

# WESTERN RECORDER.

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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This little that is done seems nothing when we look forward and see how much we have yet to do.

It has been truly said that when the prodigal returned there was a welcome, there was music and congratulations; but no estate—that was gone, wasted in riotous living. So were the years which he had spent in the remote country.

The *Alte Glaube* says that a teacher in Thuringia found that of forty pupils only three came from homes in which family worship was maintained. One of these homes was that of a nobleman, and one that of a pastor. We have fallen on evil times if family worship is falling away.

In the baccalaureate before a Baptist University, we see the statement that those who lived in the Christ's day "saw divine sacrifice for the winning of human love and devotion." There is a very secondary sense in which this may be true, but it made us read the whole sermon carefully to see if we found the vicarious stonement in it, and we did not.

JULIAN RALPH, in writing of Lord Roberts, speaks of what he has been through, and adds, "all was suffered in the solitude of undivided responsibility." When we remember that 800,000 soldiers, the largest army England has ever put in the field, are under his absolute control, we can imagine something of the awfulness of the "solitude of undivided responsibility."

The Northern Methodist General Conference owns the newspapers of the church. During the last four years only two of these paid expenses, the *New York Advocate* and the *Pittsburg Advocate*. The *Advocates* at Chicago, St. Louis and Cincinnati required assistance from the church funds. The net loss on all the papers was \$108,000. What is the matter among Northern Methodists?

The *Congregationalist*, speaking of Dr. Warfield's objection to changing the Westminster Confession of Faith, says: "Apparently Professor Warfield considers infant damnation and a limited atonement fundamental beliefs of the Presbyterian church." Apparently the *Congregationalist* lacks in honesty and fairness. If that writer does not know Presbyterianism do not believe in infant damnation, he is the only intelligent man who does not know it. Why repeat an old slander?

## ON SERMON-PREPARATION.

BY REV. THEODORE L. CUYLER, D. D.

Into the endless logomachy about the respective merits of written or unwritten discourses I do not propose to enter. No rule is the best rule. Whichever method he finds most effective for himself every sensible minister will adopt. Dr. Chalmers, the king of preachers, during the first half of the nineteenth century, wrote every line of his sermons, and delivered them with a vehemence that made the rafters roar. Spurgeon, the king of preachers during the latter half of the nineteenth century, did not commit his sermons to paper, or even prepare beforehand the wording of a single sentence. Some other great preachers—like Dr. Guthrie of Edinburgh, and Dr. MacLaren, of Manchester—have committed written discourses to memory, and delivered them very vigorously. While there is much controversy concerning the best method of making sermons, certainly about the worst method is that of making no careful preparation at all; that is what caustic old Nathanael Emmons used to call "extrumpety preaching." If the gambler who pulls his cards "out of his sleeve" is a cheat, so is the minister who habitually practices the same process with his sermons.

After his Monday rest is over (for every industrious pastor needs a let-up on one day in seven as much as every man or beast) then let him be thinking and planning for his sermon. Let him be filling up the cask from which he is to draw. Everything he sees or hears may be made to contribute to his mental and spiritual stock—just as the Master found his texts in the birds of the air, the sower in the field, and the mustard-bush by the roadside. The inexhaustible Book of books should command some close study and thorough exploration every day; nearly all the best preachers have been huge and hungry Bible devourers. Especially let him be on the lookout for material during his pastoral rounds among his congregation; they will furnish him evaporations of thought and suggestion which he can condense into showers from the pulpit. Does he encounter some one who is tormented with certain doubts and difficulties? Let him prepare the best answer he can to that class of troubled minds. Does he find one or more of his flock in deep affliction? Here is a fresh incentive to a good tonic sermon of consolation. Does he discover some awakened and enquiring souls? Then, like the prophet of old, let him "gird up his lions," for there soon may be an abundance of rain. Perpetual storage of brain and heart, mind and memory, is the secret of never running dry in the pulpit. It was to this principle of accumulated thought that Dr. Lyman Beecher referred when a lady asked him, after hearing his great sermon on the Divine government, "How long did it take you to make that sermon?" and the reply was, "About forty years."

This was the secret of Spurgeon's inexhaustible fertility and freshness. In the course of my visits to that revered and beloved brother, he explained to me his methods, and sometimes showed me a pile of his sermon-notes. The brief heads of each sermon were on a half-sheet of small note-paper, or on the back of a letter-envelope. When I once asked him if he ever wrote out a sermon, his answer was, "I had rather be hung." His usual practice was to select the text of his Sunday morning sermon on Saturday evening, about six or seven o'clock; he spent half an hour in arranging his plan or skeleton,

and putting it on paper; all the phraseology he left until he reached his pulpit. During the Sunday afternoon he repeated the same process in preparing his evening discourse. "If I had a month assigned me for preparing a sermon," said he, "I would spend thirty days and twenty-three hours in something else, and in the last hour I would make the sermon. If I could not do it in an hour, I could not in a month." It must be remembered that if Spurgeon occupied but a few minutes in arranging a discourse, he spent five days of every week in thorough study of God's Word, in wide reading, in the perusal of the richest standard writers on theology and experimental religion, and in certain important cases of pastoral visitation. He was all the time filling his cask, so that he had only to turn the spigot, and out flowed the pure Gospel in the most clear and vigorous Saxon language. A stenographer took down the sermon, and it was revised by its author on Monday morning for publication.

In one respect Mr. Spurgeon's example is not to be imitated, and that is in leaving the preparation of a sermon until Saturday evening. It has been the reckless habit of working on a sermon late into the Saturday night that has wrecked more than one minister with nervous prostration. It has been my own custom to eschew "midnight oil," and to do nearly all my studying in the morning. The best time to choose a text, and to lay the keel of a sermon is on Tuesday morning. Every minister should keep a large note-book in which he should enter any passage of Scripture that would furnish him a good theme for pulpit consumption. It would be well, if any good thoughts suggested themselves at the time, to write them down also, so that he could use them when he came to prepare the sermon. In this way he would have a treasury of texts on which he could draw every week.

"Preach my Word" does not signify the clapping of a few syllables of it as a figure-head on a long treatise spun out of a preacher's brain. The best discourses are not a manufacture; they are a growth. God's inspired and infallible Book must furnish the text. The connection between every good sermon and its text is just as vital as the connection between a peach-tree and its roots. Sometimes an indolent minister tries to palm off an old sermon for a pretended new one by changing the text; but this shallow game ought to expose itself, just as if he should decapitate a dog and try to clap on the head of a cat. Intelligent auditors see through such tricks, and despise them. Be sure your sin will find you out.

When a passage from the revealed Word of God has been planted as a root, and well watered with prayer, the sermon should spring naturally from it, and send a trunk towering aloft—the central thought of the text being the central thought of the sermon. All the arguments, all the instructions and exhortations, are only the boughs branching off from this central truth, giving unity, vigour and spiritual beauty to the whole organic production. The unity and the spiritual power of your discourse will usually depend upon its adherence to the great divine truth contained in the inspired text. The Bible-text is God's part of your sermon; and the more thoroughly you own—get the text into your own soul—yes, and into your experience—the more you will get it into your sermon, and into the conscience of your hearers. To keep out of a rut, study the almost infinite variety of sacred Scripture, with its narratives and matchless biographies, its jubilant psalms, its profound doctrine and its tender pathos, its rolling thunders

of Sinai, and its sweet melodies of Calvary's redeeming love. Never try to prop up God's Word; your only office is to point men to it. It is suited to all times, and goes infinitely beyond the most "advanced thought." In your most practical discourses "for the times" you will not need to call your topics from the daily papers, or tell the Almighty the news of the day in your prayers. Give no heed to the silly dictum that people in these days will not stand doctrinal preaching. They will if it is not embalmed in a mummy-case, but presented with warm red blood in its veins and preached with holy passion. Spurgeon was the most intensely doctrinal, and yet, by a long way, the most popular preacher of the century. Lay hold of the great themes. Illustrations are always of great value, provided that, like transparent windows, they let in a clear light upon your theme. The moment they become decorated stained glass for mere ornament, they are worthless impertinence. When you are preparing your message for immortal souls, a half-hour of honest prayer is more helpful than three hours of study; it sometimes lets a flash from the Throne play over the page you are writing. You may not be gifted with genius, but an ordinary man becomes extraordinary when the Spirit of Jesus Christ dwells in him, and speaks through him.

"And when thou hast shut thy door." How little of retirement, of quiet meditation, of communing with our own hearts, of secret communion with God, there is in most lives! Think how continually you are in company; with home folks and visitors, with a crowd or a small circle of friends, with fellow-students, or playmates, or co-laborers. The eyes of others watch you, you watch them; your tongue is busy in talking, your ears in listening; there is a stream of light chat and laughter, and almost meaningless gaiety. You are a faithful church-goer; the whole Sunday, nearly every night of the week, some afternoons also, at religious, or, at least ecclesiastical meetings; but even there, though you attend from a good motive, and conscience approves you, the dress, and figures, and faces, and voices, and behavior of those who are present engage your attention; you wonder how such an one likes the sermon, and say to yourself that this brother is gifted in prayer, and the other brother prays too long or too loud, and criticize the tune or the choir, and think of a dozen things you intend to do or say after the meeting. How seldom you enter your closet and shut the door, not of the room only, but of the mind and heart, that you may be alone with God, and then read a portion of the Scriptures thoughtfully, examining yourself and applying the truth; and dwell on the multitude of God's mercies, the preciousness of Christ, the momentous significance of life, the swift approach of eternity, and the need of the wedding-garment at the marriage-feast of the Lamb; and get down before your gracious Father with confession, thanksgiving, renewal of vows, and supplication for pardon and more abundant grace. Your piety spreads its roots too near the surface, draws its moisture and nourishment too much from the surface, does not strike down into the secret depths, lacks the great tap-root of reverent faith and full consecration. You need more religious reading, more devout meditation, more of the life hid with Christ in God; to be oftener and for longer times shut in with God, and at all times to walk with God.—Nashville Advocate.

THE BAPTISTS AS SEEN IN THE DAYS OF HENRY VIII. AND JAMES I.

BY THE REV. J. T. GRIFFITH.

Within the last two months, a very scholarly work has been published in Wales, entitled, "The Reformers of Wales," by Boriah Grogufe Evans. Mr. Evans is the son of a Methodist (Calvinistic) minister, and is regarded as one of the most scholarly historians of Wales. Such was the longing for this work that the first edition of 20,000 copies were nearly, if not fully, sold before they were published. His chief object in writing is to show the development of the Protestant Reformation in Wales in a general aspect independent of denominationalism, yet he must of necessity refer to the different denominations as they came into view during that period; and as he makes some references to the Baptists in the days of James I., I have translated them for the benefit of the English reader.

James I. reigned from 1603 to 1625. After having shown the effects of his tyrannical reign in relation to all Non-conformists and Dissenters, he, Mr. Evans, says: "Yet notwithstanding the darkness of this period, this was the time in which the light was spread in England and the dawn of the day in Wales. We have said that many of the three hundred who were ejected by James had gone to foreign lands. Among the fugitives to the continent there were two godly priests named John Robinson and Henry Jacob. The former went to Leyden in 1610. He adopted the views of Brown respecting the form of church government, only that he granted much larger freedom respecting personal views than Brown did. Robinson soon gathered a church of more than three hundred members. When Jacob fled to the continent, he also had been soaked with similar views respecting the form and independency of church government. The system founded by these two men was henceforth known as Independency. On his return to England, Mr. Jacob gathered friends of similar views with himself around him, and he formed in 1610 a church which is considered the first formal Independent Church of England. We find in the Independent church of Mr. Jacob a unity of opinion respecting the form of church government as in many other churches in England and Wales after that, but a diversity of opinions respecting articles of faith. In that church there were many persons who believed in believer's baptism only; that is, those who in our day are called Baptists. They worshipped in union with the Pedobaptists; they partook together of the Lord's Supper and they worked together in all the work of the church. But, as they increased in number, they thought that it was best for them to form themselves into a separate church. Letters of dismission were granted and, Sept. 12, 1633, they formed themselves into a Baptist church and settled Mr. John Spilisbury as their pastor. And this is the church which is regarded as the first formal Baptist church in

England." (See "The Reformers of Wales" [in Welsh] pp. 69-71). In writing of the origin of Dissentism in England, Mr. Evans says "that we find the first formal manifestation of Dissentism in a resolution agreed to by a number of clergymen who had been ejected by Elizabeth. The date of the first Dissenting church is said by some to have been in 1567. About a hundred persons met to worship in Plumbers' Hall in London; ten of them, including three preachers, were summoned before the Bishop and were imprisoned. But scarcely can this be regarded as a church; perhaps it would be more proper to regard it as one of the several non-conforming congregations that met each other in secret since the time of the persecutions of Mary. But an unmistakable Dissenting church is found in 1572, electing its own officers, meeting regularly and administering the ordinances constantly. This is the Wandsworth church, which is sometimes called "Presbyterian" and at other times "Independent." (It is interesting to know that the Independent chapel now stands on the spot where this early church met.) This is the church which, twenty years after this, desired to have John Penry as their pastor—but at first Cartwright and others of the Puritans (see Harleian MSS., Vol. 7581, Art. 3) would have nothing to do with them (see "The Donatists of England, 1590"). In the summer this church met in the fields outside of London where they sat on the ground whilst one of them expounded the Word of God. In the winter they met at the meeting house and remained together all day, praying and expounding the Scriptures. They dined together, and then they would take up a collection to meet the expenses, and any money they had above their expenses was given to supply the needs of their brethren who had been imprisoned for their religion. . . . We are told by one of their members how the ordinance of the Lord's Supper was administered among them. (See Baker's MSS.) "Five loaves or more were put on the table. The pastor broke the bread and then gave it to the deacons who gave it to the rest, whilst some were sitting or standing around the table. The pastor gave the cup to one, then he handed it to another, until all were served, using the words found in 1 Cor. 11:24. All contributed according to their ability and, after having taken up the collection, the money was given to the care of the deacons, who divided it among such members of the congregations as the officers thought were in need." How much like is this to that which is yet seen 350 years after the above was written. This is the source of Dissentism.

I have written the above extract from the above work, because it is the last of the kind published in Wales, by a writer whose bias of mind cannot be said to be Baptist. He claims the existence of Baptist congregations in England in the days of James I. and many years prior to his reign, and also of Donatists in England in the 16th century.

BAPTISTS BITTERLY OPPOSED BY HENRY VIII.

"As to the Baptists, the wrath of Henry VIII. was as much against them as against the Romanists; he prohibited the kingdom to them, threatening to kill them if they remained in this country (England). One hundred years after the death of Henry, Puritans regarded them as "blasphemous." (See Roger Morrice's MSS., Vol. I, 157, (2).

One of the complaints of Richard Baxter against the "Friers" of Cromwell, when they examined the clergymen, was that they were too slack and favored Antinomianism and the Baptists. These punitive laws against (see Baxter's Life, 72. In the Act Against Heresy and Blasphemy, passed by the Parliament in 1648,

those who denied the doctrine of the Trinity and the Atonement and those who denied the doctrine of Purgatory, were linked with those who taught the views of the Baptists respecting Baptism) and hostility towards these two classes continued longer than towards other Separatists in Britain and the continent. Indeed there were severe punitive laws against the Baptists in Germany written the last fifty years. In 1862 an old law was revived which had been passed in 1616, prohibiting the granting of a dwelling place in the Principality of Schaumberg Lippe to any Baptist missionary; if any such were found in the land from another country, they were to be arrested and imprisoned. If the people were found attending worship with the Baptists, if the meeting was secret, they were to be imprisoned for one month; if public, they were to be imprisoned for two months; any one who granted the Baptists the privilege of holding a religious service in his house or who distributed tracts teaching the doctrine of the Baptists was to be imprisoned; and if a Baptist was caught participating in the Lord's Supper, he was imprisoned for six months. (See "The Reformers of Wales" [in Welsh] by Mr. B. G. Evans, p. 93.) If there were no Baptists in Great Britain in the 16th century, how could they have been opposed in any way by Henry VIII?

Lansford, Pa., June 28, 1900.

THE SPIRIT OF SACRIFICE.

A pastor called upon a conscientious attendant of his ministry recently to urge him to join the church. He rented a pew, filled it quite regularly with his family and himself, gave freely to the benevolences of the denomination, but was not a member. He told his pastor he felt it a duty to be a Christian and to give his name to the church; but there was, he said, a serious difficulty in the way. The pastor held his breath and summoned all his faculties to answer doubts of the doctrine of the Trinity, the deity of Christ, the immortality of the soul, or the inspiration of the Bible. He was prepared for a declaration of disbelief in one or more fundamental doctrines of the Christian faith. The answer surprised him. It was this: "I cannot acquiesce in your rule against dancing."

Further conversation showed that it was this, and only this, that kept the man outside of the church. The pastor tried in vain to convince him of the soundness of the rule, and finally urged him to join another denomination that had no such rule, rather than remain outside the church.

We do not refer to this case to commend or condemn the denominational rule against dancing; nor even to find fault with the man for his scruple against allying himself with a church having disciplinary provisions he could not promise to observe. He was conscientious in his refusal.

What we wish to call attention to is his unwillingness to make a sacrifice for the cause with which he seemed anxious to become identified. It was his supreme duty to confess Christ and ally himself fully with Christ's chosen people. This duty he refuses to perform, because the church of his choice will not allow him to dance. It might be regarded as a very unnecessary and unwise prohibition. We do not now say that it is or that it is not. But how small and trifling an objection it is. He will not enlist under the banner of the Cross because he will be cut off from the privilege of dancing. And yet he admitted that he did not often dance and might not ever want to dance again. But he would not consent to have his liberty restricted even nominally.

This, we say, is not the spirit of Christ. It is not the spirit which the Master manifested when he was here among men; it is not the spirit he inculcated. He calls every one of his followers to a life of sacrifice, to a life of self-denial. The life that is without these is without his spirit, without his devotion. Think of Paul as modeling his Christianity upon such a principle. How it would have dwarfed the stature of his Christian manhood, weakened his faith, and narrowed the channel of his superabundant labors!

What is the pleasure of a dance, however innocent, compared with the peace of a life consecrated to the Savior of the world? How mean is that estimate of the importance of the Christ life which weighs it lighter than the privilege of a dance!

There is far too little of the spirit of personal sacrifice in the prevailing type of Christianity. Men offer vicarious sacrifices of money; they hesitate, often, when real self-denial, self-sacrifice is required. And yet this is of supreme importance. It is that which makes Christianity most effective and most attractive, as manifested in the lives of men and women. It is not the gratification of our own desires that we should be intent upon, but that we may please God. "For even Christ pleased not himself;" but received reproaches. "Though he were a Son, yet learned he obedience." How can we follow such a Christ, even afar off, if we do not imbibe of his spirit of sacrifice?—Independent.

SERMONS FROM THE BACKWOODS.

BY REV. PETER PECULIAR.

"Take heed . . . how ye hear."—Luke 8:18.

Dear beloved, some of you have great hearing capacity. Nature has been generous unto you in respect of aural area. But, alas, with an irony that is bitter, the wisest of her creatures is not always the one who possesses the largest pair of ears! The mule is a vain thing to trust if you are on the hunt for a counsellor. Be that as it may, I beg on this occasion that you will lend me your ear, whether large or small. I have sometimes wondered why the Scripture does not say: "Take heed how ye preach." Well, it does, though not just in these words. And your faces say it often as I look into them from my vantage ground. Since then you thus exhort the preacher, it is but fair that you should listen while he exhorts you.

Take heed how ye hear! A neighbor of mine took a leaky oil can to the grocer's for the family supply of oil. On the return home, the quart of oil had become a pint and the pint was fast cozing out as though it felt ashamed to stay in such a can. My brethren, some of you are leaking oil cans. You listen to the sermon, you enjoy the service, you leave the house of God full of "high resolves and holy" of "purpose, firm and true," and you are going to live so nobly whatever else you do. But the effect is transient and ere you reach home the influence has oozed out. You are leaking oil cans. Do not blame the grocer for an empty oil can. Do not find fault with the preacher for a profitless sermon.

Take heed how ye hear! In the great tragedy of Faust, the roses flung by angel hands became hot, hissing coals of fire as they touched the heads of the demons. The words of life, sweet blooms from Sharon's Rose, are shed upon you in vain if you have not grace to hear. The sermon is much as you take it and much as you make it. Its words shall be as roses or coals, blessing or cursing, as you heed or reject, as you hear aright or amiss.

Take heed how ye hear. The sower who went forth to sow scattered his golden wealth on four kinds of soil, but only one proved profitable. It was three to one against him. The rocky soil, the thorny ground and the wayside, are in every congregation, but here goes another and still another handful of the seed, and may the Lord of the harvest field help you to refrain it, to cherish it and to bring forth fruit therefrom.

The ore from the mines is smelted that the slag may be cast aside and the metal retained. Some of you make poor refiners, for you have learned in analyzing your preacher's sermons to censure the good and to choose the evil. You have a keen appreciation for the refuse and none for the metal. Mend your ways, I pray you. Readjust your ears. Poor hearing will make poor preaching. Take heed how ye hear!

When the preacher preaches, take heed, take heed!

For, lo, as you hear will depend, indeed, The effects of his labor plow: For in vain the preacher his best may preach, And in vain his effort your heart to reach.

When your ears are set on to the bias.

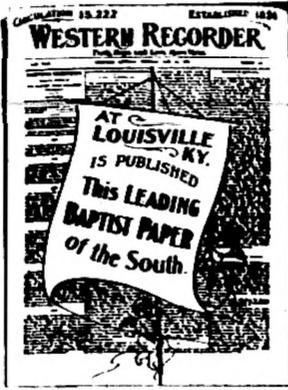
—N. Y. Observer.

\* However, according to some historians, Mr. Henry Jacob was a pastor of an Independent church in London in 1610. But inasmuch as that it is in 1616 the first undoubted evidence are found of the existence of that church as a formal and systematic organization, that is the date I give above to its formation. At the same time, it is just to say that there are indisputable evidences that Jacob himself held the essential views of Independency respecting the form of church government as early as 1608. See his "Humble Supplication" to the King, &c., 4 to 1609.

Waynay go further and say that the writings of Mr. John Jacob, published in 1809, contain the clear testimony that more than one Independent church existed before that year. In his "The Beginning of Christ's Visible Church," published in 1809, he argues that the government is not in any danger from those churches, "inasmuch as their rule and authority was confined to one congregation only." He speaks the plain clear testimony that more than one Independent church existed before that year. In his "The Beginning of Christ's Visible Church," published in 1809, he argues that the government is not in any danger from those churches, "inasmuch as their rule and authority was confined to one congregation only." He speaks the plain clear testimony that more than one Independent church existed before that year. In his "The Beginning of Christ's Visible Church," published in 1809, he argues that the government is not in any danger from those churches, "inasmuch as their rule and authority was confined to one congregation only." He speaks the plain clear testimony that more than one Independent church existed before that year.

1 Crosby, Vol. I, pp. 147-149. But there are indisputable evidences of the existence of Baptist congregations in England at least twenty-five years before this.

Here is a true translation of it: "Inasmuch as we cannot have the Word of God preached, nor the ordinances administered, without an idolatrous furniture, we agree to meet each other when we can in private houses and other places to worship God according to our consciences; and inasmuch as we have been ejected from the church, we agree to establish what we consider the most pure form of worship and to set aside the Ritualism of the church and the Prayer Book."



ORIGIN AND PERPETUITY OF THE BAPTISTS.

BY REV. A. M. JOHNSON.

Baptists have an origin. They have been in the world a long time. They began to be at some time and place. They have been perpetuated in some way, on some account. They have a mission which they have either assumed or which was appointed unto them by another. They have done something for the world, and no doubt they will continue their work. I believe their origin, perpetuity and mission may be found in the Bible. "In those days came John the Baptist. The coming of John here set forth the way to his birth. That occurred about thirty years before this time. The reference is to his entry upon his divine mission as a preacher of the Gospel. He was called, qualified and sent of God "to prepare a people for Christ, who came a little later" (Luke 1:11-17).

At his circumcision Zacharias, his father, named him John; but the Saviour applied the name Baptist to him. (Matt. 11:11). The apostle, in writing the book of Matthew, also applies this title to John (Matt. 3:1). It is a religious title, and stands for what John was as a servant of God - for what God had made him to be, for what he preached and for his mission. John was a Baptist preacher. God had made him such, and he named him what he had made him. None but God can make a Baptist. John was the first Gospel preacher. "The law and the prophets were until John. Since that time the Kingdom of God has been preached unto us." His preaching was identical with that of Christ and the Apostles. He is one of the most prominent of Bible characters. He stands as such in the Old and the New Testament. His mission was one of the most important in the history of the world. He did pioneer or foundation work. He was "the voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

What a glorious and comprehensive mission. He filled it to the letter, by faithfully preaching the Gospel, though it cost him his life. He "made ready a people for Christ at His coming," but being a Baptist himself, "the people he made ready for Christ" were a "Baptist people." Christ came and received them, and subsequently formed of them, his first local church (Matt. 16:18-19). It was, therefore, a Baptist church because it was made of Baptist material. This great event occurred somewhere on the coast of Caesarea Philippi (Matt. 16:18). It was a migratory church, going about with him and receiving of him. He commanded his disciples to "tarry in the city of Jerusalem until ye be endued with power from on high." They tarried "in prayer, both men and women," the power came from above, the Apostles preached the Gospel, thousands were saved and "added to the church daily" (Acts 1:4 and 2:41-47). A most terrible persecution soon arose. It was headed by Saul of Tarsus. "He made havoc of the church, entering into every house, and hailing men and women committed them to prison." (Acts 8:2). But many of the disciples escaped from Jerusalem, "and were scattered abroad and were everywhere preaching the Word" (Acts 8:4).

As the result of this labor many churches were constituted outside of Jerusalem. Saul was on his way to persecute one of these churches at Damascus when "the great light shone round about him from heaven, and he fell to the earth, he heard a voice and heard the voice of Jesus saying to him, 'Saul, Saul, why persecutest thou me?' etc. Saul was led by the hand into Damascus, and was converted under the preaching of Ananias. After Saul's conversion the record says (Acts 9:31): 'Then had the churches rest throughout all Judaea and Galilee and Samaria.' etc. These were all Baptist churches, being reproductions of the church of Matt. 16, the first local church, which was organized by Jesus himself. Some of the Apostles and others who were out as foreign missionaries modelled the churches which they organized after the original pattern. The church of the New Testament were all local Baptist organizations, engaged in preaching the Gospel, administering the ordinances and

taking care of the poor. Their officers were a pastor and deacons. This is the origin of the Baptists.

PERPETUITY OF BAPTIST CHURCHES.

The first church organized by Christ possessed the principles of self-perpetuity and reproduction. Hence the Saviour said, "The gates of hell shall not prevail against it." Nor will they. Every Baptist church in the world has grown out of that one, and it still exists in all of them, as its own reproductions; just as every human being on earth is of the lineage of Adam, so every Baptist church on earth is of the lineage of the first one formed in an ecclesiastical sense.

Church making has been quite a large business in the world. Many churches have been made by men. They are all self-perpetuating. They have continuously existed from the time of their formation to the present. Some of them have existed for centuries. Certainly Christ made a church as stable as any other. If he did not, then he is inferior as a church-maker to others who have made churches. But this cannot be true. He is the all-wise Master Builder, and has not made churches of such weakness of constitution that they may perish of their own imperfections, or fall before the blow of an enemy. The gates of hell - the aggregation of all the forces of evil in the universe - shall not prevail against them; that is, overthrow nor destroy them. According to Scripture, the great effort of the enemies of God to destroy the churches of Christ, were put forth during "The Dark Ages" but they failed. "They were out," or "martyred many of the salute, but the churches remained" (Rev. 12:11-17). "They overcame the enemy by the blood of the Lamb and the word of their testimony. They were given the wings of a great eagle, that they might fly into the wilderness, into their place, where they were nourished for a time, and times and half a time from the face of the serpent."

The churches established by men all have a clean-out historical succession, and that is all the succession they do have. They are unconnected with the churches of Christ. "The gates of hell shall not prevail against it," has no reference to them. God's truth is all Biblical and divine, and he intends that it shall remain so, and for that reason in his providence he has not permitted even the truth of Baptist succession to become an annual of history, for that would weaken the force of it, and lower the standard of his churches to a level of the churches of men at one point at least. It would then cease to be a Bible peculiarity only, and become historical as well. No divine truth can be traced through the channels of history, but to the Bible. God has prevented such a condition, so that the mind of the world must be turned to this word alone in its search for truth.

1. The churches form the body of Christ in the world, of which he is the head. The death of the apostles, and the death of its head, the Saviour, were necessary to destroy the churches are competent to destroy their Head - Christ.

2. The churches are the Bride of Christ, and he is the Bridegroom. He, therefore, is her faithful and almighty Defender. He must first be overpowered, and then she may be slain. This cannot be, for he is Almighty.

3. The churches are to "show the Lord's death till he comes again" (1 Cor. 11:26), in the administration of the Lord's Supper. This passage teaches the unbroken continuation of the churches. Their perpetuity is absolutely necessary to the truth of the prophet's word. It must fall without their succession. That cannot be.

4. Christ is to receive glory in the churches in all ages of the world. "Unto him be glory in the churches throughout all ages" (Eph. 3:21).

The commission declares that Christ will be present with his churches always to the end of the world. Matt. 28:20: "Lo, I am with you always, even unto the end of the world." If the churches of Christ have ever ceased to exist for even one hour, he was not with them during that hour, and his promise has failed. We are not to be without him. There was out of existence. That, being true, how foolish the promise of his continuous presence, and what a farce the Bible is. He was in the world during that hour, but he was a lonely, ecclesiastical widower. His Bride was dead. There was who she slain? Who slew the church? Who did it? Who robbed her in death's dark mantle? Who folded her hands over her pulseless heart? Who placed her lifeless form in the tomb? Where is the history of this awful event? Before such a state of things could occur, Satan would have to conquer God, and become the almighty ruler of the universe.

Now take two quotations from history: Cardinal Hæstus, an eminent Catholic divine, President of the Council of Trent, said in a speech before that body in 1570: "Were it not that the Baptists have been grievously tormented and cut off with the knife during these last twenty years, their numbers would have been in greater numbers than all the Reformers." He knew that Catholics had been trying to exterminate the Baptists during all these centuries, and that they had failed. Twelve hundred years from 1570 take the Baptists back to 370, or very near to the apostolic age. The Emperor Gratian, the Emperor Theodoric, and Pelagius, appointed by the King of Holland to write a history of Christianity, devote one chapter of their book to the Baptists, closing it with these words: "On this account the Baptists may be considered as the only Christian community which has stood since the beginning of the world, and which has preserved the doctrines of the Gospel pure through all ages."

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from poisonous ingredients, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

Table listing various baking powder brands and their manufacturers. Brands include GOOD LUCK, VISION, CALUMET, BON BON, HOTEL, KENTON, BAIN'S, DELICATESE, EVANS', and SPOT CASH. Manufacturers listed include Southern Mfg. Co., Richmond; Jacques Mfg. Co., Chicago; Metzenger, St. Louis; Calumet Baking Powder Co., Chicago; Grant Chemical Co., Chicago; Potter, Parlin & Co., Cincinnati; Myer-Hain Mfg. Co., St. Louis; Delicatessen Baking Powder Co., New York; and others.

It is unfortunate that many manufacturers of alum baking powders, even some in the above list, falsely state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

HINDERING THE GOSPEL.

A pastor of one of the largest churches in Brooklyn lately remarked, in a sermon, that nothing more grieved him than the behavior of church members at the summer resorts. They seemed to discard their religious profession and to give themselves entirely to a life of worldliness. Can there be anything which more tends to blunt the power of appeals to the unconverted than the course which many church members pursue? Only as Christians show that they are not of the world can we hope that the world will discern and be led to appreciate the teachings of the Gospel. There was a time when the line of demarcation between the church and the world was easily convertible. If it is not said it is not so now. If, however, this be true, it is not because the world has changed, but because professing Christians have become less spiritual. In the topics of conversation among them, and oftentimes in the pursuits they follow, who can find any evidence of cross-bearing? The lack of courageous consistency of life is a fearful drawback.

There is little of sacrifice for the Gospel. Who can say in this day: "We suffer all things lest we should hinder the Gospel." There are few Christians who can honestly declare that they have submitted to any inconvenience for the sake of the Gospel. Constantly plans are devised for maintaining Christ's cause, by which money can be wheeled out of the world and the pockets of Christian people not be seriously depleted. In apostolic days they that had money "brought it and laid it at the apostles' feet. There was no need of clap-net and worldly schemes to raise funds. In our time we believe a grand advance has been made in liberality, and yet how small is the proportion most Christians give for the cause of Christ compared to what they spend upon dress and for luxury and social position. As the love of money so greatly converts the mass of mankind, ought not Christians to realize how, by a cheerful devotion of wealth to Christ's cause, they could help the Gospel? Self-denial might be made to convince the world of the reality and depth of our religious convictions, beyond almost any other thing.

As our sins, we hinder the Gospel by our want of faith. How seldom do church members or pastors expect a sermon to accomplish good. The truth is proclaimed fully and faithfully, but there is little expectation that faith will come by hearing. In this summer season most pastors would be surprised by a visit from one of our manifested spiritual solitudes, and a number of awakened souls in a congregation would excite wonderful astonishment in a church. Such lack of faith in the Gospel certainly hinders its success.

Let every Christian reader ask himself whether he ought not to be ready to suffer somewhat for all things, "that he should hinder the Gospel." There is a line of conduct which "becometh the Gospel." There are sacrifices which may be made for its furtherance, and we can have a faith which shall believe that it is to have "free course and be glorified." - Christian Inquirer.

"All things work together for good to them that love God." This assurance should give us patience and endurance. This teaching must be made a part of our lives, so that we may wait on the Lord. Fretting and worrying will not help us, but a firm reliance on the faithful promises of God will bring a joyful victory, for he is able to deliver.

LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS.

There is no more thrilling story, not even of Daniel Boone and David Crockett, than that which Egerton R. Young tells of the adventures of James Evans. Some of the illustrations are, Storm in the Baltic Sea; Fishing by Torchlight; Killing a Bear with Buckshot; A Buffalo Hunting Scene; Shoeing the Dogs, &c., &c. Nothing more is necessary to show the stirring nature of the story.

The character of James Evans is a most heroic one, and familiarity with it will be appealing to boys. Few Christians can read Evans' "Journal," kept during his tours, without being made better by them. Published by Fleming H. Revell Co., Chicago and New York.

THE COBRA'S DEN, and Other Stories. By Rev. Jacob Chamberlain, M. D. 12mo, 250 pp. Chicago and New York: Fleming H. Revell Co. Price \$1.00.

This is a volume of stories of thrilling interest, among the best of which is that of the "Cobra's Den" from which the book derives its title. This story shows vividly one of the dangers which is very common in India. "The Snake-Bitten Hindoo's Story" is very touching.

Those who read stories for their thrilling interest will enjoy these; and those who are interested in the lives of the missionaries in India will also enjoy them. Dr. Chamberlain has been for forty years a missionary of the Reformed church in America at Madanapalle, India.

MAGAZINES.

The New Lippincott Magazine for August has the following contents: The Sign of the Seven Sins, a complete novel, William LeQueux; Dawn in Midsummer, a poem, Sara C. F. Halliwell; Theodosia Barr, Virginia T. Peacock; Two Cookneys and a Conspirator, an Irish story, Emma MacManus; August Gunst, a poem, Gale V. Rice; The Wars Between Lakes II, a story, Reginald H. Chiles; 2520 Oxford Place, a story, Katharine H. Brown; Omar Khayyam, a poem, Albert C. Andrews; A Swede's Campaign in Germany, Stephen Cross; Dearest and Best, a poem, Marie van Vorst; The Song of the Singer, a poem, Arthur Ketchum; Fomme Diaphe, E. F. Benson.

The August Fiction Number of Scribner's Magazine is always a notable one, both for its short stories and the unusual number of illustrations. This year it will be found especially rich in these particulars as well as in other features. The contents include the names of some of the best-known writers and artists of to-day, and, as usual, those of new contributors to the Magazine. Mr. Richard Harding Davis' article, "Pretoria in War Time," gives a vivid and novel idea of the appearance and curious individuality of the Boer capital, and of the way its people viewed the approach of the British, and a most attractive impression of the stalwart figure and vigorous personality of President Kruger. The contents upon the conduct of a number of the captured British officers, in which they are said to have taken their imprisonment in anything but a "sportsmanlike" spirit, will no doubt excite considerable discussion.

A Washington postman has entered a complaint against the number of Ladies Home Journals he has to deliver. One day we met a postman in Louisville who was very heavily loaded, and having occasion to speak to him, we spoke of his load. He looked at it ruefully and said it was the Ladies Home Journal. We asked him how many numbers he delivered on that one street on which we were standing, and he said 145.

The trouble with giving a notice to the Preachers' Magazine is that it contains so much, the contents would fill the greater part of a column. It has short articles, and lots of them. And the subjects are all of interest, and generally they are well treated and worth reading. The thing which we enjoyed the most in the July number is in the "Culture of Children," but there were many others as good.

The August Atlantic contains several articles that will attract criticism and discussion: President Hadley's paper on Political Education; Talbot Williams' The Price of Order - how to rule colonies; Mark B. Daniels' Our Rights in China; and Sylvester Baxter's Submarine Signaling. The number is peculiarly rich in fiction: Miss Jewett's The Foreigner; Alice Brown's A Sea Change; Caroline Brown's Angels and Men; Fanny Johnson's The Pathway; Bond; Foster's The Dunsyrs; Van Woop; and Wetherbee's The Children of the Sea. The conclusion of Howell's brilliant tale, comprise a remarkable gathering of remarkable stories.

**SUNDAY-SCHOOL LESSON:**

SUNDAY, AUG. 12.

THE FORGIVING SPIRIT.

Matthew 18:21-35.

**MOTTO TEXT**—"Forgive us our debts as we forgive our debtors."  
—Matthew 6:12.

Our Lord had been speaking of the way to act when a brother had committed a personal offense. Peter thereupon stepped forward from the disciples and asked: "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" The fall-mud said one must forgive his brother three times, and Peter probably thought he was showing great magnanimity in making the number seven. But the question showed he had failed to comprehend the spirit of forgiveness.

"I say not unto thee, *Until seven times; but until seventy times seven.*"—That is practically to forgive without any limit. Mathematics must not enter into forgiveness. The very fact that a man remembered how many times he had forgiven his brother, and had kept account of the times, would show a sad lack in the depth of the forgiveness.

"Therefore the kingdom of heaven is likened unto a certain king which would take account of his servants."—Because the Lord requires his followers to forgive, and to keep on forgiving, and those will be severely dealt with who fail in this duty, he impresses this truth upon their minds by the story which follows. The king decided to reckon with his officials in the provinces who received his revenues, and paid them out. Sometimes quite a long period of time elapsed before they were called on to show their books and have their accounts examined. And the dishonest ones took advantage of this.

"And when he began to reckon, one was brought unto him which owed him ten thousand talents."—An enormous amount of money variously reckoned at from \$12,000,000 to \$20,000,000. Practically an incalculable amount in those days. Every sinner of us owes the Lord God more than we can calculate. And some day, sooner or later, but surely he will call on us for a reckoning. Alas! if because sentence against an evil work is not executed speedily, we delay to seek the only one who can and will settle our debt for us if we repent and trust him.

"Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had and payment to be made."—"It is still common in Oriental countries to inflict all this upon a man of the highest station. The law of Moses allowed a man himself to be sold for theft or debt."—Brodnus.

"The servant therefore fell down and worshipped him."—"Prostrated himself before the feet of the monarch in lowly obedience. The old use of the word worship included obedience to men.

"Lord, have patience with me, and I will pay thee all."—He could never pay it, but sought eagerly for time. He was ready to promise anything to have his punishment delayed. "Then the lord of that servant was moved

with compassion, and loosed him and forgave him the debt."—"A full and free forgiveness with no expectation that he should ever pay a farthing of the great amount.

"But the same servant went out and found one of his fellow-servants which owed him one hundred pence."—About \$17—not more than one millionth part of the debt from which he had just been freed. The fact that the debtor was a servant of the king to whom he owed such deep gratitude ought alone to have made him kind and forgiving. The king had called upon him to give an account; he is rough to his fellow-servant, taking him by the throat in his rage.

"His fellow-servant fell down at his feet, and besought him, saying, Have patience with me and I will pay thee all."—Pleading with him as he had just plead with the king, a plea which would have touched him, therefore, had there been one spark of nobility in his nature. The words were the same, but there was great difference in that the fellow-servant would, in all probability, be able to pay his debt; but the first man could not keep his word. Just from the forgiveness of his lord, he refuses even forbearance to his fellow and threw him into prison.

The other court officers were very indignant—just as all true men are when a Christian whom God has forgiven so much refuses to forgive his brother. They went and told the king—"told" in the Greek being a very strong word. "Then his lord, after that he had called him, said unto him, Thou wicked servant."—He had not called his officer wicked when he reckoned with him for his great debt. But his heartlessness roused the anger of the king. Heartlessness always excites the hottest indignation.

"I forgave thee all that debt, because thou desiredst me."—Great as the debt was, it was not too great for forgiveness when forgiveness was desired. "Shouldst not thou also have had compassion on thy fellow-servant even as I had pity on thee?"—God is saying that to every man who trusts that his sins have been forgiven and yet is unforgetting towards others. No matter if they have wronged you. The king does not say the fellow-servant had done right. The little debt was a just one. It will be no excuse for us hereafter to tell the Judge that those whom we refuse to forgive had treated us very badly. How dare a Christian cherish hard feelings?

"And his lord was wroth and delivered him to the tormentors, till he should pay all that was due to him."—A more terrible fate than the selling into slavery, which was to have been his punishment. Let unforgiving Christians tremble before these words. It shall be worse with them than if they had never professed religion, if they do not forgive their brethren. And as they cannot pay one farthing of their debt to God, their punishment will be eternal.

"If ye from your hearts forgive not every one his brother their trespasses."—"All thrice upon the 'ifs'; a true servant of God will take warning and forgive."—Brodnus.

PASTOR H. BOTCH TAYLOR, of Murray, Ky., called at our office. He is always a welcome visitor. He is one of our best preachers and pastors. The General Association will meet with his church next May.

SUBSCRIBER for the RECORDER.

**THE OBJECTIONABLE BOOKS.**

As I turned to the editorial page of the RECORDER, date July 5, it was with no small degree of pleasure that "Jonathan Edwards" came first. By reading the editorial concerning that distinguished man, some new things were given me. Certainly not the least striking among these was the ground on which Edwards was driven from his parsonage.

Evidently the great congregation at Northampton was not a purely Christian one, else a sermon against the reading of improper books by its younger members could not have unsettled the pastor. For several reasons I would be pleased to see that sermon in the RECORDER.

Going a step further, it would be instructive to see a list of the books condemned by the renowned pastor of Northampton. Had we such a list to compare with the books of "light literature" read in our time by young church members, we should be better able to judge whether Jonathan Edwards was unduly severe, or whether modern preachers err in the opposite extreme.

Important as young people are in their place, the safety of their leadership in the churches is not more desirable now than it was in 1750. Just as Roboboaam followed the young men of his kingdom instead of the old men, and found disaster in it, so shall our churches meet disaster when they surrender themselves to the guidance of their young members. Kept side by side with the old members in all church work as unitedly they can do, and then encouraged to do such other religious work as the young can properly do by themselves, the church must attain its last success.

Let domestic work, where old and young, parents and children, all and severally do their part, and do it in harmony, be the model for "the church at work."

W. M. DAVIS.  
Rosebud, Ark.

**HEALTHY SCHOOLM'AM**

Prevent the Poor to Feed the Poor.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session. Until within the last year, she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 120; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she had almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

EVERY duty omitted obscures some truth that we should know.

**PUSH THINGS.**

BY OBADIAH OLDSCHOOL.

I went to a hardware store, the other day, to buy a hoe. The merchant tried hard to sell me what he called "a push hoe"—a new invention for cutting weeds and mellowing the soil. He said, "The advantage of this over the old style is that you push instead of pulling. They are all the rage. Everybody is buying them." I examined the push hoe, but concluded not to buy it. I am old-fashioned in my tastes and habits, and prefer working in the way that I have been accustomed to for more than half a century to trying to push things. But on my way home I began to think of the many ways in which we push where former generations pulled. I have read somewhere that in our Savior's time carpenters put the board they wanted to plane on the floor, sat down upon it and drew the plane toward them, moving backward as the work progressed. A few years ago boards that were to be dressed were laid upon a bench, and the carpenter pushed the plane over them. But now the board is pushed between revolving bits that go by steam. When my grown up children were babies we drew them in a baby carriage. But to-day such carriages are pushed, the mother or nurse walking behind. Hand-carts used to be drawn, but now they are pushed. I have been told that when wheelbarrows were invented they were drawn by the man walking between the handles. In the days of my boyhood, when I went to a neighbor's front door, I found a knob on the door post, and above it the word "pull." Now instead of the knob I find a button, and am told to push.

I have just been looking over some pictures copied from Egyptian monuments and papyri, representing the various handicrafts of that ancient people. In nearly all cases the workman drew his tools to him instead of pushing them from him. A modern boy with a knife and a stick whittles away from himself. The Egyptian seems to have whittled towards himself.

As in agriculture and the arts so in business and the professions, the popular idea is to push things. The merchant who advertises most gets the largest trade. The lawyer who crowds to the front on all occasions secures the most clients. And the pushing quack succeeds where the modest doctor of the old school fails. There are now some ministers of the Gospel who think that they cannot succeed in their high and holy calling unless they seek notoriety by publishing sensational topics and getting spicy reports of their sermons in the daily papers.

Now the Bible tells about pushing, but it is only in the case of vicious beasts with horns, or of men who are like them. See Exodus 21:29, 1 Kings 22:11 and Daniel 8:8. There is no case where it speaks of pushing in any great and good enterprise. It never represents God or his prophets and apostles as pushing. On the contrary the bride in Canticles cries, "Draw me, we will run after thee." And our Savior said, "If I be lifted up from the earth, I will draw all men unto me," John 12:32. The prophets were inspired to cry, "Come," Jesus himself said, "Come unto me all ye that labor and are heavy laden," and on the last page of the Bible we read, "The Spirit and the bride say, come." When the good Shepherd

putteth forth his own sheep he does not drive them, but "goeth before them," and they follow. The whole spirit of the Gospel is attraction. Coercion is the distinctive characteristic of false religions, of a corrupt Christianity. The true disciples of Christ never persecute; they are not wont to push with their horns like the ox in Exodus 21:29. Like their divine Master they are meek and patient. They do not strive but are gentle unto all men.

There are self-styled reformers in these days of intense aggressiveness, who think that the loving, drawing method of our Lord and his early disciples is obsolete. Christianity must keep up with the spirit of the age. We too must push things. Their idea is to get up the best machinery that they can, put plenty of power behind it, and then go ahead. They would crush opposition instead of trying to win and save the opposers. Such efforts may seem to succeed for a time. But true Gospel progress means hearts won to Christ, and you can not win hearts by pushing. The affections must be attracted; they can not be coerced. Jesus said to the Greeks in the temple, "Now is the judgment of this world; now shall the prince of this world be cast out." But that they might understand how gently and lovingly it was to be done he adds: "And I if I be lifted up from the earth (i. e. crucified) will draw all men unto me." The only hope for this sad and guilty world of ours is in the sweet, gentle, attractive power of the cross of Christ.—Interior.

**FRAGMENTS.**

Sin left to full harvest kills the body and consigns the soul to everlasting punishment. The least sin against God invites this extent of death penalty.

By God's appointment an animal—a living animal—could take the Jewish sinner's place in death, but no mercy was shown to the substitute. When the animal expired, and not till then, the sinner was free. Nothing short of death the law demanded. "The soul that sinneth it shall die," or that which takes its place. When the death was complete the law had all it claimed. The actual sinner transferred his sins to the innocent beast symbolically by putting his hands on its head, and when he saw it in the throes of death he saw what he deserved. And the great God of heaven and earth allowed him to go free. This was pure mercy to the sinner, but it was born, so to speak, of justice. Utterly foolish as it may seem to the wisdom of this world, we have here, in picture, as it were, the wonderful plan of the infinite God for the salvation of lost sinners of Adam's race.

God manifest in the flesh gave a perfect obedience to the moral law, and then, because men must forever bear their sins otherwise, he bears their sins—the penalty of them—in his own body on the cross. God fully accepted the substitutional work of his Son, and made it plain that he did so in raising him from the dead.

What follows? Any child of Adam who is conscious of being a sinner, who turns from his sins, and who accepts Jesus Christ as his Saviour, trusting fully, and only in him, is fully pardoned, justified by the Holy God himself, and adopted into the family of the saints. Jesus takes all his sins away and becomes his righteousness. There is no more death for such a man. He falls asleep in Jesus, and his soul goes to be with the Lord.

W. M. D.

**A REQUEST.**

There are sixty-six District Associations in our State, and all these will hold their annual meetings during August, September and October. Being scattered all over the State, and so many meeting the same days, it will be impossible for me to visit them all, though I would love very much to do so. I am exceedingly anxious, and it is very important, that the Baptist Ministers' Aid Society of Kentucky be brought before every association and its claims urged as never before.

Why? Because we have been playing at the work since its inception, and have not accomplished what should have been, and the more we play the harder it will be to accomplish the end desired.

What is the end desired? To complete the endowment fund of \$50,000, and to have every church in the State, by action of the church in its regular business meeting, to set apart one Sabbath in the year for making an annual offering to the society, that we may be enabled to care for its beneficiaries (now twenty-five in number) as they should be.

How can this be done? By pastors and others co-operating with and assisting the Corresponding Secretary when he comes in their midst, by having the work properly brought before the associations and arousing an interest in the work and taking a collection (or offering), and by having their churches set apart one Sabbath in the year when they will hold this worthy object in remembrance and make such an offering as the spirit of God may indicate.

We recognize the Sunday-school as a great factor in church work, and believe it would be of great value to have them interested in all our denominational work. As we try to teach the children the Word of God let us also give them practical examples of its workings by having them take part in our denominational work, so that when they come into the church they may be "thoroughly furnished unto all good works." So we ask that Sunday-school Superintendents have their schools take up this part of our work and set apart one Sabbath for making annual offerings to the same. It will help them and help the work.

This request we make of our brethren, trusting they will heartily accord us all the co-operation and help we may need in placing the work where it should be, and report the results of their efforts immediately. We have mailed circular letters and blanks to the clerks of all churches in the State where names and postoffices were given in the minutes of the associations, and trust these will be used in notifying us of the day set apart by the church. If you haven't any of these we will gladly send them to you. Right here permit us to call attention of clerks of churches and associations to the importance of publishing in the minutes of the association the name and postoffice of clerks of churches and the days of meeting; and, as Bro. J. G. Bow has already suggested, of giving the best way of reaching the church where the association is to be held. Such information as this is of great importance and help to those who are called upon to visit churches and associations. Please see that this is done in your next minutes.

What a grand work is this, and O how heartily every child of God should engage in it. It

appeals to every good impulse of our nature, and to every principle of Christianity. Would to God our people could fully realize the great work done by our pioneer preachers, and those who are yet with us, and the great sacrifices they have made, the hardships they have endured, the destitution they and their loved ones are now in, and how much they are in need of our help. It was my privilege (I was about to say my pleasure, but pleasure it was not, for my heart sank within me, I blushed with shame for our denomination as I beheld the destitution and want) to visit the home of the widow of one of our faithful and efficient ministers of the Gospel, who is a beneficiary of our society. Mother and two daughters, yet in their teens and unable to render much assistance in supporting the family, and the mother bed-fast for weeks at a time with rheumatism, suffering intense pain and without the actual necessities of life, to say nothing of those things that would add to her comfort while suffering as she does; living in three small rooms, scantily furnished, and every evidence of poverty and want. Contrast this home with your own and surroundings and see how much more graciously God has dealt with you, and then ask God to forgive you for your indifference and failure to help provide for them as you should have done, and to help you to know and to do your duty, even to giving "hilariously," as Dr. Eaton has suggested. Liberally, abundantly, lovingly and cheerfully, for God loveth a cheerful giver. As Christ has made us "fishers of men," so he has made us feeders of men. God help us, one and all, to do our duty along all lines, and as far as possible remove any stigma that may rest upon us as followers of him who has done so much for us.

Geo. H. Cox,  
Corresponding Secretary.  
Owensboro, Ky.

**COLPORTAGE WORK.**

There are very few people that understand, or even have a good idea of, the colportage work, or how it ought to be done, and the duties of the colporter. The most of the people think that all that the colporter has to do is to travel around where people are able to buy books, pay no attention to poor people, and sell to them, and if he now and then finds one without a Bible or Testament, is to give them one, or almost any other book they want. Sometimes they meet a preacher that wants a good Teacher's Bible, and they will get vexed at the colporter if he don't give them one, or, at least, sell below cost, and they will say, "You get pay for your work, and you ought to give me, a poor preacher, a Bible," when the probability is that he has not preached, or tried to, in six months.

Then I think that often the Board, in sending out colporters, make a great mistake. They send out men who know nothing about missions, and care very little for mission or Sunday-schools; know nothing of what is being accomplished by either or both, and know very little of the books they carry, and consequently can't recommend them in a way to interest people and get them to buy.

Many times it is a very good way to loan or give a book to some one in a community that is a judge of a good book that will read it and talk about it in a way that will interest his neighbors, and then the colporter may expect to sell at least a few books,

and he should always try to sell such books as get the people interested in the doctrine of the church and in missions.

Some months ago I was passing by a place and stopped, and I found them open communists and ready to join the Methodists. I insisted on them buying "Behind the Scenes," or "The Little Baptist," but I could not induce them to buy. Then I wanted them to take the Western Recorder. "No, they got Talmage's sermons, the best that were preached in the world." I loaned them "Behind the Scenes" and gave them the Western Recorder with one of Spurgeon's sermons in it. In a few weeks I passed again and I found a great change, and asked for my book. One of the neighbors had taken it home and read it twice. I loaned them "The Little Baptist," and now there are at least three families that are now very strong in Baptist faith.

Again I loaned a preacher (of worth of books and tracts. He began to read the "Philadelphia Confession," and he said to me that it was too strong on predestination. I asked him to read Paul in Romans and compare them. Now he is a good, strong Baptist, and since that has organized a church.

The colporter should be full of mission, and talk mission and Sunday-school everywhere he has a chance if his audience is only one, and that a little child.

What we want is to get all of the people interested in these things, and the only way that I see to do so, is by sending out men that will talk mission, etc., even where they know that it will be unpopular, and may cause them to be abused and mistreated. Success to the Board in its work, and now all try to co-operate with and assist our New Secretary.

SINBAD.

WHEN the Rev. David Nathan Bangs, D.D., was a young preacher, he became discouraged because of difficulties and the absence of success. He resolved to abandon the ministry, to leave the work in God's vineyard. A significant dream changed his mind. He thought he was working with a pick-axe on top of a basaltic rock. He labored incessantly for hours, but the rock was hardly indented. At last he said, "It is useless; I will pick no more." Suddenly a stranger stood beside him and said, "You will pick no more?" "No more." "Were you not set to this task?" "Yes." "Why abandon it?" "My work is vain. I make no impression on the rock." Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your hands; the result is not. Work on." He resumed his task. At the first blow, the rock flew into a thousand pieces. He awoke, pursued his work with zeal and energy and a great revival followed. Discouragement is often inspired by discouragement.

RESIGNATION to suffering brings increased moral vigor and stature with every heart throb, every motion, every step. When the Lord would make a spiritual giant, He oftenest puts him to school to disaster, hardship, contumely, bereavement or bodily pain. When, for example, He called a Saul into His ministry, God prophesied of the after development of the splendidly effective apostle to the Gentiles in the comprehensive prediction: "I will show him how great things he must suffer for My name's sake."—Ex.

**THE INFLUENCE OF THE CHURCH.**

A church by upholding the Christian ideals of life exerts an influence that far transcends the borders of its own membership, but it will only succeed in profoundly affecting the life of the surrounding community when its precepts are exemplified in the lives of its members. We are all ready to apply this truth to individuals and say that the lives of Christians should conform to the principles they profess to accept. But a Christian church, though made of individuals, is distinct from them just as the State is distinct from its citizens. Not only is the individual Christian to seek to realize the divine ideal, but the church is to seek to do so. It is a common saying that half a dozen high-minded gentlemen, acting as a society or corporation, will do things that no one of them would do in his separate capacity. Something of the same kind is true of churches. We have all known of churches, composed of excellent people, which did not as churches have a thoroughly wholesome influence. The corporate life and tone were not what they ought to be. Even the church at Sardis, which the Lord sternly condemned, had some members who had not defiled their garments, and were counted worthy of walking with the Lord in white.

It will surprise any one who has not given the matter special attention to discover how many precepts of the Gospels and the Epistles relate exclusively to this corporate life of the church. In the New Testament Christians are not thought of exclusively as isolated units, they are thought

**CAUGHT THE WORM**

That Began Under Cover.

"I have had quite an experience with the use of coffee. Without knowing why, I gradually became seriously constipated, with all the disagreeable effects of this most aggravating disease. I was also bilious and stomach badly out of order.

"I had no idea of the cause and kept using coffee every morning. "One day a friend to whom I spoke of my troubles, remarked that perhaps I would find the cause in the coffee cup and suggested the use of Postum Cereal Food Coffee. I was impressed with his remarks and made the change from coffee to Postum. The old troubles have nearly disappeared and I am one of the happiest mortals you ever saw. I have proved to my entire satisfaction that coffee was the unsuspected cause of the difficulty and while it nearly ruined my health for a time, I have practically recovered again by the discontinuance of coffee.

"I have known a number of persons who have been driven away from Postum because it came to the table weak and characterless. It simply was not made right, and it would be the same with any other kind of drink, tea, coffee, cocoa, etc. Postum, when made according to directions, is a delightful beverage.

"There are a large number of people in this surrounding country who are using Postum, and their number is increasing daily. It is sort of a stampede. Store after store is putting in a stock of Postum that never thought of such a thing before. "I enclose a list of twenty or thirty names of those that I know of as users of Postum, among my immediate acquaintances. Do not use my name, please." J. M. G., Box 72, Jefferson, Wis.

of as banded together in church relations. The members are to be kindly affectioned one toward another; they are not to go to law with each other; they are to have a care for each other's temporal and spiritual welfare; they are to make the church to which they belong a present illustration of a divine society. The Epistles were written to churches not to individuals. The messages of the risen Lord recorded in the Revelation are to churches, not to individuals; the churches and not individuals are the body of Christ; it is churches and not individuals to whom the promise is given that the gates of hell shall not prevail against them; it is churches and not individuals who are to spread the Gospel through the world.

The simple statement of this fact suggests a good many trains of reflection. For one thing it certainly shows the importance of being jealous for the good name and influence of the churches to which we belong. The sacrifices that we are to make for the church are not altogether those of time or money or effort. We are called upon to make sacrifices of our feelings, our preferences, our prejudices, and even to hold our convictions under the leash of love and forbearance lest we should injure the church. What a different record and a different influence many a church might have had, if this plain dictate of New Testament principles had been observed.

Then, too, it is useless for the church to be preaching to the world how human society should be reconstructed unless it illustrates its principles in the circle of its own membership. Most of the problems that are involved in bringing about the ideal life of a city or a State are involved in the bringing about the ideal relations of the members of a church to each other. Let a church in its own circle give the world a practical example of how people should live together and help each other, and unite for the good of others, and that will be far more effective toward ushering in social reforms than the declaration from pulpits as to what a city or State should do, when the church within its own circles does not do those things.

Many religious people are beginning to realize profoundly the need of a revival of religion. In spite of what may be presented from statistics, and from the great congregations of a few churches, we all know that things are in a perilous state. The land, throughout its length and breadth, has seldom stood in greater need of religion. We do not know of any new way to promote a revival; but something more is needed than that individuals should feel this; churches must feel it, and the best work that pastors and individuals can do is to seek to awaken in the churches the hunger and thirst after God's power and blessing upon the institutions of religion. It is through the churches that the blessing will come.—Watchman.

The work of the church is not done. A new generation is springing up around us. Every day persons are needing instruction and guidance. And especially for the salvation of the young should unceasing effort be put forth. How shall we meet the young men of this day in the presence of the Judge of all the earth, if we allow them to drift off in darkness to perdition, when by faithfulness and diligence we might have turned their feet into the way of God.—The Armory.

EVENING, MORNING AND AT NOON.

Psalms 65:17.

BY T. L. BAILY.

When evening shades are gath'ring round,  
And nature slinks to rest,  
The sweetest moments oft are found  
The purest and the best.  
'Tis then the soul can soar above  
And sweetly murmur "God is love."  
When rosy beams athwart the sky  
Proclaim that day is drawing nigh,  
The silence breaks  
All nature wakes,  
And clear her voices rise on high  
In joyous song.  
Her notes prolong—  
'Tis then the soul can join the strain  
Till heaven and earth shall ring  
again.  
Thus sing and pray  
For strength this day  
To live and walk in God's own way.  
And when at noon the glowing sun  
One-half his daily course hath run,  
Let songs of joyous praise arise  
And echo from o'er-arching skies;  
Then raise the song  
Both clear and strong  
In psalms and hymns the praise pro-  
long.  
With music sweet  
All nature greet,  
'Till hills and dells the strains repeat.  
Then, O my soul, with rapture sing  
Loud notes of joy to Christ our  
king.  
'Till nature's choir  
Shall catch the fire,  
And hallelujahs shall ascend  
To God our loving Father, friend,  
Hallelujah—Hallelujah  
Hallelujah—Amen.

OUR PULPIT.

THE HOUSE OF MOURNING, AND THE HOUSE OF FEASTING.

BY G. H. SPURGEON.

It is better to go to the house of mourning, than to the house of feasting.—Ecclesiastes 7:2.

In order that I may set this truth in as clear a light as possible, I shall invite you first to go with me to "the house of feasting;" then, to "the house of mourning;" and after that we will examine two or three verses which succeed the text, and look at the wise man's reasons for preferring "the house of mourning;" to "the house of feasting."

Away, away, away we go first of all to "the house of feasting," and I am sure I shall have abundance of company if I invite you there. You never need go alone to a feast; simply blow the trumpet of announcement, simply tell the people we are going to "the house of feasting," and they are all ready to go there. There is a joyous spark in every man's breast, which at once ignites his soul, and he says, Let us go; if you are about to go to a feast, I will feast with you; if there is joy in any cup, let me drink it. I am going to "the house of feasting," and I shall take you to it in three steps.

We are going, first of all, to the house of sinful feasting. We are not going inside, my dear friends, but we will look at the outside of the house and hear a little of its history. I would have none of you cross the threshold of that place. But we are going up the side of the hill together to that house of feasting. We are going! We are going! what a crowd I have around me, and I seem to be half-ashamed of myself. There is the low drunkard, and here comes the vile rake, and they are going to the same house. "Whither are you going, drunkard?" say I. "I am going to the house of feasting," says he. "And thou, bloated one, where art thou going?" "I am going to the house of feasting," I begin to be ashamed of my

company. I fear that whatever the house may be, the company going there are not very choice spirits, and I hardly like to proceed further. I begin to think that the gloomy house of mourning is better than the house of feasting after all, considering the company that frequent it. I fear that I must turn back at once; I cannot enter there, for I love good company. I would rather go to the house of mourning with the child of God; I would rather be chained in a dungeon, wrist to wrist with a Christian, than to live forever with the wicked in the sunshine of happiness. The company I meet makes me suspect it is true that the house of mourning is better than the house of feasting. Now, I have got to the gate of this palace; I have climbed the hill, and stand there; but before I enter I want to know something of the history of those who have gone there. I do not go in until I know whether there is any hope of my returning again. The house is comely and goodly outside, but I want to know whether it is all that it seems. I want to know if there be that happiness there which it professes to have; and I ask them to bring me out the records of the house. They bring me out a roll, wherein is kept a record of the persons who have gone there. I turn it over. I will never go in to that house, for that list of persons who have gone there is a catalogue of woe.

I will just tell you one or two cases of persons who went to this house of feasting, or rather let me tell it to you in another way. Most of the awful catastrophes that have ever happened in this world, have happened to men when they have been in "the house of feasting." It is a fact that I shall prove in a moment or two that the most terrible calamities that have ever come upon man or on the world have happened in the house of mirth. Where was the world when Noah entered into the ark? Where was it when God rent the clouds and opened the windows of heaven, and sent down cataracts from the skies? Is it not written, "They were eating and drinking, they were marrying and given in marriage?" Where were Israel when the plague came and smote them, so that their carcasses fell in the wilderness? Is it not written, "While the bread was in their mouths the wrath of God smote them?" Where were Job's sons when the four winds came from the wilderness and smote the four corners of the house? They were eating and drinking wine in their elder brother's house. Where was Samson when he lost his strength? He was in the house of sinful pleasure, and he lay asleep on Delilah's lap. Where was Jeroboam when his hand was withered? He was offering a sacrifice before his god, unto which he had made a feast. What did Nabal when his heart was turned like a stone within him, and he died? Inspiration says he had been feasting, and his heart was merry with wine at his sheep-shearing. Who slew Amnon? Did not Absalom slay him at a feast? Turn to the melancholy catastrophes that you find recorded in holy writ, and almost every one of them happened at a feast. So, throughout the whole history of nations, I might tell you instance after instance where a feast has been a real funeral; for the most terrible calamity has followed.

I have read thy record, O mistress of the house; I say, woman, I have read thy record, and it is enough; I need not cross thy

threshold; I do not want to see thy magnificent temple; I never wish to sit in thy splendid halls. It is enough; I am satisfied. Rather would I sleep nightly in my shroud, and sit on my coffin, and have my gravestone in the wall of my study, and live in a vault forever, than I would enter that house of feasting. Good God, may I be kept from sinful mirth! May I be kept from the house of sinful feasting! May I never be tempted to cross that threshold! O, thou young man, who art enchanted by its gayety, charmed by its music, stay, stay, for every plank in the floor is rotten, every stone that is there is dug from the quarries of hell; and if thou enterest into that mansion, thou shalt find that her steps lead down to hell, and go down to the chambers of everlasting woe. "It is better to go to the house of mourning than to go to the house of feasting."

But, my friends, be not sad; I am about to take you to a better house of joy than this. There is a house of feasting to which every Christian may go. You heard my prayer just now, that I might never cross the threshold of the house of sinful feasting; but there is a house of feasting to which I would invite Christians. Christianity never was intended to make men miserable. On the contrary, it has a tendency to make them happy. There are feasts in which Christians may indulge; there are times of feasting when Christians may eat and drink, and may make their soul merry within them. Rejoice, O Christian, that thou art not shut out from all banquets. Though your door is marked with a plague spot, there is another where thou mayest go. Startle not, for Christ himself went there. The first house that we read of Christ's entering was "the house of feasting." He was at a marriage at Cana in Galilee, and there he turned the water into wine. O! there are feasts to which Christians may go. There are bowls out of which they may drink; there are meats of which they may eat; there are places where they may rejoice. Christians are not bound to give up pleasures that are innocent, but pleasures that are sinful. There are pleasures they may enjoy, there are feasts where the drugged cup of the drunkard is never found; where the song of lust is never heard; where the obscene word is never uttered; and such feasts I have seen; feasts of which God himself would approve; feasts where every heart was love, and every soul was joy. We were mirthful, we were happy, and yet we sinned neither in our hearts, nor with our lips.

Let me notice one or two feasts that are not sinful, but in which we may indulge. There is the family feast. Do we not read that good old Jesse called his sons together, David and the rest of them, and they had a family feast? Ah! the family meeting is a pleasant thing, when once in the year the sire who has his sons far away in business, invites them all to come to his house. There is a happy family, whether it be great or small; they meet around him; and the old man blesses God that he is spared to see his children. O, what a hal- lowed mirth that is, when each is there, and sees his brethren all around! Perhaps there may be grandchildren; but that does only increase the joy. Such feasts I have seen, and I trust I may live to see many, when I can meet my brethren and sisters, and can sit with them, and my father and mother, and feel that, scattered as we have been, there

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is yet a home where we all can come and meet together and be happy. Such feasts as these are allowable.

Again, there is the feast of brotherly kindness; such a feast as Joseph made for his brethren in Egypt. I wish there were more brotherly kindness in some families. It is hard when brother hates brother, when families are severed from each other. Born of the same mother, how can ye quarrel? Having the same father's instructions, rocked in the same cradle, playing under the same roof, running in the same garden, how can ye differ now? O, better if there were more brotherly love, and such feasts as Joseph made, which are allowable, when we can meet together, and pour our hearts into each other's, and talk of Jesus.

Then, again, there are feasts of hospitality, and such are not only allowable, but commendable; such as Abraham made when he saw three men passing, and he ran and fetched the kid and spread a banquet for them to eat, and thereby entertained angels unawares. Such as we find Lazarus making to his two sisters, Martha and Mary, when Jesus came to their house and he himself sat at meat with them. Such feasts of hospitality are good things. They must not come too often, they must not be misused; but it is well to entertain the sons of God; it is well to receive the wayfarer. This Christians ought to do more than they do now, and be "given to hospitality."

Beloved, mark you, good as the house of mourning is, excellent as its shades may be, Solomon does not say that the house of mourning is better in the sense of being morally better, that there is more virtue in weeping than in rejoicing; but he does say, it is "better to go to the house of mourning;" it is better to sit by the side of the widow; it is better to take the fatherless child on your knee; it is better to sit down and weep with those that weep than it is to go to the pavilion of happiness and rejoice with those that rejoice. With such hearts as ours it is better. Were we perfect it would be equally good; but since we are inclined to evil, it is better we should "go to the house of mourning." God has made man upright; but the hand of sin has pushed us from the perpendicular, and we stand like the lean-

ing tower of Pisa, inclined to the earth, and threatening to fall. It is right, then, that as we are inclined to sin, we should likewise be made to bend to sorrow.

Now, beloved, we must very hastily take a third visit "to the house of feasting," and it will be better than either of the other two—better than the first, because it is not sinful; better than the second, because more spiritual. Have I not gone to the house of feasting, sometimes, where I have feasted on divine love? Have I not soared, with the wings of eagles, beyond the clouds, beyond that glowing firmament where the stars are glittering, beyond that house where the sun strips himself of his garments, and like a giant starts upon his race? Have I not looked into heaven, and gone almost near the throne of God in ecstacy of joy, mounting up beyond all the troubles and trials of this mortal life? Yes, I have you, beloved, sometimes, when God has given you the spirit of rejoicing; you have "rejoiced with joy unspeakable and full of glory." He brought me "into his banqueting-house, and his banner over me was love." Have you not tasted the delicate meats and the delicious viands which God alone prepares? Have you not had some of the happy things stored up for the saints of God, and tasted "the wines on the lees well refined?" Yes, doubtless, you have said just as Peter did, "It is good to be here." Look at that passage of Scripture. It is directly afterward stated, "not knowing what he said." And you and I have said, "O God! it is good to be here;" it is sweet to dwell upon the top of delectable mountains; it is blessed to sit in places of security, and have said, "Lord, make not this a week, but a year; not an hour, but an eternity; let me have years of the sunshine of thy countenance." You may have said, "Let this last forever;" but you do not know what you ask. Yet, beloved, really it does seem a strange thing that I should have to say, "It is better to go to the house of mourning, than to go to the house of feasting." I am sure I do not like "the house of mourning" half so well. I would sooner dwell on the name of my Jesus, and drink drops of honey from this well of sweetest nectar; I would sooner live on Calvary's summit, or sit forever on the top of Tabor, or live in

Pisgah, and see the sweet fields beyond the swelling flood; I would rather live forever in ecstasy of delight, and see the river Jordan rolling there, and far beyond the everlasting city, with its pearly gates and its shining golden streets. But then, beloved, it must not be. We would rather have it so; but it is better for us "to go to the house of mourning," than it is to live forever, or even "to go to the house of feasting."

Now, to leave "the house of feasting," we are going "to the house of mourning." There it is, a gloomy place, up a steep rock, covered with moss, and we must go there. The great fisher, destiny, stands there, and with hooks in each man's flesh, drags us on where he pleases. There is an iron chain that links us all together, and binds us in the bonds of everlasting destiny, and go we must where that chain drags us; we cannot resist, and we must "go to the house of mourning." Therefore, O child of mirth, lay aside all thy merriment, and come with me and enter the valley of tears, and wait a moment in "the house of mourning."

Some of you, my dear friends, have been in "the house of mourning" this week, and I have been called to go with you there. You have been there personally in the loss of your friends; you have been into the deep caverns of "the house of mourning." How often have the mourners gone about the streets, and we have seen the solemn funeral march through our crowded thoroughfares. I say, some of you may be suffering the loss of your friends, and may be saying, "None others have suffered as I have." Say not so; there have been others; the path of sorrow hath been well trodden. Yea, princes have been there; nobles have been there; earls and dukes have jostled in the crowd with the poor man who had nothing to lose but his one single child, and his yet unbrired wife. There have been the nobles of the world. Death has touched with his impartial hand the place of the noble and the cottage of the peasant. Say not, therefore, that thou art hardly dealt with. The gravel stones may be in thy mouth, and the wormwood lying there; but others have had those gravel stones, and have drunk the wormwood as well as thou. Thou art not alone, alas! far from it.

Many of us have gone "to the house of mourning," simply as visitors, to console others; and I can say, from the recesses of my soul, that I have sorrowed this week at certain periods. I think, almost as much as if I had been the real mourner myself, when at different hours I have been with the dying. Only last Friday, just before the clock struck twelve, at midnight, I was in a cottage by the bedside of a dying woman; and often have I gone direct from one death-bed to another. It is not a pleasant thing, but it is my duty, and I find a reward in it. Let me say, do not fear "to go to the house of mourning" as visitors! Go and comfort those who are distressed. Why should we tremble? Go, every one of you; there is an imperative duty on every one member of this church to visit the sick. We do not do that as much as we ought to do. You must help me. I met a man in the street only yesterday, and he complained that I had not been to see his wife, but he excused me; and he said, he knew, single-handed, I could not see every-

body. You must go and help the

mourning, and give them comfort in every way.

Now, we are going "to the house of mourning" for a moment or two this morning. Let me, first of all, before we enter that house, do as I did with "the house of feasting"—let me ask for the record roll, and see whether it be true that this house is better than the other. Where is the roll? bring it out, dark maiden, thou who art clad in black, with gloomy eyes and arching eyebrows. She brings it out. There is the list. Ah! there are some names there who have not been much profited by adversity. I see the name of Ahas. "Ahas sinned yet more against the Lord, and rebelled the more against him." I see another name there; I see the name of Jonah, who said, "I do well to be angry, even unto death," because his gourd had been taken away. I see the name of Israel, of whom God has written, "Why should ye be stricken any more, ye will revolt more and more," etc.; and there is Ephraim, of whom he said, "Let him alone, he is given up to idols." There are some names in that catalogue which have not profited by it. I see some such here this morning. O, ungodly men and women, God has spoken not once but twice; he has taken out the rod; he has bruised you, and you have not kissed the hand that has smitten you. He will say next, Angel, angel, thou hast used my rod! Incurable wretch! he turns not; draw the sword, cut down the rebel; he who spurns my rod shall feel my sword. What think you of yourselves? Have any of you laughed at God's rod? Are any of you as hardened as you were before? Are you still resolved to go on in your wicked ways, and persevere in your transgression? If so, assuredly the sword of the Lord is sharp; it is furnished; he doth what his sword in heaven, and it shall cut through soul and body to everlasting destruction. How I rejoice to see on the other hand that there are some who have been profited in this house of adversity. There is the name of Israel, and it says, "And Israel turned unto the Lord when he was smitten by his adversary." In that book is the name of David, and David said, "Before I was afflicted I went astray; but now have I kept thy word." Further down there stands the name of Manasseh; the Lord took him among the thorns, and Manasseh prayed unto the Lord out of the low dungeon. And, as I turn down, I find many other names that have been benefited by going there. However, before I leave that matter entirely, I must make one brief remark, and that is, that there is a "house of mourning" to which I would have you go every day. O, it is a place of woe indeed; it is a place of agony indeed; it is a place of suffering indeed. That place is called Gethsemane. This is a place of mourning to which I would have you often go. It is the garden of Gethsemane, where the mighty Jesus, the Son of God, bent his knees in agony, and wrestled with his Father: "I am exceeding sorrowful, even unto death." His sweat was as it were drops of blood falling to the ground. I have been there, and love to visit it. I never feel so holy, so really happy, as when I sit in that house of mourning, and see my Saviour wrestling for my sin. It is better to go to Gethsemane, the house of mourning, than to any place of feasting in the world.

It is better to go to the house of mourning, than, first of all,

because "that is the end to which we must come." We must die: there is no discharge in this war. The decree is sworn to; it is determined in heaven; it is written like the laws of the Medes and Persians, so that it cannot be altered—that each must go to the house of mourning, and must die. It is good for us, then; it is greatly wise to talk with our last hours. We have heard of a man who had a skeleton in his bed-room; and he was a wise man, if he used it wisely. We know the Egyptians at every feast had a skeleton at the end of the table; and they were wise men, if they thought rightly of it. It is great wisdom to make death our every-day companion. We ought often to lay our souls in death; to make death a familiar thing; to talk with it every day. How can we do it better than by going to the house of mourning, where our friends lie dead.

Again, the wise man says: "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart." If you go to the "house of feasting," there is nothing to lay to heart: it is all froth; it is lighter than vanity; it is a bubble; touch it, and it vanishes. But in the "house of mourning," there is something solemn, which will bear the touch and still endure. In darkness there seems to be something more solid than in sunshine. I feel that when I go to "the house of mourning," I get something to bring away, and lay to my heart. If I go to "the house of feasting," it does not touch my heart. I wear a garb of feasting; I put on those things that are necessary on such occasions, and there it ends. I have got nothing to lay to heart.

Yet again, the wise man says: "By the sadness of the countenance the heart is made better." It is positively a good thing for us to be sad. When the strings are cut that bind heart to earth, then we can soar. We are chained to earth; but there is water in these eyes, which, like *aquafortis* can eat away the iron, and set us free. The heart is made better by sorrow, because it is made more free from earth. It is made better by sorrow, again, because it becomes more sensitive, more impressed with the lessons of God's word. We can shut our ears to the voice of God in mirth; but in "the house of mourning," we can hear every whisper. It is better to hear of him in this "house of mourning." The noise of the song doth drown the still small voice of God; but in "the house of mourning," you can hear every foot-fall, even the voice of time—that ticking of the clock, which tells now, now, now! "By the sadness of the countenance the heart is made better."

Now to conclude, it says: "The heart of the wise man is in the house of mourning." There are some places we ought to go to, just as many people go to church and chapel. They go to chapel, and leave their hearts at their shop. If you have done so this morning, you had better send for your hearts before you go, my friends. But there are some places, I say, to which we ought to go without our hearts; and we ought to do so whenever we go to "the house of feasting." Perhaps, in some sense, we may have our hearts there; but we had better not have them there. They are sure to get somewhat contaminated. But when we go to "the house of mourning," we may take them there, because

## Shirt Waist Bargains.

- 39c Will buy a stylish Percale Shirt Waist in a variety of colors, the kind that is sold for 50c.
- 49c Will buy a pretty Percale or White India Linen Waist that sold for \$1.00 only ten days ago.
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## Wrapper Bargains.

- 49c For Ladies' Tailor Wrappers, in black and white effects, made in good style, with a deep flounce at the bottom of skirt, the waist trimmed in braid and ruffles over the shoulder.
- 60c For Ladies' Extra quality Tailor Wrappers, in good colors, and style accessories, plaid back, waist trimmed with fancy braid, ruffles over the shoulder and deep ruffled skirt.
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## Wash Goods Bargains.

- 5c Just one-half price per yard for those stylish light or dark striped Lawns and Dimities, also foulard blue and black and white in this lot, regular price 10c per yard.
- 7c Per yard for stylish Foulard Striped Lawns, copies of the Milk Foulards, and a great lot of the Dimities and Batiste, both light and dark, worth at regular value 12c.
- 10c Sale price per yard for great values in fine Dimities, solid color organdies and Lawns in latest colorings and patterns, worth 16c and 17c per yard.

## Fashion Catalogue Free!

Any lady sending her name and address will receive our beautiful Summer Catalogue, keeping her posted on the lowest prices in the dry goods line.

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we are sure to bring them back again. When we go to "the house of feasting," we are inclined to say, Stop there, heart, it is a pleasant place; but when we go to "the house of mourning," we say, I will not leave thee in that gloomy place. When I get to "the house of mourning," I can speak out; but in "the house of feasting" I hold my tongue with a bride. In "the house of mourning," I can speak with a bereaved brother and sister; I can talk freely with them; I can talk my heart out there; I can speak my soul there, and need not hold it in. Oh! I can speak my Master's dear name, and tell of the wonders of his grace, and enlarge upon his wondrous preciousness.

Finally, and we have done; we wish you to take this home. You had better go to "the house of mourning" than to any place of feasting. Better be clad in the drapery of woe, and sit in the weeds of sorrow; better be girt with sackcloth, and cover thy head with ashes than be forever feasting and dancing, or even enjoying the rightful and lawful pleasures of this world. "It is better to go to the house of mourning;" God has said it; let not unbelief deny what God positively declares. Unto all of you who know not how soon each of you may be there, I speak in the name of the Lord, and I say, "Go to the house of mourning." In a little while death may be in our midst, as it has been. Even now he is flapping his wings around this gallery, and looking in each pew, to see who is there. He is floating across the pews, and saying—"Where is the man or woman I am to have?" God points death to the man, and as surely the man dies. At all events you may be called to go to "the house of mourning" very soon in some way or other; but say when you get there—"It is better to go to the house of mourning, than to go to the house of feasting." Oh, sinner, ungodly and impenitent, neither "the house of mourning" nor feasting" can benefit thee of

themselves. It is the power of the Holy Spirit alone which can give thee life. It is Jesus alone who can make thee a forgiven sinner.

May this discourse be blessed to your souls, and to the Triune God be glory. Amen.

BUT we are also impressed with the fact not only that we are raised from the old, dead life, but we are, even now, brought into the privileges and joys of heavenly life. The apostle says that God has "raised us up and made us sit together in heavenly places in Christ Jesus." Here on earth we enter into the rest and the enjoyment and the honors of heaven. We do not need to wait for the future life to learn that Christ gives rest to his children. Nor do we need to wait until we come to the Eternal City to find honor and glory. There is a serene elevation of soul that belongs to each child of God. There is a tranquility of heart that becomes the portion of every one who puts his trust in Jesus Christ. Heavenly places are found all along the road that leads to heaven.

PASTOR W. E. MITCHELL, of Owenton, and his wife are enjoying their vacation at Tatum Springs. Bro. Mitchell received seven into the church at Owenton last month, five by letter and two by experience and baptism. The balance of the \$1,000 debt on the new church building has been raised and altogether the cause at Owenton is in a prosperous condition.

The bottom of the soul may be in repose even while we are in many outward troubles, just as the bottom of the sea is calm while the surface is strongly agitated.—John Wesley.

**A Wholesome Tonic**  
**Hercford's Acid Phosphate.**  
Dr. H. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

EDITORIAL.

An English woman and two Englishmen have established a college at Benares, India, to teach Hinduism. Macaulay, in the House of Commons, said of Hinduism: "In no part of the world has a religion existed more unfavorable to the moral and intellectual health of our race..."

The English people who are maintaining the Hindu college at Benares, the Mecca of Hinduism, are "theosophists." That is simply the Western name for Hinduism, and the Western article has not yet taken all the degrees. It adopts the principles of Hinduism, but has not yet worked them out. No doubt the moral and spiritual atmosphere of England and America will so stant the growth of those principles that they never will come to full fruition, as they have done in India.

"Men do not gather grapes of thorns, nor figs of thistles," nor do they gather gospel fruit where the gospel is not preached. There are some people who seem to think that the heathen are very good people, sincere and honest and upright, differing from us simply in their doctrines of religion. A visit to heathen lands would cure such people of such a notion, but since only a few of them are likely to visit heathen lands, they should read the testimony of competent judges who do visit these lands.

Our people are now finding out something about the most refined and the best educated heathenism in the conduct of China. There are no better heathen than the Chinese, nor are there any more civilized. We must not expect the fruits of Christian civilization where heathenism prevails.

Some persons are foolish enough to blame the missionaries for the condition of things in China. It is said that if the missionaries had not gone there and interfered with the religion of the Chinese, this trouble would not have come to pass. The immediate cause of the outbreak was the conduct of some German engineers—they were not missionaries. Back of that was the seizure of Port Arthur by the Russians, Wai Hei Hei by the British, etc. Missionaries did not do that. Still back of that was the forcing of opium on the Chinese by Great Britain—and certainly missionaries did not do that. In fact there is not a grievance of the Chinese which can fairly be laid at the door of the missionaries.

It is true that many Chinamen do not discriminate. To them all foreigners are "foreign devils," and when they come to kill them they do not distinguish between missionaries and the others.

Nay, verily, the missionaries are in no way to blame for the troubles in China. Their whole influence has been against such troubles, and to represent them as responsible for these troubles is a gross and a gratuitous misrepresentation.

If you cannot be great, be willing to serve God in things that are small.

Our readers will remember the contest over Prof. Smythe, of Andover Theological Seminary. The old-fashioned Congregationalists (to which denomination the Seminary belonged) objected to the professor's departure from the faith, and they were denounced as "heresy-hunters," "narrow traditionalists," "opponents of progress," &c., &c. They did not want a man as professor in their seminary who had departed from their faith. The "liberals" all rallied to the professor, the daily papers took up his cause, and his opponents were roundly and soundly berated. They were defeated in their efforts to secure his removal. The professor remained in his chair in triumph. It was heralded as a great victory for liberalism, for "freedom and progress." Now, it was boasted, Andover Seminary, freed from the shackles of traditionalism, would go forth on a gloriously prosperous career. Others were warned not to oppose "progressive" professors. Here was an object lesson for the "traditionalists" and "narrow-minded bigots" who held that a professor in a seminary should hold to the principles the seminary was founded to maintain.

It has proved an object lesson indeed. It has continued to decline until last session it had only twenty-three students, although it has an endowment of about two million dollars. Churches did not want pastors who were trained to oppose what the churches believed, and the students went to other institutions, and now Andover can muster only 23 students in a year.

One would think that those in charge would learn the lesson, and try to bring the institution back to its orthodox moorings—but no! they are contemplating moving it to Cambridge and making it a part of the Harvard Divinity School—a Unitarian institution. Instead of coming back to the old paths, they propose to go still farther astray.

This is indeed an object lesson to all: to Baptists as well as Congregationalists. And it teaches the great lesson of denominational control of denominational institutions.

In several leading literary journals lately there are laments for the decay of robustly severe criticism. When new books appear they are mildly and indiscriminately praised. A Chicago writer says: "An old-fashioned friend of mine complains that reading a modern review leaves him with an unpleasant sensation of having dined wholly off honey." He longs for the return of "that fine old spirit of ferocity" which characterized the Scotch reviewers who stung Byron into a reply that made them immortal.

We do not think there is today any lack of bitterness and ferocity among the people, but it rests not on the merits of the cases, but on the answer to the question "whose ox is gored?" Denunciations are bitter enough, but they are not intelligent. Epithets are flung in blind rage at "the other fellow," who is actively opposing "our side." For example, the daily papers of Louisville are divided politically, and each side empty their vocabulary of abuse on the other set. A favorite expression on each side is to call the papers on the other side "organs of assassination."

Now intelligent severity in criticism would be a vast improvement on such blind fury as this. And this same thing shows

itself not only in politics, but wherever there are divisions of sentiment. In medicine, in philosophy, and even in theology we find the same thing. The critic praises what makes for his side, and mildly commends what is neutral, while ignoring or denouncing what makes against his side.

We need in criticism, as in other things, a double revival—a revival of goodness and a revival of intelligence.

In a letter to the editor, Prof. O. T. Mason (nobile nomen) speaks appreciatively of what we said in regard to the death of Mrs. Mason, and adds: "Since I saw you, two of the trio, born in 1838, Harris, Ellis and I, who were your guests in Louisville, have died. A stroke of paralysis in '98 told me to be also ready, and now the grave swallows up my dear wife, partner of my every joy and sorrow for forty years. How near the Heavenly world seems! What an absorbing aspiration to be worthy of its joys! What a school of experience this life, to give the soul its tone and temper for the higher!"

We take the liberty of publishing this extract, because of the source whence it comes, and because of its comforting sweetness. It was a privilege indeed to have three such guests in one's home at the same time, and it was an occasion the writer will never forget. We hope Prof. Mason's valuable life will be spared for many years to come, and we hope that all the more intensely because Drs. Harris and Ellis (par nobile fratrum) are gone.

Dr. W. K. McKINNEY, a Baptist missionary, told in a speech that he sent a Baptist convert from his station away to join the Presbyterians because his family were in that church. We are thankful to add that the missionary, who has so little regard for Baptist faith, is not one supported by Southern Baptists.—WESTERN RECORDER. [That Baptist missionary is too liberal and fraternal to suit Bro. Eaton's faith and ardor.]—Christian Advocate.

We feel toward this missionary just as Dr. Hoes would feel toward a Methodist missionary who would send one of his converts "from his station away to join the Presbyterians because his family were in that church." The only reason for any man's joining the Presbyterians is because he believes they are right. For a man who believes the Presbyterians are wrong to send a convert to join them because his family belong to that denomination, is certainly too loose and slack-twisted (the Advocate calls it "liberal and fraternal") "to suit Brother Eaton's faith and ardor." To tell a man to do what you believe to be wrong, is not "liberal and fraternal" at all, but exactly the opposite.

We recently published the claim of Clifford Moorman, Esq., of Hillsboro, Texas, that the Hon. D. Derden had the distinction of being the youngest Confederate soldier, having enlisted Aug. 18th, 1861—when 15 years and seven months of age.

The Baptist and Reflector now comes out in advocacy of the claims of Mr. Albert Carey Estes. Of him the Baptist and Reflector says: "The day he was fourteen, June 17th, 1863, he joined Forrest's Cavalry, performing every duty required of the older soldiers." He died twelve years ago, a noble Christian man.

Now if any one can point out a younger Confederate soldier than this, we would be glad to have him do so.

The new Metropolitan Tabernacle of London (Spurgeon's) is to be dedicated on Sept. 19th, and before that time every dollar of cost is to be provided. Recently the lack was \$17,500, but Mrs. Thomas Spurgeon held a "reception" for receiving contributions, and she got \$14,500, leaving only \$3,000 to be provided. This will, of course, be secured without difficulty.

That is a new way of raising money—the pastor's wife's holding a "reception." It is a very good way; and we expect to see it adopted in this country.

A CHURCH in Evanston, Ill., has adopted an addition to its church covenant, including the following: "You promise to treat the members of this church as your Christian friends; to observe faithfully the worship and ordinances of this church and to submit to its government; to join in its Christian work; to contribute conscientiously of your means to its support and its benevolences; to maintain secret and family prayer and the reading of God's Word, and in all things so far as it shall be made-known to you to do as Jesus would have you do." Every church covenant involves all this.

WHEN Spurgeon was a boy he was very fond of reading. Some one put a bad book in his hands, and he read it. He afterward said: "I should like to be able to forget even the half I read in that book, but I cannot; it sticks to me like glue. Bad books are terrible things." One might as well expect to take poison without being injured physically, as to read a bad book and not be injured spiritually. And the same thing is true of papers.

We see this arraignment of the public schools in one of our exchanges, which is evidently suffering from an attack of jaundice. "By education in these days is meant the stuffing of the mind with a hodge-podge of undigested, incoherent fact and information. Its products are not character, but conceit; not stability, but smartness; not God-like men, but politicians who would circumvent God, and sentimental, atheistic casuists who would argue his eternal verities out of existence. It is the golden image which the gilded mammonism and inflated pride of the time have set up, with the command that all the people shall bow down and worship."

The English Church Union is an organization of the High Churchmen, and Lord Halifax is its President and its chief spokesman. In its recent meeting he said that the Union "holds fast to the faith and teaching of the one Holy Catholic and Apostolic Church—that in the sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become verily and indeed the body and blood of Christ." And so the Apists have reached Rome—they are not merely going towards it.

WHEN your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Merriam.

Editorial Varieties

There are 424 Baptist missionaries in India.

The "new woman" has her merits of course, but she would not advise any of our young gentlemen friends to marry her.

It turns out that Schweinfurth, the Illinois merchant, has married his "Ever" and has turned Christian. (Scientist 17.)

The Baptist and Reflector and the Reflector are mutually correcting each other's English. We hope good will result.

Furman University has done away with its traditional features and now it will receive only young men. Young ladies will have to go elsewhere.

The Chinese spend \$10,000,000 annually for opium and it is 20 per cent of their annuality. It takes, on an average, a little over \$400 worth of opium to kill a Chinaman.

The White Board had an interesting meeting on Monday. Dr. Bow is up to his eyes in the work, and the work is rapidly enlarging on his hands. He wants all the help the brethren can give him and he deserves it.

For the year ending July 31st, the imports into this country exceeded those of the year before by \$12,250,000, while the exports exceeded those of the year before by \$17,000,000. Thus our sales to other nations increased more than our purchases from them.

Dr. A. J. Huntington, one of our ablest and noblest men, has been named as professor in Columbian University at Washington, D. C. He has been connected with this institution since 1862, and has been a large factor in the great work the University has accomplished.

Statistics show that the average age of women in the United States is greater than that of men. This is an interesting and significant fact. Men die prematurely by fighting and by dissipation, as women do live out of their time, than of women.

Twenty thousand British soldiers in South Africa are sick with fever and many of them are reported as in a deplorable condition. The Baptist Times of London says that five times as many British soldiers have died of disease as have died at the hands of the Boers. That is fearful.

The oldest newspaper in the world is the Kin Fun of Peking, China. It has been published continuously for over 1,000 years. It began as a monthly and then, A. D. 1861, became a weekly, and about 100 years ago it became a daily. It now issues three editions a day and for the protection of patrons uses paper of different colors; the first edition being yellow, the second white and the third gray.

In a charge recently issued to the priests at Munich, the Roman Catholic archbishop warns them, among other things, not to entrust their housekeeping to women under 25 years of age, and to protect their people from "books distinctly Protestant in tendency and unworthy of the Holy Catholic Church," and the Bible is classed among these books. This is a confession that the Bible and Rome are antagonistic.

We supposed the last person who "knew George Washington" had died long ago. We remember when, ever and anon, his "body servant" died somewhere, but this "body servant" man has at last evidently died. There came three who "knew Washington," and we thought they, too, were gone years ago. But there is an old Negro woman at Fort Springs, Ky., who died the other day, who is said to have been 120 years old and to have known Washington. Her name was Fathensia Bragg and she leaves very 20 descendants.

The reception of Dr. J. T. Christian at last church on Friday night was well attended and was greatly enjoyed. The Revs. J. F. Jenkins, J. B. Horel, R. A. Hayes, J. W. Warder and W. F. Harvey made characteristic and appropriate speeches, and a letter was read from the editor of the RECORDER, who could not be present. Refreshments were served. Deep and widespread regret is expressed at Dr. Christian's departure from Louisville. He will favor our readers with articles from time to time, so we will have his ideas if we cannot have his presence, and then we will expect frequent visits from him.

The WESTERN RECORDER is proud of its Old Guard, so we have often stated. We honor those who for forty years and more have steadfastly supported the paper and upheld the banner of the faith they love. But in addition to these members of the Old Guard, there are also families in which the RECORDER has been welcomed every week for half a century and over, although the present subscribers in those families have not been on the list more than a few years. These are in whose names the subscriptions are made and new names are substituted for those, and the paper continues its visits in the same families. The Kempen, of Danville, are such a family. The RECORDER has been in that family ever since 1835 or sixty-five years—a noble record, truly. We honor our Old Guard families, as well as our Old Guard individuals.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Knock and it shall be opened." Bro. C. A. McFall was ordained. Bro. H. R. McLendon led in the ordaining prayer. Bro. Harvey, Amis, Eaton, Jacob, Green and Walker took part.

Broadway.—Pastor Jones preached as usual.

Chestnut-street.—Pastor Weaver preached as usual.

East.—Bro. Geo. H. Cox spoke on the Ministers' Aid Society and got \$10. Bro. Nathan Braddock was ordained at night. Bro. J. H. Boyet preached on "The office of bishop." Bro. J. P. Jenkins, J. R. Candiff and Pastor Christian also took part. The reception Friday night was a very handsome affair.

McFerran Memorial.—Bro. H. M. Wharton preached on "The dignity, duty and destiny of the children of God." Two received by letter and one for baptism. Mission money coming in at the rate of \$25 a week. Pastor Hamilton has removed to 418 W. Broadway.

Twenty-second and Walnut.—Pastor Dement preached on "The pastor's attitude to the Gospel." Bro. A. T. Wolford was ordained. Bro. Dement, Bow, Whitsett and Sampey taking part.

Franklin street.—Pastor Jenkins preached on "Temptation." Bro. Woodward spoke at night on "Let your light shine."

Gorman.—Pastor Wm. Ritzmann preached on "The glory of the Gospel ministry," and on "The cloud of the Lord."

Highlands.—Pastor Dawes preached on "The effective Christian life." One joined by letter.

Portland Avenue.—Pastor Tralle preached on "Repent and believe the Gospel," and on "The prodigal's brother."

Southgate-st.—Pastor McFarland preached on "Sympathy for others," and on "Calling in Christ."

Third-ave.—Pastor Boyet preached on "Hearing Christ."

Twenty-sixth and Market.—Pastor Thompson preached on "Feeding the flock of God," and on "The terrible possession." Two received for baptism and baptized.

East Mead.—Pastor Cooper preached on "Gladness in worship," and on "Restore unto me the joy of thy salvation." Three received by letter.

Oakdale.—Pastor Hill preached on "Choice of motive," and on "Prepare to meet thy God."

Thirty-sixth and Grand-avenue.—Pastor Wolford preached. Meeting closed, in which Bro. D. B. Richards sided. Two received by letter, four for baptism and four baptized.

Highland Park.—Bro. McLendon preached on "God's dealing with individuals in salvation."

The Gospel Wagon.—Bro. Dea Champs preached as usual.

Merivale.—Pastor Duhone preached on "The gracious invitation."

Preston-st.—Pastor Green preached on "Will thou be made whole?"

Eight-mile.—Bro. Amis preached. Pastor Eaton made an address on "Objections to evolution."

## THE STATE.

The church at Franklin has given Pastor Whittle a vacation, and after the meeting of the Bethel Association, which opens at Trenton on August 7, he will spend the remainder of the month in Alabama, visiting his aged mother.

Bro. W. L. Franklin, clerk, writes: "I see in the Recorder that you have Baptist Association beginning on the 28th, which is not correct. It is Thursday after the fourth Sunday in August, which is the 30th. Please correct this, as some from a distance may be disappointed."

F. B. Blackberry, Chairman of the Transfer Committee, writes from Versailles: "The Elkhorn Association meets with our church, Glenn's Creek, August 15, and I wish you to announce through your paper that we have made arrangements to have conveyances to meet all morning and evening trains to carry passengers each way for the small sum of 15 cents."

Bro. W. L. Payton writes: "I have just closed a very successful meeting

at New Providence, Simpson county. There were 30 conversions, 11 of whom were heads of families, 22 have been baptized, 3 approved for baptism and others will probably join soon. The church is only five years old, but it has been exceedingly prosperous under the efficient leadership of W. W. Payne, a recent graduate of Bethel College."

Bro. Chas. S. Leonard writes: "We have just closed a gracious meeting of twelve days at Howard's Mill. Bro. Chas. S. Leonard, of Ewing, did the preaching. He spent some of his boyhood days at Howard's Mill 'sowing wild oats,' and now he comes back to his old associates with a burning message, that a life of sin does not pay. There were 18 additions by experience and baptism, 13 of this number were young men, 3 by letter and 5 by restoration; but, of course, success cannot be estimated by numbers. Bro. Shepherd will enter the Seminary in October. He has the prayers and best wishes of many friends around Howard's Mill."

Bro. Hugh F. Searcy writes from North Fork: "I have just returned from Harrison county, where I assisted Bro. S. H. Burgess in a meeting of eleven days at Beaver church. Both the rain and the very busy season interfered with the meeting, but the Lord gave us a very precious revival. There were 7 accessions to the church, all for baptism. Bro. Burgess has been pastor of Beaver church 21 years. A pastorate of 21 years speaks mightily for any man."

Pastor W. B. Storehead writes from Princeton: "Pastor J. W. Oliver has recently held a ten days' meeting with the White Sulphur Springs church, Caldwell county, of which he is pastor, resulting in about 20 additions to the church—12 by baptism and 8 by letter. Bro. Storehead and his wife are holding a meeting at Fredonia."

Pastor W. H. Canada, of Pleasant Grove, has been aided in a meeting by Bro. Cooper, of this city. The new house has been completed. Two deacons ordained.

Pastor Argabrite at Keene is to be aided in a meeting next week by Bro. W. W. Hamilton, of this city.

## OTHER STATES.

Pastor W. S. Splawn, assisted by Bro. Sid Williams, held a meeting in the Gainesville church, Texas, in which 10 have been added to the fellowship of the church.

Pastor F. F. Gibson writes: "The work in Arkansas is moving along nicely. We are looking forward to our Convention with great interest, as we feel it will be the greatest one we have had. Bro. A. J. Barton, Secretary, is doing a great work, and stirring our people up. Arkansas is to be congratulated on securing him. There is a brighter day dawning for our work. My work at Malvern is in a good condition. I am in line with the people, and am happy in my lot. We have two hundred and forty members, the most of them being active. All of the services are largely attended. The Recorder is a welcome visitor."

Bro. W. Ward writes from Asheville, N. C.: "At our first church meeting in Asheville, we are endeavoring to bow our week-night prayer-meetings may be made profitable. With a membership of 800, we have an average of more than 150 present. Just now, under Pastor W. M. Vines, we have the articles of faith under discussion, so that we may know as to why we are Baptists, as based on New Testament teaching."

Bro. O. L. Parker writes from Port Allen, La.: "I am on my way to Covington, La., having given up my work, settled all my business, and with my family I go there to try and regain my health. You will please come to me hereafter at Covington, La., where, separated from my brethren, I shall be glad to see you."

A two weeks' meeting in the Wolfe City church, Texas, greatly revived the church and added 16 to its fellowship.

Twelve have been added to the fellowship of the Austin church, Texas, as the result of a recent meeting.

The Mexico church, Mo., has set apart Bro. R. K. Kelly to the full work of the Gospel ministry.

A church has been constituted at Harrison, Miss.

The Winona church, Miss., has set apart Bro. D. B. Allen to the full work of the Gospel ministry.

A meeting in the El Dorado church, Ark., closed with 15 additions to the fellowship of the church.

A church has been constituted at Dewey, I. T.

The Briarfield church, Ala., has set apart Bro. D. R. Jackson to the full work of the Gospel ministry.

A meeting in the Cuthbert church, Ga., closed with 10 additions to the fellowship of the church.

Fourteen have been added to the fellowship of the Pleasant Ridge church, Mo., all by experience and baptism.

The Clarkburg church, Mo., has set apart Bro. W. A. Bruce to the full work of the Gospel ministry.

A three weeks' meeting in the Henrietta church, Texas, closed with 18 baptisms, 4 received by letter and 2 approved for baptism.

A church has been constituted at Duffell, Scott county, Va., and Eld. J. D. Spitzer chosen pastor.

Twenty-one have been added to the fellowship of the Kocinsko church, Miss., of which Eld. H. P. Hunt is pastor.

A meeting in the Starkville church, Miss., resulted in 14 additions to the fellowship of the church.

A meeting in the Rocky Mount church, N. C., in which Eld. John T. Edmondson sided Pastor Keeler, resulted in 25 additions to the fellowship of the church.

A meeting in the Clarksville church, Ark., lasted two weeks and added 13 to the fellowship of the church.

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

Twenty-four have been added to the fellowship of the St. Albans church, N. Y., as the result of a recent meeting.

The Union church, S. C., has set apart Bro. J. R. Knight to the full work of the Gospel ministry.

The Sycamore church, Lawrence county, Mo., has set apart Bro. Ed. Ward to the full work of the Gospel ministry.

A meeting in the Bedford City church, Va., resulted in 45 professions of religion and 30 additions to the fellowship of the church.

The Seneca church, S. C., has been greatly revived in a meeting in which 38 were added to its fellowship.

## DEDICATION PROGRAMME.

The following is the programme of the dedication of Bethany Baptist church at Hallowick to be held on the first Saturday and Sunday in August:

### SATURDAY.

- 8 P. M.—Discourse by Dr. R. E. Carlton.
- SONDAY.
- 10 A. M.—Devotional exercises.
- 10:30 A. M.—Welcome address by the pastor, W. T. Ellis.
- 11 A. M.—Medicinal sermon by Z. T. Cody, D. D.
- 12 M.—Dinner on the ground.
- 2 P. M.—Lecture to the church by J. J. Rucker, LL.D.
- 8 P. M.—Sermon by Dr. Z. T. Cody.

All are cordially invited to attend.

## ORDINATION.

Please publish in your paper the following notice of Bro. H. F. Walker's ordination:

He was ordained Saturday night, July 21, as bishop, in the New Testament church at Hallowick. His ordination took place at the Baptist church at Belmont, where he is pastor for one-half of his time. He was examined by a council consisting of the deacons of his church, Bro. O. O. Green and the writer. Bro. Green preached a short ordination sermon and the writer offered the ordination prayer, after which we had the customary laying on of hands.

Bro. Walker is a promising young man from Louisiana, who has spent two seasons at the Seminary. He is one of those who, happily, have an experience of grace in their hearts at such an early age as to enable them to avoid many of the snares and pitfalls of Satan.

His answers were so clear and to the point that the council had no difficulty in deciding that they should recommend him to the church for ordination. The entire service connected with the examination and ordination consumed the good part of two hours.

Yours in Christ,

JOSEPH JACOB.

DR. AND MRS. R. H. PITT (of the Religious Herald) recently lost their youngest son, Landrum Paris, who died after a lingering illness. We tender our condolences.

WANTED—Position to teach in school or private family by a young lady, full college graduate (A. B.) Can give best of references. Address W. B. care of the WESTERN RECORDER.

## NORTH BEND ASSOCIATION ITEMS

Yesterday was a "red-letter day" in Sunday-school Convention work among us. The meeting was at Sand Run church, Boone county. The day was beautiful, the air brimmy and the delightful gathering, large, the "loaves and fishes" abundant and loathsome. The awakening programme had been prepared by that prince of laymen and Sunday-school workers, Bro. J. C. Revill, the chairman of our Sunday-school Board. He also presided over the meeting. I don't remember to have ever seen a more interested assembly while the brethren were discussing their several subjects, the house being full both morning and afternoon.

Last week we had a series of missionary meetings under the direction of Rev. J. A. Lee, the chairman of our Committee on the "1900 year movement." The meetings were at Walton, Beaver Lick and Big Bone churches. The usual subjects for such meetings were discussed, and it is hoped that much good was done. The attendance at all these meetings was good, and so also the attention. Dr. T. T. Eaton was with us at Walton and added much interest to the meeting. Bro. H. H. Hibbs, of Williamsburg, and G. H. Cox, of the Ministers' Aid Society, went through the series with us and contributed most helpfully to the interest of the meetings. The "entertainment" was very entertaining.

When our association put up the handsome church edifice at Erlanger ten years ago it borrowed \$2,000 from a building association. During the years we have been paying interest and something on the principal. Recently, under the leadership of our vigorous and energetic brother, Rev. M. J. Hoover, we made a heroic effort among our churches, and wiped out the remainder of the debt, \$352. The little church at Erlanger came up nobly, raising \$125 of that amount. They had previously paid nearly \$200 toward the debt.

We are congratulating ourselves on the location in our midst of the Rev. Elmer Atwood, who graduated in June at Georgetown. Bro. Atwood is modest and unassuming, but he has a strong, clear mind, a warm heart, and is already a vigorous preacher. He divides time between our Bellevue and Erlanger churches. We may confidently look for a great work from these strong young men, Hoover and Atwood, if we can just hold them; and the way to hold them is to keep them very busy, and remember 2 Cor. 9:14.

It saddens me to chronicle the protracted illness of our beloved brother, Rev. T. L. Uta. His ill-health continues a fearful thing, and he is therefore many who hope and pray for his final recovery. He has a very warm place in the affections of our people, and richly merits it.

Pastors Jones, Lee and myself are at our ports trying to serve our churches to the best of our ability. If we get any respite during the summer it will be while we go out to hold a series of meetings, as Bro. Lee expects to do next week.

B. F. SWINDLER.

## COVINGTON, KY.

The following is the programme of the centennial service of Liberty Association, to be held Thursday, August 3, 1900:

- The conservative power of Baptist principles—Rev. N. G. Terry.
- What has been the growth of the Baptists this century?—Rev. J. W. Loving.
- Spread of Baptist principles during the century?—Rev. W. H. Smith.
- Responsibility of the pastor in the mission enterprise—Rev. L. H. Coyles.
- The Baptists and the Bible—Rev. W. S. Doyle.
- The Baptists in the Twentieth Century—Rev. J. H. Page.

## ORDINATION.

Bro. C. A. McFall, was ordained to the full work of the Gospel ministry on the evening of July 26th, at Walnut-street Baptist church (Second and College). The presbytery was composed of the following preachers:

- Joseph Jacob, H. R. McLendon, O. O. Green, W. T. Amis, H. E. Walker, T. T. Eaton and W. P. Harvey.
- Dr. Eaton was chosen moderator and conducted the examination, and W. P. Harvey acted as clerk. The examination being satisfactory, the ordination prayer was made by H. R. McLendon, and Dr. Eaton delivered charge to the candidate. Benediction by Rev. C. A. McFall.
- W. P. HARVEY, CLK.

## A DESTITUTE SECTION.

Please allow me to ask through the columns of the WESTERN RECORDER the consideration of a problem—the supplying of the destitute. There is a destitution east of Goshen Association, south of Salem Association, west of Lynn Association, north west of Liberty Association and north of Edmondson County Association, in which there is a space as large as some counties. From Litchfield to Munfordville, south of Green River and west of the Nashville Railroad for some distance, where there is but little Gospel preaching. Where there is a church, it is weak and inactive; and, if anything is to be done, the life and means will have to be sent by those outside this region. This section is largely Baptist in sentiment. There are two Catholic churches, but there are those who will never accept that faith. Most of the usual subjects for meeting that will suit them, trying to bend the Scriptures to their neglect and hold God responsible for their existence. The Adventists have a few families who have moved here from Indiana, and others will come if the current is not soon changed. Some of our best citizens are getting tired of the state of things. The Mormon elders also are beginning to visit this territory and get a hearing as well as some others. A man, claiming himself almost blind, a good talker, gets sympathy and encouragement from a set of people calling themselves General Baptists, who believe everything in general and nothing in particular, and who will accept anybody's immersion, its membership (church) is thereby being those who heretofore belonged to other denominations. They are somewhat like unto the fire in the forest—catches to every chaffy substance, but does not consume the rubbish or cleanse the soul, and leaves old smoking logs that will remain for generations to come. Then there is that old-time anti-mission spirit and boasting of a free Gospel, the principles of the fathers in the hearts of the people, that can only be moved by the persistent and faithful preaching of the Word of God. Buy and girls must be converted and taught that the Word of God is something real, and not just anything, and that it is something to be done in a specific way.

The writer has given half his time to this destitution for the past two months, has had good interest, and will continue working this month. If the Boards of the District Associations knew the demands and needs of this field, of which they cannot conceive without going to see the surroundings, they would order permanent to be done. One quarter, neither one year, can develop this great Green River destitution. If ever done, it will be by getting the children converted and making them the corner-stone of the field. This does not belong to any associational bound, so it is the duty of the districts on which it borders to reach out and include this field. This work can best be done by the Board's donations for one point each. The State Board of Missions to help Edmondson County, but the work was not pursued. There is a demand for a missionary all his time, which can be done at a small contribution from those associations which border this. The State Board of Missions to help Edmondson County, but the work was not pursued. There is a demand for a missionary all his time, which can be done at a small contribution from those associations which border this.

Respectfully,

H. VERBIL.

Litchfield, Ky.

## BEWARE OF OINTMENTS FOR CATTARRH THAT CONTAIN MERCURY

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces, be careful that no ointment be used except on prescriptions from reputable physicians, as the damage they will do is ten fold that of mercury, and is derived from them. Hall's Catarrh Cure, manufactured by J. C. Rogers & Co., Toledo, O., contains no mercury, and is an internally acting directly upon the blood through the system, and is the only safe way of buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and must be taken into, by J. C. Rogers & Co. Testimonials free.

Miss MAGGIE PERRY, daughter of Gen. and Mrs. W. F. Perry, of Bowling Green, died at the family home last week after a protracted illness. She was a woman of rare gifts and graces, and a pleasant and distinguished in Louisville as having established a school on Third Avenue, which her falling health obliged her to relinquish. We deeply sympathize with the bereaved family.

PLEASE mention this paper when answering advertisements.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

HOW MY BOY WENT DOWN.

It was not on the field of battle, It was not with a ship at sea, But a fate far worse than either That stole him away from me...

THEIR GOLDEN WEDDING.

BY EMILY ELIZABETH FRANKLIN.

CHAPTER III.

THE LAST GIFT.

The rain was beating softly against the window pane. The little groups of eager listeners had melted away from mother's side...

Her eyes rested very tenderly on him as he raised his head and kissed her. "I think I shall come back to you, mother. Nellie and I need you to show us how to rear our little ones..."

tell aught of us? In our great frenzy after wealth and advancement we ruthlessly snap the loveless ties with which God has sought to hold us to the world, and from the world to heaven...

"Some how I have ceased to value such things. If we were to live for a million of years it might be worth all but for the arc of a century does it really pay? So long as I can feed and clothe my family, educate my children, give my girls a fair marriage portion, and start my boy out in life, I care not for the rest..."

"You reason from a false basis, I fear," she replied with a smile. She had no intention to let him make this sacrifice, yet it pleased her that the offer should be made, and that it should come from her noble, generous Richard...

"I shall walk in for the doctor. Your mother is not well this morning, and—well, I feel safer to have Dr. Bennett see her. Go in and sit with her until I return. That will reconcile her to playing invalid if he wills and she can't get a better nurse but in his son's hand and turned away..."

"We must recall the invitations," said Amy later in the day. "Kittie Lewis and Robert's Amaryllis can do that, I think. If I give them the list and a formula, and she looked sorrowfully at the lovely display of gold she, her sisters and the older girls had taken such pride in arranging on 'Ladies' in the parlor..."

"I fear he will tire you, mother." "No; but for a moment. Nellie, my daughter, take care of father, dear. I meant not to accept Dick's services, but I am not selfish for myself. I am very selfish for my husband..."

"Yes, yes; and you are all here. Ah, how good it is that I have you. Let the children come in and kiss grandma good night, and tell Kittle Lewis and Robert's Amaryllis to hear their prayers and tell them their stories. Don't be sorry about the golden wedding, Amy. But for that I should not have had you all around me, all, and I wanted you so once more, all, all. By and by you will write to our friends and thank them for their beautiful gifts, but send them back, dear; tell them it was by my desire that I might leave a reminder of myself with those who love and think kindly of me..."

"As you will, Amy," he said gently. She raised her eyes. Long, long ago he had taken up the children's name of mother for her and rarely called her by her own. But now for the brief season he could claim to be their mother, and then she and her children and daughters aside and held her for his own alone.

The children came softly in and she had a word with each one she kissed them; and then the house grew still and the night wore slowly away to the dawning of the golden wedding day. She entered little and quiet among her pillows calling now for a son or a daughter, a grandchild or a grandchild by name. She wanted nothing, asked for nothing, only them, resting at intervals that she might have them with her again.

Only Dick and his father never left her, and Amy, crushed as she was by the swiftly approaching separation, was doubly crushed by the silent anguish of her father's face. The sorrowful news had flown abroad swiftly, and many came with offers of assistance and words of sympathy, for she was tenderly beloved, and she felt them all except her own. Kittle Lewis and Robert's Amaryllis were stationed in the room opposite the parlor to meet those who came and answer all inquiries, that the ringing of the bell need not disturb the going of the lovely and aged mother.

Toward sunset Kittle Lewis pecked over her Uncle Dick out of the sick-room. "There is a man here, Uncle Dick, won't you please see him? I do not understand exactly what he wants." Dick went with her to the door. "I beg your pardon, sir, I am afraid I have made some mistake and disturbed you at a most untimely season, but I had an order to deliver a marriage bell for a golden wedding and was directed to this house but for some reason I was kept against the door-casing and his long-sustained composure was severely taxed. You are not mistaken. I ordered the bell. It was for my mother. She is dying, and he led the way to the parlor, where only the doctor and myself and the children had arranged the arch with so many gay jets and so much merry teasing of the giddy bride who was to stand beneath it. He came near breaking down, but he ordered the bell to be hung, and then returned to his mother, and the hours wore on until midnight."

"I have spent my anniversary with you, Richard," she said to her husband, "and now I am going. Let my boys come and bring their wives and little ones and bless them for me, for I cannot talk much. It is a sad ending to you for a day we meant to make so merry, but they must not be sorry. Otherwise they could not have reached me in time. It was that I was thinking about the day stood among Dick's March and Victrolas. But they are here. I have had them all as I wanted them for one happy week. I would not give that up, Richard, even to prolong my life."

"Now Robert, come and kiss me; and Amaryllis, remember, what grandma has said to you, and she will help train the feet of the little sisters and brothers in the path that leads to grandma's new home. Comfort her, my son, and now the rest."

"She did not speak again until Dick drew his wife and little ones to the bedside. "Kiss me" in front of him, Dick and put Baby Dick in his arms. "I fear he will tire you, mother." "No; but for a moment. Nellie, my daughter, take care of father, dear. I meant not to accept Dick's services, but I am not selfish for myself. I am very selfish for my husband..."

"He shall be a sacred trust to me, mother," said Dick's wife, sobbing. "And now, my boy, what can I say of a son who accosts the world with worldly advantages as nothing to his parents' happiness? God bless you, my generous, warm-hearted Richard, and may this little one be to you what all your life you have been to your mother. Little Nellie kisses your namesake," she said with a sparkle of fun in voice and eye. "Now give me back to father. He is first and last; he is all, save one who is greater. Many gifts of gold have been sent to us, Richard, by our friends and relatives, yet one remains..."

"And the city was pure gold like unto clear glass! It is my last gift, the gift of the Lamb. I go to claim it."

"There was a silence save of the low, suppressed sounds of sobbing throughout the room, and then father closed the sweet, soft eyes and gently kissed the tranquil brow and went out. "Go to him, Richard," said his wife, and Richard went, with Baby Richard in his arms, and he sat beneath the bell of golden roses, and the following evening at sunset she was laid to rest, as would have pleased her best, by her own strong, tender sons.

THE STAGE DRIVER'S STORY.

BY MARY B. SLEIGHT.

"That? Oh, that's old Squire Hone's place; at least, 'twas his once, and a mighty fine place it is, too," said "Captain Bob," the stage driver.

He was the only passenger, and as the day was fine it was sharing his seat for a better view of the country. We were just then passing a large, old-fashioned mansion standing well back from the road, and surrounded with magnificent elms and maples. On the wide veranda two or three elderly women sat knitting and sewing, and the lawn was alive with children.

"Yes, it's a mighty nice old place," repeated the driver, "and it just does the heart to see them youngsters frolicking on that grass plot. 'Tilfuld there's the old Squire himself!" and he pointed with his whip handle to a snaggy-bearded old man who with the help of a crutch was hobbling down the steps. "Seems to be one of the haldest, heartiest men in Stantonville. I know I used to look up at him when I was a boy and think that the giants I'd read about couldn't have been much bigger. But the trouble was, him was a good side, and he didn't fit the outside. It always seems to me when I see some of 'em them great gianty-lookin' men as if the Lord meant 'em to have hearts as big in proportion as their bodies, but they don't always; or if they were big once, they've got 'em shriveled up by some of them things that I should think they'd wabble 'round like a dried kernel in a walnut shell."

"My uncle Ben used to go to school with the Squire when he was a youngster, and he says 'em so much mean that he would do so much as to follow an apple core without makin' him pay back in chewin' gum, and when you see a boy so stingy as that you can most gayly tell about what sort of a man he's got to make. But he was an only son, and I 'spos he never had no other. He had one sister, and when her husband died, leavin' her with two children and scarcely money enough to pay his funeral expenses, she begged her brother to let her come back to the old home; but she might as well have asked for the sun and the moon, take pity on her. And 'twasn't long before the poor lady, not being used to hardships, broke down and died. Folks thought that maybe he'd be shamed into doing something for the two orphans, seeing they were his own nephews, but he was no kinder 'em both out of school and 'prenticed 'em to a shoemaker. Generous wasn't he? And he had but one child of his own, too, and she was a girl that would have been glad enough to have 'em for brothers. Her own mother thought she was a good one as you'd care to meet; one of your real ladies, with always a smile and a beamsome word for everybody; a good prayin' woman, too. Folks that knew her intimate use to say that she was always prayin' for the Squire, and that wouldn't see that she was no kinder to have him prayed for in meetin'."

"She didn't give in his name, but everybody knew who it was. But prayin' for a man like Squire Hone always seems to me a waste of breath. Anyway the poor lady died without seein' a good one of 'em to have him prayed for in meetin'."

"She didn't give in his name, but everybody knew who it was. But prayin' for a man like Squire Hone always seems to me a waste of breath. Anyway the poor lady died without seein' a good one of 'em to have him prayed for in meetin'."

"I was a good deal like himself, big and..."



Tears

Many a woman has periodic crying spells. She smoothes her husband with eyes red and swollen and he cries out: "What has happened?" "Nothing," his wife replies. "I don't know what is the matter with me, but I just had to have a good cry." Men don't have crying spells. It would seem therefore that an affection confined to women must have its cause in the womanly nature. There is no doubt that a diseased condition of the delicate womanly organs, in general responsible for feminine nervousness and hysterical weakness, is in general responsible for feminine nervousness and hysterical weakness. It makes weak women strong, strong women well.

"There is no medicine" just as good! Accept no substitute. "For three years," writes Mrs. Mary A. Sasser of High Lamar Co., Texas, "I suffered with one of the worst, also ulceration of the womb. After using three bottles of your 'Favorite Prescription' (Golden Medical Discovery) and two vials of 'Pleasant Pellets,' I found relief. I am able to do my work with ease. I recommend your medicine to all my friends. For I truly believe it saved my life." Free. Dr. Pierce's Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay cost of mailing only. Cloth binding 21 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

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"IN HIS STEPS" Dr. What Would Jesus Do? 1,000,000 copies already sold. 15c. Baptist Book Concern, Louisville, Ky.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

- AUGUST. Blackford—Blackford church, August 1. Bracken—Ewing, August 1. Bethel—Trenton, August 7. South Kentucky—Eubanks, Aug. 7. Crittenden—Oak Ridge church, August 8. Little River—Rocky Ridge church, August 8. Liberty—Hiseville church, Aug. 8. Clear Fork—Gupton's Grove church, August 14. Daviess County—Owensboro, August 14. Elkhorn—Glenn's Creek, Woodford county, August 14. Shelby County—Stimponville, August 16. Green River—High Grove church, August 18. Gasper River—Dunmor, August 21. South District—Beech Grove church, August 21. Harren River—Tompkinsville, August 22. Campbell County—First 12 Mile church, August 22. Franklin—North Benson, Aug. 23. Ohio River—Caldwell Spring church, August 23. Cumberland River—Pleasant Hill church, August 28. Baptist—Camden, August 30. Tate's Creek, Freedom church, August 28. Ten Mile—Poplar Grove church, August 29. East Concord—Harmony church, Bell Co., August 31. Irvine—Liberty church, August 31. SEPTEMBER. Central—Lebanon, September 4. Bay's Fork—New Salem church, September 5. Greenup—Willard, September 5. Lynn—Magnolia church, Sept. 5. Owen—Mt. Hebron church, Sept. 5. South Cumberland River—Oak Hill church, September 5. Long Run—King's church, Sept. 6. Booneville—Ellis' Branch church, September 7. North Concord—Springfield church, September 7. Greenville—Ingram Chapel church, September 7. Mt. Zion—Mt. Zion church, Sept. 7. Stockton's Valley—Vann's Branch church, Tennessee, Sept. 8. Boon's Creek—Allensville church, September 11. Nelson—New Haven, September 11. Russell's Creek—Salem church, September 12. Sulphur Fork—Bedford church, September 12. Warren—Friendship church, September 12. Second North Concord—New Hope church, September 14. Concord—Musel Shoals, Sept. 19. East Lynn—Pleasant Hill church, September 19. Landmark—Kerby Knob church, September 19. Salem—Salem, September 19. Rockcastle—Broadhead, Sept. —. Freedom—Pleasant Hill church, September 21. Edmonson—Liberty Hill church, September 21. Severn's Valley—Younger's Creek church, September 26. OCTOBER. East Union—New Hope church, October 2. Goshen—Corinth church, October 3. Laurel River—Providence church, October 5. South Concord—Big Spring, Oct. 5. North Bend—Bank Lick, October 9. Little Bethel—New Highland church, October 10. Union—Powersville, October 10. West Kentucky—Mississippi church, October 10. Upper Cumberland—Turtle Creek church, October 11. Enterprise—Mashford church, October 12. West Union—Wickliff church, October 17. Ohio Valley—Clay church; Oct. 23. Blood River—Oak Grove church, Tennessee, October 24. South Union—, , , , Goose Creek—, , , , Graves County—Dublin church, October 31.

THE REWARDS OF OBEDIENCE TO GOD.

If we are God's children, we are to study to do the will of our Father who is in heaven. We are to try to do this, not for the sake of procuring our salvation, for that has already been secured and assured to us through the meritorious sufferings and obedience of our Lord Jesus Christ. But we are to be obedient children, seeking to gladden the heart of God, and anxious to do that for which we were created and redeemed. In the parable before us, Christ tells us that we are much like stewards who have been left in charge of his property by the owner of an estate, and who are expected to diligently administer the affairs of the estate to the satisfaction and advantage of the owner. Those who do so will have approbation and suitable rewards. Those who are neglectful and careless will be disappointed and punished. In a very special sense we are stewards. This world is God's, not ours. We may lay claim to it and call it ours, but in a very short time we shall be called upon to lay it down and death will prove to us that it is not our own at all, as we must leave it all behind. Our lives are not our own. Our life, our talents, our possessions and abilities are simply entrusted to us as opportunities to be improved, for a little time, and then laid aside. We are here in this world for only a little while. Let us live so that when we stand before God's throne we may hear his words of loving greeting and gracious approbation. It is not enough for one simply to be saved, or saved so as by fire. One should not be content to simply avoid the things that would be for his own eternal undoing. We should each strive to be positive forces in upbuilding the kingdom of God, and in blessing and saving our fellowmen. God is doing a great work in advancing righteousness and in breaking down evil in the universe. We must not be willing to be mere spectators. We should be active and positive participants, working together with God and making ourselves felt on the right side, all the time and in every place. God does reward those who are obedient. He gives them capacity for still higher usefulness. He exalts them to places where they will have larger possibilities for service. As the young man who proves himself efficient in a business house is advanced to more responsible positions, and as the soldier in the army who is capable and brave is promoted to important official standing, so God advances those who are ready to do his will. This may not come in the way of earthly promotion, but it certainly does come in spiritual growth and expanding powers for happiness and usefulness and holy service.—Herald and Presbyter.

Two men were at work on a sewer together. One of them, who was a Christian, spoke to the other about his soul. Just then it became necessary to lift a pipe and the man who had been speaking of Christianity left his companion to do the lifting alone. The second man stopped a moment. "You say that you are a Christian?" he asked. "Yes." "Then lift!" was the prompt reply. Might not pastors say, with equal pertinence, to those whose names are on the church roll, "You say that you are Christians? Then lift!"—Selected.

EDUCATIONAL.

Georgetown College, GEORGETOWN, KY. Owned and Controlled by the Kentucky Baptist Education Society. A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN. Chartered in 1825. 25 instructors. 12 Departments. Including good Normal Department for Teachers. Attendance last session 353. In the heart of the Bluegrass Region. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. For catalogues and further information, apply to ARTHUR YAGER, Chairman of the Faculty.

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Liberty College. 26th Session Opens Thursday, August 30, 1900. The Board of Trustees, through their Secretary, take pleasure in testifying to the prosperity of Liberty College under the present management for the scholastic year of 1899-1900. The matriculation of pupils has nearly doubled, the work done by teachers and pupils has been excellent, the spirit and discipline of the school are of the highest excellence, and the harmony in every department of the college has been unsurpassed. The year just closed has been one of the best in the history of Liberty College, and the prospects for the coming year are bright. We gladly commend this flourishing institution to the favorable consideration of parents that have sons and daughters to educate, and we believe that will thoroughly develop and train their minds, instruct them in the genuine courtesies of life and start them in life with right views of living and a correct system of ethics. J. H. Barnett, Secretary. Board of Trustees. Send for catalogue. J. H. Barnett, President; George J. Barnett, Vice-Pres. Glasgow, Ky.

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**RESOLUTIONS ON THE RESIGNATION OF DR. JOHN T. CHRISTIAN.**

At the morning services at East Baptist church, the Committee on Resolutions, regarding the resignation of their pastor, Rev. Dr. John T. Christian, presented their report, which was unanimously adopted, and is as follows:

**WHEREAS**, Our beloved and honored pastor, Rev. Dr. John Tyler Christian, has tendered to us his resignation to accept the pastorate of the La Salle-avenue Baptist church, of Chicago, and

**WHEREAS**, The said resignation was duly accepted by the members of the East Baptist church, in regular monthly meeting assembled, be it

**Resolved** 1. That the officers and members of East Baptist church, of Louisville, Ky., desire, by these resolutions, to express their deep regard and profound appreciation of the work of our retiring pastor, his assiduous and painstaking labor to place the church on a sound basis spiritually, fraternally and financially.

2. We hereby recognize his worth as a scholar of high standing at home and abroad, his zeal in the defense of principles, doctrines and practices dear to the Baptist faith, and his earnestness in maintaining fearlessly the tenets thereof.

3. That we extend to him our appreciation of his services during his pastorate with us, and of the cordial relations which have existed between us; we commend him unreservedly to the confidence and esteem of the faithful in his future field of labor, feeling assured that every mark of esteem conferred upon him will be merited and well bestowed.

4. We desire to record, in parting reluctantly with our brother, our keen regret in separating with him; and that in his departure from this State that his church loses a faithful pastor, and Kentucky loses a scholar of great ability; we feel, notwithstanding, that our mutual esteem and affection will remain permanent and lasting (though divided by distance).

5. We recommend our pastor to the tender mercies of our Heavenly Father's care and keeping, and will ever pray that the choicest blessings of Divine Providence will make him abundantly fruitful in every good word and work in the spread of the true Gospel of the Son of God, and that finally he may be able to close his last labors with the assurance of a welcome entrance into the heavenly kingdom.

ELNATHAN BRADDOCK,  
W. O. FOREMAN,  
L. R. TIPPON,  
SAM D. BROWN,  
Committee.

**CATECHISM AND HOME RELIGION.**

I am much pleased at your frequent references to the need for a return to Bible Catechisms for children, and also that you favor keeping up parental authority instead of entirely turning the children over to Sunday and common schools.

I am fully persuaded that the stress that is put upon Sunday-school work has a tendency to cause parents to feel that their responsibility, specially in religious things, is decreased. I do believe fully that the tendency to life and lightness, even bordering on to frivolity in the majority of Sunday-schools, is not calculated to inculcate or strengthen a reverential or devotional feeling, but the contrary. It is a sad day for the future of our cause when about all the re-

ligious training our children receive is very deficient in giving to the youthful mind serious thoughts of God. His book and his house. Is it not true that the decided trend in the great majority of Sunday-schools is to cause the children to think of themselves and things present rather than of God and things eternal. Everything must be made lively, attractive and pleasing to the child in its carnal mind. There must be prizes and praises, Christmas trees, shadings, etc., in which the children in their best dress are put before the public, and so drawing their thoughts to themselves.

I wish to ask this very solemn question: If the children are to be started thus, at what age are we to begin to turn their minds to things more solemn and savory? Is this to be done only after they profess conversion? Then how sad and serious the fact that their minds must be turned in an opposite direction from the former trend! This is all the more sad, too, when we consider what is so often now counted conversion by pastors and evangelists, viz.: to give your hand in significance of the fact that you desire and decide to do better. Is there not a sad lack of emphasis upon the sinfulness of the natural heart, how hateful this sin is to God, and how it can be remedied only by being born by God's spirit? Does this not account, too, for an effort on the part of the younger generation of ministers to please and draw people, rather than break their hearts by God's message? Is it not quite possible that this more pleasing way of teaching—less in conflict with our carnal natures—is failing to turn out ministers immersed in the idea of God's sovereignty and holiness in contrast to man's helplessness and sinfulness?

For my part, I had rather have my children study a catechism like Spurgeon's, Boyce's or Broadus' for two hours under some one capable of teaching than to attend upon the Sunday-school as now commonly conducted for a year.

But in view of the fact that to study these catechisms in Sunday-school is entirely out of date, how much more solemn and binding the responsibility upon parents to teach them to their children at home.

May God graciously awaken a deep and wide-spread interest in the subject of Bible Catechism in the home among all our people.

Fraternally,  
G. P. BOSTICK,  
Tai su Fu, Shantung, China.

**A LESSON OF PATIENCE AND TRUST.**

Human nature is the same the wide world over, and through all the ages. Conditions change and human knowledge broadens, but men and women are essentially what they were in the beginning. The old-time stories of love or revenge, of joy or grief, belong to every age and every country, and find their response in the common heart of humanity. So, too, is God our Father the same. He changes not; the principles by which he governed men as far back as human history goes are the same to-day. They were no better suited to the days of our fathers than to us; they were born of his essential being, and from everlasting to everlasting He is God. "I am the Lord. I change not."

Therefore from the experiences of his exceedingly troublesome and weak people in the days of Moses we may gather pertinent

illustrations and examples of ourselves and our present daily life. And from the dealings of the faithful God with them we may clearly understand the dealings and intentions of the same wise father concerning ourselves.

Very many tokens of the constant care of God had been shown his people in their journey from Egypt to Elim. His promises covered every possible need, and his deliverances had been conspicuous in emergencies. But Miriam's song of triumph had scarcely ceased to thrill them when they came to a place where they found no water. Did they take up the refrain of that victorious melody: "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy," assured that God would find them a way out of their difficulties? No, they murmured. Then in answer to prayer the Lord supplied the present need and gave them renewed promises of blessing, conditioned only upon their obedience to his word and his will. These were not arbitrary conditions. To hearken to his voice and do that which is right in his sight is the only way, in the very nature of things, to live well and do well. But just like the people then, we too are "fools, and slow of heart to believe" it.

And this new evidence of his care and his power to bring them out of difficulties, the Lord led them to Elim, where were twelve palm trees and twelve wells of water, and there they rested and rejoiced. They were treated just as if they had not doubted and murmured at all. How good is God! "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Are we grateful for his goodness? These people were not. They took up their journey from Elim; of course, they could not always sit under the palm trees beside the wells; there was a journey to take if ever they would reach Canaan. And very soon, when they found their circumstances not so agreeable as at Elim, instead of remembering the good times they had there, and the faithful promises of God for all their future journey, they began to mourn again, and even wished they had died in Egypt. Moses reminded them that when they thus fretted against circumstances they were in reality murmuring against God. And God said: "How long shall I bear with this evil congregation which murmur against me?" And yet how patiently he bore with them, as he bears with us when we forget and grow impatient. "He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath."

How full of instruction are these blessed Scriptures, which were "written aforetime" for our learning. O if we could only learn from the mistakes of these chosen people of God to be patient under difficulties, and to trust him, of whom it is true now as then, that "in the wilderness as thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went."—New York Advocate.

DEAR RECORDER—May I ask that you call for testimonials from your subscribers who have adopted some systematic plan of Christian giving, or the "tithing system," that more may be induced to do the same? It would make interesting and profitable reading for us.

Yours truly,  
B. C. JAMES.

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Items of Interest.

NEWS FROM THE WORLD OVER.

A "dirties hauler" has been operating in Boston, and has come to the attention of the city. He was arraigned before the United States Circuit Court upon charges of using the United States mails in a scheme to defraud. He pleaded guilty and was fined \$2,000 on five indictments. Two others the court reserved, holding them over his head for future use if necessary.

It does seem that the Powers ought to do one of two things. Either get out of the parts of China they have seized and let China alone, or else send forces enough to conquer her, divide her up among themselves, and be done with it. As there is no hope they will do the first, which is the just thing, the better they do the second, the better. If the seized provinces and seaports were restored to China, missionaries would be entirely safe in that country, or if the country belonged to Europe they would be safe.

The governor of Bombay telegraphed to the secretary of state for India that there were 12,000 cases of cholera in a week and of these 12,000 were fatal. This is a high percentage of deaths for cholera, but the disease has so weakened their frames disease finds easy victims. The total number of deaths from all causes among those employed on the relief works was 3,000.

The situation at Cape Nome among the gold hunters was so bad that martial law has been proclaimed and Brigadier-General Russell was placed in command. There were thousand five hundred persons remained there during the winter and 3,000 more rushed in this spring. Murder and robbery were every day occurrences and there was no civil government. Small-pox is prevalent.

The plague showed a most encouraging decrease at the beginning of the summer, but it is taking on new life. New cases are reported from Alexandria in Egypt where it was thought to have been stamped out. Porto, Portugal, was declared free from the disease last winter, but it has appeared again. There were twelve deaths in Rio Janeiro in the last week in June, and the reports from Buenos Ayres show an increase of cases.

The price of English coal was advanced after the war in South Africa began, and the Mediterranean cities began in consequence to order coal from the United States. They have found this arrangement a satisfactory that it is now probable that coal exports will be not to England permanently. As coal is a limited quantity, unless the end of the world is near, this is a good thing for England and a bad one for the United States.

A mass meeting of women was held at Queen's Hall, London, England, at which Mrs. James Hays spoke. They were called to express their opinion on the new war, and they were enthusiastic and unanimous in their opposition to taking away the independence of the little Dutch Republics. William Watson sent a pro-Boer poem. The ladies can do far more effective work in their own countries, and are working each one upon her own folk.

Hon. Albert H. Parsons, of Massachusetts, believes in giving both sides of every question and, under the subject "Let us be fair to the Chinese," asks: "They see the different nations discussing a partition of their territory, coolly planning what portions they wish to eat; they see the Chinese great rebellion squinting their way and asking Europe for an open door to their empire. Under like circumstances, how would foreigners fare in our cities?" But China has herself to blame. Had the Chinese sought like men against Japan, the nations would have led the country alone.

In Philadelphia alone the record for the Fourth of July was 10 killed and 200 badly wounded they were taken to the hospitals. The looting is yet to be heard from in the slight wounds. The cannon crackers and toy cannons did the most execution. The killed and wounded in the whole country were nearly 1,000.

Lord Wolsey, Commander-in-Chief of England, in a recent interview, said: "China possesses every requisite for overruling the world. Her men, if properly drilled and led, are admirable soldiers. They are plucky and they are well-to-do. Moreover, they are already avaricious of death. Begin with a foundation of millions upon millions of such soldiers as these men are capable of being made, and tell me, if you can, where the end will be." Better divide up China, then, before Russia gets hold of it.

Chinamen in Chicago has received a letter from his brother, an officer in the Chinese navy. According to the two brothers, since the Japanese war, the Chinese have been training themselves and have an aim, as any government, with well trained troops. The Chinese has seen where Europe nations have taken part of their country and the taxes greatly increased under European rule. He is going to fight for his home and his life, and he will not fight with knives or swords, as a great many people suppose. China needs a change; a good religion to sweep away all their old superstitions.

DEATHS.

Our regular subscribers we insert an ordinary notice of 20 words free. We charge one cent a word for all over 20 words, inserted in advance. Omit the words and send us a note what the charge will be. In case the notice is not brought down to 100 words.

PAGE.

William Weatherhead Page passed from earth to heaven, Thursday, July 12, at 11:00 A. M. after an illness of almost two years' duration. He was born in Allen county, Ky. at Weston last May. For twenty-four years he was an honored citizen of Louisville. At the age of nineteen, and while attending Bethel College, he was baptized into the fellowship of the Russellville Baptist church by the late Dr. W. W. Gardner. When the war broke out, he raised a company and subsequently received the commission of First Lieutenant of Company I, Sixth Kentucky. He served with this regiment till the battle of Shiloh, and from that time became identified with Morgan's command. On July 18, 1862, he was taken prisoner at Burtenham Island and was confined in prison till the close of the war. He was highly married Sept. 8, 1863, and a loving wife, with seven dutiful children, survive him. Some time ago he moved his membership to the Twenty-sixth and Market-street Baptist church where it remained till the day of his death. He was a brave soldier, a good citizen, a kind and loving husband and father, and a faithful Christian. U. M. T. Louisville, Ky.

KEYS.

Miss Eliza Key died at the home of her brother, Rev. Cleon Keys, north of Lexington, July 23, aged 49 years. She was converted in 1840 and united with the tioshon church, West Virginia. For fifty-three years she was a faithful member of the Baptist church. Miss Eliza had been a patient sufferer for many months, and while we miss her greatly, we rejoice that her sufferings are ended and for she knows that she is in heaven. She was a brave soldier, a good citizen, a kind and loving husband and father, and a faithful Christian. H. H. F. MEARS, Pastor. Louisville, Ky.

MONUMENTS.

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AN EXPERIENCED TEACHER, full graduate of the Virginia Military Institute, qualified to teach English, French, Latin, Higher Mathematics, Greek, German, and Military Tactics, desires a position to teach, school or family. Terms reasonable. Address: F. R. BIRDS, Fork Union, Virginia county, Virginia.

TEACHER - A young man, well qualified by training and experience, desired to make an engagement to teach French and German, or Latin and Greek. Address Dr. T. T. KIMM, WESTERN RECORDER.

PLEASE mention this paper when answering advertisements.

Summer Excursions--Colorado, Utah.

The Union Pacific will place in effect on July 23d and August 1st, fish and fish, Summer Excursions rates of one fare for the round-trip, plus \$2.00 from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Ticket good for 15 days. Will October 31st. For full particulars address J. F. AGAR, General Agent, St. Louis.

Oregon, Washington, Idaho, Montana.

The Union Pacific Railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest Ticket Agent for tickets via Union Pacific from Omaha or Kansas City. For full particulars, names and addresses of ticket agents, write to the Union Pacific, address, J. F. AGAR, General Agent, St. Louis.

TAKE the Louisville, Evansville & St. Louis "Air Line"—to all points West. It is the shortest route. Two daily trains, A. M. and P. M. For full particulars, write to J. R. Campbell, General Agent, Louisville, Ky.

Home-Seekers Excursions.

"Via 'Air Line'" (L. E. & St. L. O. R. R.) Tickets on one August 7th and 21st, good to return twenty-one (21) days from date of sale. One fare, plus \$2.00, for the round-trip. J. R. Campbell, General Agent, Louisville, Ky.

IN CHICAGO.

Stranger:—"How is this? The doors of all these handsome of homes are wide open, but the occupants seem to have fled."

Native:—"That's right. They have fled. President Harper, of Chicago University, is just coming down the street, and he's got to raise \$75,000 before six o'clock."—Cleveland Plain Dealer.

Stewart Dry Goods Company, INCORPORATED. DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY. NEW YORK STORE, LOUISVILLE, IMPORTERS, JOBBERS AND RETAILERS. DRESS MAKING, MILLINERY, MENS FURNISHINGS, COATS, CHINA AND GLASSWARE, STATIONERY. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

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

ILLINOIS CENTRAL RAILROAD. THE FAST LINE TO MEMPHIS and NEW ORLEANS. TWO FAST TRAINS DAILY. The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vented, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m. THE NEW ORLEANS SPECIAL. Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vented train with through Sleeping Cars. Meals served in Dining Cars. Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES SAN FRANCISCO, CALIFORNIA, without any change or delay. W. J. BISHOP, City Pass. and Ticket Agt., 220 Fourth Ave., Louisville, Ky. W. A. KELLAM, A.S.P.A., Louisville, Ky. A. K. HANCOCK, S.P.A., Chicago, Ill.

Mention the Recorder in answering any "ads."

Items of Interest.

NEWS THE WORLD OVER.

The very latest from China, perhaps as untrue as the former reports, is that the Powers have been officially informed that the Boxer attack on the legations ceased on July 16th, and the ministers are safe, protected by the Chinese government.

Admiral Hemy telegraphs that the American soldiers took part in looting Tien-Tsin and burning the houses. This is good news and what was believed before the message came.

The Boers have sent all the poor shots and poor soldiers home to their farms. Those who remain are capturing British supply trains, tearing up railroads and making Hobson's choice.

King Humbert was shot on Sunday night at 10 o'clock at Monza, Italy. He had just entered his carriage with his aide-de-camp, amid the cheers of the crowd.

The Christian Alliance plan of stopping the war in the Philippines by saying there is no war, is not working.

China, it would seem, looks upon Russia as her worst enemy. For she has solemnly asked first France, then Germany and then the United States to mediate.

Two letters have reached St. Petersburg direct from Peking from the Director of the Russo-Chinese Bank to the Minister of Finance, one dated June 19th.

Canada is enjoying great prosperity. The revenue for the financial year, ending June 30th, surpassed all previous records.

The Standard fund lent with those who insist that Great Britain herself is doing nothing for the relief of the famine in India.

Every's Honor says truly that war, no matter how justifiable and how well conducted, comes home most terribly to the hearts of mothers.

If the despatches from Tien-Tsin can be relied on, and as they do not come from the Chinese, they ought to be trustworthy.

THE MISSIONARY MEETING AT SALVISA.

Brother Wills has kindly consented to furnish an account of the proceedings.

On Saturday evening, I was met at Bondville by Deacon Edmond Burrus, one of Kentucky's most intelligent Baptist laymen, and taken to his elegant home, where I have enjoyed many seasons of rest for the past thirty years.

Pastor W. E. Gwatkin, of Lawrenceburg, was the efficient moderator of the meeting. The following preachers participated in the meeting Saturday and Sunday: J. E. Gwatkin, Th. D., O. M. Thompson, B. H. Dement and the writer, of Louisville, W. D. Moore, of Rippsville, and I. J. Wills, of Harrodsburg.

King Humbert was shot on Sunday night at 10 o'clock at Monza, Italy. He had just entered his carriage with his aide-de-camp, amid the cheers of the crowd, when an anarchist shot him three times with a pistol, one shot going through his heart.

THE BEAM AND THE MOTE.

It is difficult to see others as they really are. Yet by taking thought enough we can form a fairly accurate conception of their characters and their abilities. It is still more difficult to see ourselves as we are.

It is something to be grateful for when we know that we seem to others to illustrate high excellence, because it encourages and helps them to believe that we are what we seem, and if we

honestly try to realize, as fully as they think we realize, our ideals no hypocrisy is involved. But we know, even if they do not, how pitifully we often fail of being what we are supposed to be.

Even if it were not, so to speak, a matter of prudence to be charitable to others, because of our own great need of similar allowance, the spirit of charity is to be cultivated, assiduously because of its blessed reflex influence on our own hearts.

"WHAT WOULD JESUS DO?"—AN INCIDENT.

Mr. Sheldon's book has brought to light two marvelous facts, viz.: the greatness of the number of professing Christians who regard this as a "new question."

Then I may add as a third fact, the largeness of the number who regard Mr. S.'s book as "the hit"—"the need of the times."

But the Holy Spirit expressly says (2 Timothy 4:3, 4): "They shall turn away their ears from the truth, and shall be turned unto fables"—unto fables.



Ladies' GOLD WATCH

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voice—this alone contains the power.

Instead of men's getting a new and true idea of Christ through the Gospel and becoming loyal to Him, a tramp is brought into the First church at Raymond, made to praise the pastor, and tell his tale of woe, then swoon and die; a woman is made to be the victim of a brutal stroke at the Rectangle; a man is made to fail in business and suicide in Chicago, etc., and on these sensations revivals are built.

It is said that during a meeting conducted by the late and lamented Bro. M. T. Martin, repeated complaints came that "the meeting was too dry."

When the speaker had told this story, putting pathos in his voice, the congregation was in tears.

But the Holy Spirit expressly says (2 Timothy 4:3, 4): "They shall turn away their ears from the truth, and shall be turned unto fables"—unto fables.

Pontotoc, Miss.

Bro. E. F. MARLOW, a leading Baptist and prominent citizen of Irvine, addressed the State Mission Board of the General Association of Kentucky Baptists in the interest of a Baptist college at Irvine.

THE MARKETS.

Report for week ending July 28.

Table with columns for various market items like CATTLE, HOGS, SHEEP AND LAMBS, and their respective prices.

Report for week ending July 28.

LEAF TOBACCO.

Following were the sales for the week and year to July 25, with comparisons:

Table showing sales for various years (1900, 1899, 1898) for leaf tobacco.

REJECTIONS.

Table showing rejections for various years (1900, 1899, 1898).

RECEIPTS.

Table showing receipts for various years (1900, 1899, 1898).

MURLEY—1899 CROP.

Table showing Murley crop statistics for 1899, including trash, sound, and common logs.

DARK—1899 CROP.

Table showing dark crop statistics for 1899, including trash, sound, and common logs.

It is only the fool who does wrong, and says he did it for the best. And if there's one sort of person in the world that the Bible speaks harder of than another, it is fools.