cities might not occasion so much loss of life. Ten lives were lost and six persons were badly injured in the burning of a house in New York City. Other lives would have been lost had it not been for the heroism of James Kennedy, a policeman, who showed not only great courage, but great sense, in seeing what was best to be done.

The revolution in Columbia has surpassed in the number of men actively engaged the usual South American revolutions. It is said that the rebellion is now crushed after a hard-fought battle in which the rebels lost 1,200 killed, 1,500 wounded and 1,800 prisoners. About 2,000 were engaged on both sides in the great battle in Bogotá, and 10,000 lives and destroyed property to the amount of \$4,000,000.

DEATHS.

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

BLAKEY.

Died in Campbellville, Ky., on June 23, 1900, Mrs. Martha Jane Blakely, aged seventy-four years, eight months and four days. She was the wife of Deacon Isaac Blakely, the senior deacon of the Campbellville Baptist church, and the mother of six children, three of whom survive her. Her life was marked by an unwavering faith in God and true devotion to the best interests of her loved ones; a devoted wife, affectionate mother and true friend to all who were ever associated with her in the duties and privileges of life.

In a life spanned she united with a Baptist church and for nearly half a century she had been a consistent and loyal member of the Campbellville Baptist church. Since eighteen hundred and sixty-three she had had charge of the communion set and had prepared the bread for the Lord's Supper. Truly, she was the Lord's hand-maid.

Her closing days were filled with rejoicing in the hope of eternal life through Christ Jesus. She was ready to go and be with Christ which is far better. Death came to her very easily. She fell asleep on Jesus.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

ANON C. L. KEE.

WELBORN.

Francis H. Welborn, widow of Moses W. Welborn, fell asleep Dec. 24, 1900, at her home in years in Muhlenberg county, Ky., after a long sickness aged about 75 years. She became a saint in 1867, at thirteen years of age, and was soon baptized by Elder J. B. Dunn for Hazel Creek church, holding close membership till 1878, when she and her husband, with Elder F. M. Sharp and others, formed Hazel Grove church, in which she was the chief woman. She reared nine children to be grown, five of whom preceded her to rest. She was a sociable Christian. Her hands fed many a hungry Baptist preacher. Suffering caused her to wish to leave this vain world.

HER DAUGHTER.

HNIDKH.

Mrs. Mary Snider, who departed this life on the 11th day of June, was the wife of David M. Snider and daughter of James and Patsia Shebhera. Master Snider was born in Spencer county, Ky., was 28 years old; 26 years and 6 months of this time had been spent with her husband; the result of this union was one son. She had her disappointments and afflictions, but she bore all with Christian fortitude and courage. She desired to live for the sake of her husband and son, but she said, "Not my will but God's be done; if the time of my departure is at hand, I am ready." She was a consistent member of Salem Baptist church (Shelby Co.). She loved her church. Husband, son, kindred and friends have sustained a great loss in the passing away of our sister. May the Holy Spirit cheer and sustain those most deeply bereaved. The mortal remains were buried in Salem Cemetery, there to await the second coming of Jesus Christ.

H. C. DAVIS.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 217 West Jefferson St. Works: 15th to 16th on Maple St., Louisville, Ky.

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IMMANUEL! God with us! Only the large language used by the saints in light may express that consciousness of an ever-present Lord which ceases at last to be a mere belief and, striking as into the very arteries and veins, bone and brain, becomes part of the circulation and constitution, the life of the believer. —William M. Baker.

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Items of Interest.

NEWS THE WORLD OVER.

A little truth leaks out occasionally from China. It seems that at the constitution of commanders, the Russian said at least 10,000 troops were needed for a relief column to go to Peking, and he could furnish them. The German and English objected because that would give Russia the "advantage," and the American, Captain McCalla, spoke up and declared indignantly he would not wait but would start for Peking with all the men he had. Then Admiral Hoymour went with 1,000 and was driven back. Ten thousand Russians could have no doubt got through, assisted by the few of the other nations at hand.

The latest, as we write, is that a despatch in cipher has been received from Ambassador Conger—in British legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." As this is in cipher Conger sent it and it is ostensibly in answer to Hay's telegram of July 15th, and it is thought to have been sent July 18th.

But the Chinese are masters of deception. We fear that while this is beyond doubt a genuine message from Conger, it was given by him to the Chinese telegraph operator to be sent two weeks ago, and was detained and is now sent to make it appear Conger inactive. For the suspicious thing is that it is not dated. The papers generally think it is all right, but we can't help fearing.

The inspection Board was sent from Washington City to take a trial trip upon the new battleship Kentucky. They have returned full of praise for the ship. They say the trial was successful in every particular, and that the double turret worked splendidly.

The Poles have been famous for generations for their love of Poland and their resolve to secure her independence some day. There are a number of Polish noblemen in the United States, and they give largely to the Polish national fund to re-establish Poland. The treasury is in Switzerland. Much patriotism in these materialistic days is a touching thing.

At the Mohawk Arbitration Conference, it was decided in the beginning that nothing should be said in regard to the war against the Boers and the Filipinos. The exception was made in the case of the son-in-law and daughter of the great Liberal leader of England, John Bright. They were both very outspoken in their condemnation of Joseph Chamberlain's war and in favour of the independence of the little Republics.

The Watchman sees the possibility of danger to Europe. The Iberian railroad runs both ways. Some day Russia may throw millions of Chinese troops, armed by Russian officers and armed with the best of guns, into Europe against the armies of the other European nations. If it does, they will repeat too late the exploiting of China.

The anarchists have been unusually quiet since the murder of the Empress of Austria. But the dynamite war against the world has begun again. The police of Paris found a lighted bomb, charged with powder and pieces of lead, in front of the house of M. Sullot, a proponent of the republic. There was a terrible bomb explosion in front of his house in March, 1892.

Governor Davis of Porto Rico notified the War Department that the issuing of rations to the people of Porto Rico was doing great harm. This was begun on account of the hurricanes in August of last year and has continued. It has impoverished the people, made them refuse to work and given them the idea that it was the business of the United States Government to support them. Secretary Root has given notice to have it stopped.

The evil effects of Mr. Olney's insulting message to England that "our continent, the United States are sovereign, and their flag is law" may endure long after he is forgotten. This naturally roused the resentment of Canada and Mexico over whom that flag is not law. It also roused the resentment and the distrust of the South American and Central American Republics, and this notwithstanding the fact that Olney was championing the cause of Venezuela.

One result was the sympathy of these republics with Spain in the recent war. Another is their drawing nearer to Spain.

There is a plan on foot now for a closer union of Spain, Portugal and these Republics. Arrangements are being made for holding a convention, to arrange for a closer union, in Madrid next October. Cuba is to be invited to send delegates also. If the union is effected, it is to be hoped it will be able to stop the constant war going on in South America.

According to the latest statement, Russia has said she does not care how many troops Japan sends to China, but she will not be a party to any "mandate" to Japan, which would of course put an obligation upon Russia to agree that Japan should be paid for her work. England, still finding work for her south in South Africa, was anxious to have the nations tell Japan to do their fighting. She wished Germany to persuade Russia to agree to this plan, but Germany declined the cat's paw business.

OUR MISSION WORK.

Missions—Mission because God sent us to do it. Ours, because God saved us, created us anew in Christ Jesus unto good works, called us unto it and sent us into it.

Where? This work is worldwide. Everywhere this side of the judgment where sin is found and lost souls are to be saved. World-wide missions. God's Word says, "Preach the Gospel to every creature," "Reach all nations," "Unto the uttermost part of the earth."

When? God's time is now. The work is ours. God-given. We have only time to finish his work and get ready for the Judgment. If Jesus said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work," then what of you and me? We have a work to do and how we should be straightened till it is accomplished!

Who? All the redeemed of earth, blood-bought and blood-washed. If the angels are ministering spirits sent to minister to them who shall be heirs of salvation, if God the Father, Son and Spirit can stoop to the work of saving lost souls, what an exalted honor that we can be "workers together with Him."

Our duty, yes, true, sacred and eternal. But all God-given duties, even cross-bearing and suffering, are guided with a divine light, transforming them into sweet privileges, heavenly in origin and eternal in their reach.

Brother, sister, God is calling. Hear and heed. Do not harden your hearts. Give liberally, lovingly. Do not rob God. The Father gave his Son, Jesus gave his life to this cause; shall not we give money and prayer, labor, love and life? Yes you. Oh, please do not say to the Master's call, "I pray, these, have me excused."

How? By personal appeal. Cry to the perishing, famishing of earth, "Ho! every one that thirsteth, come ye to the waters."

By your gifts. You are only giving back again that which is God's. Your means, influence, example, labor and love.

Brother, are you making it possible for Jesus to say, "Well done." The sacred obligation is upon you, and you can only meet it by going or sending the Gospel to the perishing. **Why?** Oh! can you ask when your fellows are starving for the bread of

life? When God has said first, "Come unto me," and then, go, call, preach, tell. "Let him that heareth say come." Saved one, will you help in this great God-given work? Remember the pastors and churches are the prime factors, united in associations to carry forward this work, co-operating voluntarily with our State Board of Missions. Having all this work upon us let us seek to be faithful. If the State work is not supported the Foreign and Home Mission work must suffer. If the pastors and churches do not support, develop and keep up the base of supplies all will inevitably fail. Brethren, we beg you in the Master's name, help. J. G. Bow, Corresponding Secretary. Louisville, Ky.

LIVING side by side in a great workshop were two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other, scarcely a feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it. How true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—Selected.

God calls us to enter a life of holiness in his service and in harmony with his life and law. Those who heed his call and yield themselves to him so that they are brought into the saved and holy life become alive as those cannot comprehend who remain in the stupor and degradation of sin.

THE MARKETS.

LIVE STOCK.
Report for week ending July 21.

CATTLE.	
Extra good export steers, 1,200 lbs. and up	\$4 75/80
Light shipping, 1,200 to 1,500 lbs.	\$4 50/55
Best butchers	\$4 50/55
Fair to good butchers	\$4 25/30
Common to medium butchers	\$4 00/15
This, rough steers, poor cows and cowboys	\$3 50/55
Good to extra oxen	\$3 50/55
Common to medium oxen	\$3 25/30
Feeders	\$3 00/50
Stockers	\$2 75/80
Hulls	\$1 75/80
Veal calves	\$5 00/55
Milch cows—Choice	\$5 00/55
Fair to good	\$3 50/55
HOGS.	
Choice packing and butchers, 25 to 300 lbs.	\$5 00
Fair to good packing, 100 to 200 lb.	\$4 50
Good to extra light, 100 to 150 lb.	\$4 25/30
Fra choice, 150 to 200 lb.	\$4 00/45
Fra choice, 100 to 150 lb.	\$3 75/80
Fra, 50 to 100 lb.	\$3 50/40
Rough, 100 to 200 lb.	\$3 25/30
SHEEP AND LAMBS.	
Good to extra shipping sheep	\$4 50/55
Fair to good	\$4 25/30
Common to medium	\$4 00/45
Wethers	\$3 75/80
Wethers and cowboys, per head	\$3 50/40
Best washer lambs	\$3 25/30
Fair to good washer lambs	\$3 00/35
Tail-ends	\$2 50/30

Report for week ending July 21.

LEAF TOBACCO.		
SALES WITH COMPASSION.		
Following were the sales for the week and year to July 21, with comparisons:		
	Week.	Year.
Year 1899	2,200	90,100
Year 1900	2,000	100,200
Year 1901	1,800	75,000
Year 1902	1,500	100,500
SALES.		
1900	1,800	100,000
1901	1,500	100,000
1902	1,200	100,000
Total sales of new crop to date		14,775 101,000 54,000
Sales new crop to date.		

FRIGHTFUL DEATH RATE! 250,000 People Annually

250,000 Cases of TYPHOID, MALARIA FEVERS, and kindred diseases all caused by drinking impure water from hydrants, wells, cisterns and streams which are polluted by sewerage, City Slugs, Cows, Pigs, Manure Animal and Vegetable Matter.

LOOK IN YOUR TEA-KETTLE Read, Ladies, **DO YOU DRINK PURITAN PURE WATER?** See how it is made. **DO YOU DRINK PURITAN PURE WATER?** See how it is made. **DO YOU DRINK PURITAN PURE WATER?** See how it is made.

PURITAN PURE WATER-STILL

Makes the coldest water pure. A New Wonderful Invention. **PURITAN PURE WATER-STILL** is made of the finest materials and is guaranteed to give you the purest water possible. It is made of the finest materials and is guaranteed to give you the purest water possible.

Ready for use when needed. No Plumbing. Can't boil dry. Child can operate. Lasts a lifetime. Should be in every home, store, school, office, used in Camps and Hotel Parties. **SEND FOR FREE CATALOGUE.** **ORDER TODAY** Price, Complete, \$10.00. Sent anywhere promptly on receipt of Money Order, Draft or Cash. Check your address against our list. **FREE!** Agents Wanted, Men and Women, Retail, Wholesale. **HARRISON MFG. CO., 128 HARRISON ST., CINCINNATI, O.**

McKnight's Carpet Warehouse

HEADQUARTERS FOR

Summer House Furnishings.

We have a complete stock of cool and attractive goods for making your home comfortable during the hot summer months.

ROPE PORTIERES,
HARDWOOD FLOORS, GRILLE WORK, MATTINGS,
VENETIAN BLINDS, PORCH SHADES, HAMMOCKS,
MOSQUITO BARS, LACE CURTAINS and
PORCELAIN-LINED REFRIGERATORS.

One value to all—the best. One price to all—the lowest.
Orders by mail receive prompt and careful attention.

W. H. McKnight Sons & Co.,

Wholesale, Importers and Retailers.
223 Fourth Avenue and 228-230 W. Main Street
LOUISVILLE, KY.

Personally Conducted Ideal

EXCURSION,

Thursday, August 9th,

NIAGARA FALLS AND RETURN.

\$7.00 FROM CINCINNATI.
\$7.00 FROM INDIANAPOLIS.
\$6.50 FROM DAYTON.

Cincinnati, Hamilton and Dayton Railway,
and the MICHIGAN CENTRAL through the

MOST BEAUTIFUL SECTION OF CANADA.

\$6.50 additional to Thousand Islands.
\$1.00 additional to Toronto.

Equally low rates from all tributary points. Agents of all connecting lines sell tickets for this excursion.

Descriptive leaflet giving full particulars mailed free. Apply to any agent of the C. H. & D. Ry., or address

D. G. EDWARDS, Passenger Traffic Manager, Cincinnati, Ohio.

original inspection	71,718	94,671	64,771
ADULTS.			
Rejections this week	1,000	1,000	1,000
Percentage of rejections	1.4	1.1	1.5
to previous sales	31	18	31
Rejections Jan 1 to date	20,200	19,241	18,000
RECEIPTS.			
Receipts this week	1,000	1,000	1,000
Receipts Jan. 1 to date	65,010	77,075	66,000
TOTAL—1899 COMP.			
Receipts	1,000	1,000	1,000
Receipts Jan. 1 to date	65,010	77,075	66,000
TOTAL—1900 COMP.			
Receipts	1,000	1,000	1,000
Receipts Jan. 1 to date	65,010	77,075	66,000
TOTAL—1901 COMP.			
Receipts	1,000	1,000	1,000
Receipts Jan. 1 to date	65,010	77,075	66,000