

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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Love does not wait to consider whether what it has to give is worth giving. It gives its best, and is happy in the giving.

We must have life from and in Christ, or we lack life. We must feed on Christ daily, or we famish. This is the truth of truths in the Gospel.—H. Clay Trumbull.

It has been frequently said that it is not work that kills, but worry. The only cure for worry is faith in the sovereignty of God. And it must be a thorough faith—a faith of the heart, and not merely the assent of the intellect to a great fact.

An old Puritan wrote this resolve in his journal: "Resolved that, when I address a large meeting, I shall remember that God is there, and that will make it small; resolved that, when I address a small meeting, I shall remember that God is there, and that will make it great."

When Polycarp was trembling lest he should forsake his faith in the presence of torture, he wrote: "He that wresteth any portion of the word, is the first-born of Satan. Therefore would we turn from all false teachings to that word which hath been given us from the beginning, and continue in humble prayer unto God that he would lead us not into temptation, as He hath said, 'The spirit is willing, but the flesh is weak.'"

The preacher whose church was disestablished by the District Association and State Convention in Colorado because it retained him, complains that his "liberty" is infringed. The *Examiner* answers him well: "But has it not occurred to this brother that others have liberty as well as himself? If, believing his views to be contrary to the teaching of Scripture on which they base their fellowship, the Association and the State Convention desire to discontinue fellowship with him, why should that be accounted persecution? The weakness of most of our 'liberal' friends is—and we say it with the utmost kindness—that they are not willing to concede to others the liberty of thought and action which they demand for themselves. They insist, for example, that the form of fellowship should be maintained when the spirit of it—the agreement in matters of faith—has departed. This is not liberty, it is coercion. It seems to us that it is time to assert the soul-liberty of the majority. We yield to none in our devotion to Baptist liberty, but let it be an all-around liberty, not a one-sided affair."

## STAUPITZ AND LUTHER.

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

Staupitz is commonly regarded as an evangelically disposed official of the Augustinian Order, who was able at a critical period in Luther's experience to give him the spiritual guidance that emancipated him from superstitious dependence on dead works as a means of salvation, and constituted him a free man in Christ; but little is popularly known regarding the personality of the great Augustinian or of his later relations to Luther.

Of noble lineage, he early became closely associated with the Saxon princes. At an early age he became a member of the Augustinian Order, which laid much stress on the study of the Scriptures and of the writings of Augustine, the great theological thinker of the fourth and fifth centuries. Under the influence of new learning and of evangelical mysticism, many of the members of the Order had already conceived a strong dislike for the dry and barren scholastic theology that still held sway in the universities, and for Aristotle, to whose influence the objectionable features of scholasticism were commonly attributed. In 1497 Staupitz was already Master of Arts and reader in Theology. For some years after this he carried on conjointly, at Tübingen, theological study and teaching and the administration (as prior) of the Augustinian monastery there. In 1498 he became Biblical Bachelor (a degree attained on the completion of several years of Bible study), and in 1500 he attained to the degree of Doctor of Theology. By this time he had become greatly distinguished for learning, religious zeal, and administrative ability, and his services as teacher and monastic official were in great demand. His social gifts were likewise of a high order, and he was much sought after by the wealthy and the noble of the more evangelical and intellectual sort, whom he was able profoundly to influence in wholesome ways.

In 1508 he was appointed Vicar General of the German congregation of the Observants, a reform party among the Augustinians, that laid special stress on strict living and inner Christian life. In this position he labored with great earnestness and zeal for the spiritual well-being of those committed to his care, and for their advancement in evangelical knowledge.

From 1502 onward, in addition to his official duties in connection with his Order, he aided Frederick the Wise in establishing the University of Wittenberg, and, in compliance with his wishes, became Professor of Theology and Dean of the Theological faculty of the new institution. Frederick was among the wealthiest and most enlightened princes of the time. The rich mines of Saxony had filled his coffers to overflowing. He had become deeply conscious of the corruptions of papal administration, and along with many of the German princes was no doubt already beginning to resent the undue exploitation of Germany by the Roman Curia. That he should have called upon the earnest and spiritually-minded Staupitz to impress his personality on the organization and work of the university, would in itself sufficiently attest the nobility of his motives in devoting his wealth to Christian education.

That evangelical Augustinianism should have been the dominant influence in the university from the beginning, was what might have been expected. Staupitz was not only a diligent and devout student of the Scriptures and of the writings of Augustine; but he had become deeply

imbued with the evangelical mysticism of the medieval time, that found its best literary expression in the sermons of Tauler and in the little work entitled "German Theology," and which had been diffused very widely among old evangelical Christians of nearly every type, inside and outside the dominant church. He had become profoundly convinced that religion is not a matter of forms and ceremonies, or even a matter of formulated creed, but that it is a matter of direct communion between the individual soul and God; that salvation is not gained by outward works, but by inward transformation of character; that justification is by faith, by which he understood not a mere intellectual acceptance of the divine promises and provisions, but a complete surrender of the entire being to God and an inward appropriation of Christ, involving fellowship with his sufferings and his sacrificial life and death.

In 1505, on the occasion of an official visitation to the monastery at Erfurt, his attention was called to a gifted young man named Martin Luther, who had become deeply conscious of his guilt in relation to a holy God, and who in sore distress was vainly striving by bodily mortifications and the observance of external forms to pacify his troubled soul. Staupitz's earnest spiritual words were to him "as a voice from Heaven." He was taught to look upon God as a God of love, earnestly desirous of the salvation of fallen men, and to this end making an infinite sacrifice in the person of his only begotten and well-beloved Son, and was enabled to see that this great salvation is to be appropriated by faith, involving, as already explained, not mere intellectual acceptance of a proposition or assurance regarding a fact, but a complete surrender of the being to God, and an inner appropriation of Christ as the controlling principle of the life. It was through Staupitz's influence that Luther, already a Master of Arts in the University of Erfurt, was transferred to the Augustinian monastery at Wittenberg (1508), where he soon became Biblical Bachelor and Sententiary (1509), and after a further period of work at Erfurt and a visit to Rome, Professor of Theology and Doctor of Theology (1512). In 1510, or earlier, Staupitz had become involved in controversy with certain of his Augustinian brethren, and on his behalf Luther visited Rome (1510-11), where he became intimately acquainted with the heathenish life of the Roman Curia. Luxury and license were everywhere in evidence, and he now realized, as he had never done before, the uses that were being made of the vast sums of money that were being extorted year by year from the German people, who were yet held in contempt by the courtly Italians. He entered upon his professorial duties at Wittenberg profoundly realizing the corrupt state of the ecclesiastical administration and the exploited and oppressed condition of the German people. He was earnestly desirous alike of ecclesiastical reform and of the alleviation of the burdens under which his people were groaning.

Staupitz had introduced Luther to the study of the German mystics, as well as to that of Augustine and the Bible. The next few years of Luther's life were devoted largely to these studies. Having established Luther in a Wittenberg chair, along with Carlstadt, also a devout student of the Bible, Augustine, and the mystics, Staupitz left the university, being, as he remarked, "thoroughly dissatisfied with the times." Educational work, under the conditions that prevailed, no longer satisfied the longings of

his soul. He preferred to devote himself to visitation among the monasteries of Germany, Austria and the Netherlands, which offered a wide and fruitful field for the dissemination of his evangelical principles and for the inculcation of the type of spiritual life that he represented. Outside of the monasteries, he had access in his journeyings to circles of earnest, enlightened, evangelical men, who, being disgusted with the prevailing ignorance, superstition and corruption, were eager for the guidance of a gifted man like Staupitz, who could speak to them in eloquent, soul-moving language, out of the depths of his own experience of the things of God.

Nuremberg, which had long been a center of evangelical and humanistic life and thought, was one of his favorite resorts. Here he was always welcomed by a circle of devout and intelligent men, including some of the most distinguished people of the city, who formed themselves into a "Staupitzian Society," and as such discussed with the utmost freedom, under his guidance, the great questions of life and doctrine that were agitating men's minds. Here Staupitz was looked upon, to use the language of one of the members of the Society, "as a disciple, nay, as the very tongue of Paul," as "a herald of the gospel and a genuine divine." "The foremost people of Nuremberg," says this contemporary, regarded him as "the one who should free Israel," that is to say, should lead in a general and thorough reformation of the church. The Nuremberg Staupitzian Society embraced such distinguished men as Anton Tucher, Jerome Ebner, and Albert Durer, the painter. Such societies abounded at this time, and it is probable that much of Staupitz's strength was devoted to the organization and development of these means of diffusing and intensifying spiritual life and light.

In turning aside from Wittenberg, where he had established able representatives of his principles, to these wider spheres of intellectual and spiritual influence, it is probable that Staupitz followed not only the bent of his own mind, but also the leadings of Divine Providence, and that in this way he used to the best advantage his rich social gifts and his wonderful personal power.

An account of Staupitz's literary activity and of his later relations to Luther must be deferred to a subsequent occasion.

PATIENCE is the drudge of the graces. Many a Christian grows weary in active service without a murmur, who finds it unspeakably hard to lie still and cough. Yet inaction is oftentimes as much a duty as a seed-sowing or harvesting. We are bound to be miserable or querulous under our burdens unless we keep in communication with the divine source of strength. It is cold comfort in sorrow to hear a voice, "Be still, and know that I am God." It is not quite enough to say to ourselves, "I know that all things are working together for my good." We must realize that God is with us, just here, closer than our dearest other friend, closer than seeing or touching; bearing half our yoke—for the yoke is always for two. This gives us heart and courage under all circumstances. Though pain saps the last remnant of our own strength, we have a mighty reserve, because God's power rests upon us.—D. J. Burrell.

The man who stands up and speaks for God ought to spend his days in company with God.—A. M. Fairbairn.

## THE BAPTIST POSITION AND CURRENT TENDENCIES.

BY REV. EDWARD B. POLLARD.

Every age has its peculiar trend of thought. There are tendencies now at work which make strongly in favor of the Baptist position, and there are tendencies distinctly against that position. Let these be pointed out, for it is our duty, by fostering favorable influences and counteracting the adverse, to make good our present possibilities in the religious world.

First, note the tide that moves against us:—

1. There never has been a period when the indifference to forms was greater. Now, while Baptists of all people have despised the merely formal and ritualistic in religion, yet they believe that the two Christian ordinances should be maintained in original purity and dignity. The present tendency to say, "O, it makes no difference about these ceremonies, anything will do for baptism, and anybody may be invited to the Supper," is decidedly against both the spirit and practice of our churches.

2. The Biblical criticism of to-day is strongly set against the older idea of Bible infallibility. The emphasis which the higher criticism has been giving the human element in Scripture, has caused many to feel less keenly the authority of Biblical commands and models. Outside of these commands, Baptists have little standing ground.

3. Present-day emphasis upon the doctrine of historical development has caused many to infer that the New Testament is not a presentation of the "faith once for all delivered," but simply the initial stage of Christian teaching—Christianity in protoplasm, so to speak; and that the sooner we leave this embryonic stage of religious life, the better. It is not hard to see that this idea is distinctly against the Baptist position. The Baptists must grapple with the problem—What did Christ mean to be permanent, and what temporary, in the advance of Christian doctrine and practice? If they solve this problem aright, they will lead the Christian world; if not, they will inevitably fall behind.

4. The tendency toward Christian unity, as at present current, has elements that make against Baptist safety. The spirit of compromise, and the cry of "unity at any price," threaten the religious thought of the times.

To be frank, Baptists have more to lose by the demand of unity than any other people, for they have more that is distinctive, and the spirit of compromise has always been against their character as a people. A great problem is ahead of the denomination. Before many years they must decide whether they are to be an independent body contending for the conversion of the whole world to New Testament Christianity, or a regiment in a greater army of allied forces.

Now for the forces at work favorable to Baptists.

1. The cry "Back to Christ" is decidedly for us, making toward simplicity of life and teaching. The New Testament is being studied anew, and at first hand; rather than through creeds, the formularies and the fathers. This is helpful and hopeful.

2. Linguistic and historical scholarship is franker, less trammelled by ecclesiastical influence, than ever before; and unbiased scholarship has generally aided the Baptists, and will continue to do so.

3. Never has the world seen more clearly than to-day the folly of hard, fast, authoritative church creeds. Heresy trials are the most unpopular proceedings in the world, and the most unifying to the modern character. A reaction has set in, and the Baptists with no formulated, authoritative creed should reap a decided advantage.

4. The inevitable democratic tendencies of the age are making for Baptist gain in several directions:—

(a) Religion by proxy, as seen in infant baptism, is not popular. Freedom to choose for one's own religious affiliations is prized. The practical nature of the age is also setting aside infant baptism as really useless. The gradual falling off of

this practice should prove favorable to Baptist ideas.

(b) Baptists hold the church government of the future, if indications count for anything. Independency of the local churches demand for greater power of the laity, the coming to the front of young as well as old in church activity—all these things are favorable to Baptist policies of church government.

(c) The world over, state churches and state aid to religious institutions are being undermined by popular disfavor. When all religious beliefs are placed upon an equal footing before the law, Baptists will have won a victory for which they have long and laboriously striven.

Columbian University, D. C.

## THE CHURCH'S NEED.

BY REV. J. N. B. SMITH, D. D.

"For every beast of the field is mine, and the cattle upon a thousand hills—the world is mine and the fullness thereof" (Psa. 1:10-12). These passages are frequently quoted as reasons for giving of our substance to the Lord, but a study of the context shows that they might well be urged as reasons for our not giving. The purpose of the Psalm is to show that God does not need anything from us; his right to all that we call ours is absolute, and if he needed these things he could easily take them away from us.

Without attempting to depreciate the importance of the financial support of the church, we have in these verses a strong argument for saying that the financial work of the church is the least important part of its undertakings, for our money or property is the one thing God does not need.

The apostle tells us that "the laborer is worthy of his hire," and it is the plain duty of every member of the church to pay for the benefits he receives from the ministrations of his pastor, but every one should bear in mind the fact that the pastor is the servant whom God has sent to minister to them, and that they are dealing with God when they come to settle the pastor's salary, and if the pastors never cease to forget that they are first of all the servants of God, and look to him for payment, they will get it.

The undue prominence given to the money question is to be deplored. How often do we hear it said as an excuse for an unsuccessful church, that the people are too poor. They need a church building, or else a larger or more attractive one; they need the services of a minister all the time, or more frequent preaching services than they have, and they are too poor to pay for them.

The teaching of the fiftieth psalm is that if money is needed to carry on God's work, money will be forthcoming, and for any church to say that its growth has been prevented by lack of money is to confess that they have not earned it. "The workman is worthy of his hire" is true of the member as well as of the minister, and if every member of the church has done his or her duty, the Lord will see that they are paid and provided with spiritual food and a church home.

The church needs to be aroused to the proper understanding of the absolute necessity of spiritual gifts and the utter futility of attempts to secure them by financial offerings. One of the things which hamper the growth of the physical and mental natures in man is constant dependence on others. It makes men weak, and no true man can be the constant recipient of favors from others without feeling a sense of degradation; so in the spiritual those churches which are constantly receiving aid must feel it, and, like other beggars, the tendency is to make them either abject or arrogant.

What the churches need to learn is that they need not be beggars, but that they may earn their spiritual bread (or pastor's salary) by faithful labor for Christ. If the members of the church will give themselves fully to the Lord and his work, and be instant in season and out of season, praying earnestly at all times, God will provide all the money they need, either out of their own or out of other people's purses, while those spiritual gifts which money can not buy will be poured out abundantly.

In conclusion, the great need of the church is not, and never has been, men of means or worldly position and influence, but men full of zeal for Christ, full of faith and the Holy Ghost. That which builds up a church is not the money, but the lives of its members. The poor, struggling church at Smyrna was praised for its faithfulness, while the rich and seemingly prosperous church of Laodicea was reproved for its lukewarmness, and there can be little doubt but that many a church has suffered, directly and indirectly, through its wealthy members.—Herald and Presbyter.

## CHURCH-GOING:

It is said that the average church attendance throughout the land indicates a marked decline upon former years, especially among men. All pastors feel that vacant pews are entirely too numerous. Not only among the poor, but among the well-to-do, is there a noticeable absence from the Sabbath services. What is the remedy for this state of things? Who is to blame for it? What causes it? It is easier to raise these questions than to answer them. We do not know that we can satisfactorily do so, but we offer some suggestions which may help in that direction.

We are inclined to think that the decline complained of is due, in a considerable degree, to the lamentable weakening of the hold which church-going has upon the conscience. It is not felt to be as much of a duty as it was in former times. We are educating men to think that they are to be coaxed to attend the sanctuary, or to come as a matter of feeling and inclination. Accordingly, the aim is to make every thing pleasant and agreeable for them by fine music, splendid sermons, social advantages and entertaining attractions. The club idea is again prominent. The social feature is cultivated unduly. The worshipful spirit is minimized. The more worldly element is given recognition, dwarfing the religious, or remanding it to a secondary place. We are so intent upon the main side of the church that we are in danger of forgetting the God-side. We seek to draw men to it so much under human and earthly influences that we neglect to duly emphasize and magnify the divine claims upon man's services. Many may be won for awhile to the house of God through advertising agencies, but it is hard to keep them there when they tire of "the drawing cards." They are not held to it by principle; conscience has not been educated; the sense of personal obligation has not been aroused; the force of moral obligations has not been called into exercise. Every observant minister recognizes the difference, in regularity and in interest, between those who come to church from personal attachment and from an imperative sense of duty, and those who attend because the preacher is popular, or some special singer charms them, or it is the fashionable thing to do, or policy and propriety so dictate. The first are interested and devout worshippers; they acknowledge the claims of God and of man upon them; they put life into the services; they act as if they were in their right element and place; they give and help along as if they were part and parcel of the organization.

The others come when they feel so inclined; they have to be petted and humored; they must be consulted about how they like this and that; they must be handled very carefully, and doctored upon every symptom of religious consumption; they cannot be depended upon in a crisis; they are a variable quantity, which neither the pastor nor the session know just what to do with, or whether it is advisable to hold on to or to let go. Perhaps, it is best to seek to make the most of this latter order of church attendants, but they are not the most promising subjects of grace or the most hopeful material out of which to make workers. Their support, as long as it lasts, may be valuable, but it is wise to cultivate the spirit which they exhibit? We ought pre-eminently to work upon lines which call into play the higher, steadier and more Scriptural considera-

tions. We should more and more build up our church attendance upon enduring foundations, and make church-going a matter of conscience, and not of expediency.

Another cause for the decline in church-going may be found in the family. Parents are not so strict in enforcing it as formerly. Nor are they as careful in setting the example in this respect themselves. Their indifference has its influence upon children, who think that if father and mother do not care to go when it does not suit their convenience, they need not go unless they want to. Thus they grow up careless and heedless, going when the mood seizes them, and generally, after they leave the home-roof, or when they come in contact with the worldly and liberal-minded, longing even the desire for occasional attendance upon divine services. In other cases, where parents usually attend the house of God, they are derelict about taking their children with them. Some of them find it inconvenient to do so; others think the services too trying upon their little ones; others hold that if they go to the Sabbath-school that is enough; others are not willing to go to the trouble of getting them ready; others imagine it too heavy a tax upon their nerves, and too distracting to the congregation, to have a few full of children; others yield to the dominant notion that they are an nuisance in the sanctuary, and are much better at home. But, whatever the reason, somehow children are not trained to go to church as in former days. Parents often pass them on their way from Sabbath-school, but do not say, "Come with us to God's house. They may affectionately give them a kiss, and say, "Be good children. That indicates parental affection, but it does not evince parental responsibility. The dear ones of our households should early learn to attend the public worship of God. Their earliest recollections should be associated with the family pew. They should grow up in the sanctuary, loving and cherishing it all their days. Where the habit of church-going is formed in childhood on to manhood, it, as a rule, follows one all through life, and brings down heaven's blessing.—Presbyterian.

## THE DEMAND FOR "ORATORY."

We believe that on the whole there are few fallacies more widely spread among Protestant churches than that their success depends upon having what is called an "eloquent preacher," or a preacher of unusual oratorical gifts. Most congregations think that if they could secure Dr. A. or Dr. X., who always "draws a full church," that the religious work of their congregation would receive a powerful impetus. We believe this opinion to be erroneous for several reasons.

For one thing, the true prosperity of a church cannot depend upon its having an eloquent preacher, for there are not enough such preachers to go around, and if it had been intended that the Gospel should advance in the world chiefly through the oratorical gifts of men, more orators would be born.

Again, it by no means follows that oratorical power is necessarily or even ordinarily accompanied by those human qualities which do most to persuade, convince and move to action, viz., transparent sincerity of purpose, conviction of the truth, and a desire to make others possess it. The man who "draws" crowded audiences may not turn so many to righteousness as the one who preaches to sparser congregations. "Ah," it is said, "but the preacher who has a thronged church is sowing the seed so much more widely, and doing so much more good." But that is not so certain. It may be maintained, with much reason that the man who constantly preaches to great audiences, without moving them to repentance, is hardening them against good influences.

The simple fact is that Christianity advances in our communities by the sincere proclamation of the Gospel, and its exemplification in the life of the preacher and in the lives of the Christians. Without love, the tongues of men and of angels are "as sounding brass and tinkling cymbal."—Selected.

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social way. I am doubly delighted when there is no money-making associated with it, and trebly delighted when, in addition to their mingling together, they are receiving such needed and beneficial instruction.

The sad state of congregational singing in our churches is well-known. There would be a wonderful improvement if we were taught to sing by note. The music, the tunes which are sung with our best hymns, the real hymns, and not the doggerel jingle, is simple and easily learned. Singing is the best of exercises for the throat and lungs, and many a throat might be saved from consumption and kindred diseases if congregational singing were more general. I hope the day will come when in all schools children shall sing for half an hour every day. Let them first be taught to sing by note, and then let them sing songs of all sorts.

"Please explain, 'Whosoever is born of God doth not commit sin; and he cannot sin because he is born of God.' Some of the advocates of the second blessing quote this when they are urging Christians to seek that second blessing, and say that it proves the truth of their doctrine." Remember, in the first place, always that the Scriptures cannot contradict themselves. Every word in them is infallibly true, and there is an explanation and reconciliation of all seeming contradictions.

If this verse taught that Christians cannot sin, it contradicts John's previous utterances: "If we say we have no sin, we make him a liar, and his word is not in us." Consulting the original we find that the Greek clearly and distinctly says: "He cannot sin habitually," and it cannot mean that a Christian cannot commit any sin. This form of the verb used is that which refers to repeated and continuous action. The verse means that a Christian cannot live habitually in willful sin. Such defiance of God and lack of all regard for his commands proves that a man is a child of God, but is still under the bondage of sin.

It is strange that the advocates of the higher life do not see that if this verse meant what they insist, it proves too much. For it includes all the regenerated "whosoever is born of God." Therefore all Christians are included in it, and there is no sense in their urging all to seek "second blessing" in order to attain the state to which the Apostle refers.

"Inasmuch as Christians are starving in India, how do you interpret Ps. 37:25?" Just as I have always interpreted it. My interpretation of Scriptures is not altered by passing events, or by newspaper reports of distressing events. Under the Old Dispensation God promised temporal blessings to those who kept his commandments. The book of Deuteronomy is full of such promises. Health, long life and wealth were among the things promised. But do not forget that wealth in the true meaning of the word even from a secular standpoint. It was not money, but whatever conducted to one's temporal well, including, of course, the money which was necessary for that.

Temporal blessings—what we consider blessings—are not promised in the right sense in the New Dispensation. In the world they will have tribulation; the world will hate them as it hated their Lord. They have instead great and precious promises such as—"And we know that all things work together for good to them that love God, to them that are the called according to his purpose. And the greatest of these promises is, 'Lo, I am with you always,' that is, 'all the days.' In joy and sorrow, in sickness and health, in temptation and in victory. He is with us all the days. Who would exchange that for all the temporal blessings which are promised?" And it need not be forgotten that we do not know what temporal things are really blessings for us.

Again, you will notice that David does not say the righteous are never forsaken (though he might have said that), nor their seed never begotten. But that in the course of a long life he had never seen it. David had seen times in his checkered career when it would seem to outsiders that he was forsaken, but he knew better. God was with him in the darkest days of Saul's persecution, and His rod and His staff comforted David.

**DOGMATIC PREACHING.**

BY REV. D. SUTHERLAND.

The purpose of preaching ought to determine the character of preaching. All Christians will admit that the aim of the preacher is clearly stated in Ephesians 4:11: "And he is to equip the saints, and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The design of the Christian ministry is to promote man's spiritual growth, by generating a life where it is not and to bring life into fuller strength where it is already life.

The testimony of the ages and the experience of eminent preachers are unanimous in declaring that only dogmatic preaching can fulfill the highest ends of the Christian ministry. The preaching that saves souls and builds up Christian character has been, and must be, the preaching of the certainties of the Gospel. This truth ought to be emphasized in our day because too many pulpits are so affected by the doubts of a transition age as to give forth an uncertain sound on even the most important of subjects. Philosophical discussions and apologetical lectures ought not to usurp the place of the sermon. Preachers are not Christian philosophers or apologetes, but heralds of the Cross, with a

definite duty to discharge, a distinct message to proclaim. The good old professor of homiletics who invariably advised his students to base all their arguments on the authority of God, realized the true mission of the pulpit to be prophetic, the sending of men to speak or plead for God, with the urgent persuasion of a "The faith of the Lord."

The faith of the Lord is symbolized in Scripture by certain suggestive figures which ought to be studied by all ministers of the Gospel. Now it is a steward intrusted with the administration of his master's property. Again, it is an ambassador sent with a message of peace to enemies and conditions of pardon to rebels. Often it is a teacher watching with eager yet patient care over the culture of his pupils, seeking to guide their development out of the ignorance of childhood into the knowledge and strength of manhood. These figures point clearly and unambiguously to the necessity of dogmatic preaching.

Dogmatic preaching is unpopular in many quarters to-day, because it suggests a narrowness of outlook and concentration of thought which are considered inimical to culture. The current of thought is in the direction of broadness of vision and broad opinions. It is both easier and more pleasant to go with the tide than to sail in teeth of wind and tide. But the true preacher must rise superior to considerations of popularity. He must speak the truth, the whole truth, and nothing but the truth, with the uncompromising fidelity of a prophet who fears God so much that he does not fear man at all. The only breadth he ought to care for is the breadth of the revelation of the divine will; the only narrowness he ought to imitate is the narrowness of the righteousness of God. The alien voices of art, science and literature may seduce him from the radiation of his truth by tempting him to substitute the message of culture for the message of God, but he will be false to the high trust committed to his care and blind to the lessons of the past if he does not resolutely adhere to Paul's determination to know nothing, and preach nothing in the pulpit save Jesus Christ and him crucified.

The testimonies of eminently successful ministers to the value of dogmatic preaching are numerous and forcible. We could easily multiply them, but we pass on to emphasize the fact that the few feel the need of such preaching. The heart of humanity hungers for certainty. Doubts and speculations about what ought to be eternal realities can never satisfy men who live in a world clouded by sorrow, burdened with perplexities, and dim without the light that ought to fall straight and clear upon the path of duty. The preaching of certainties alone can comfort, strengthen in the uncertainties of life. Some time ago I saw a letter which had been written to a preacher of some eminence by a woman, who bore a striking testimony to this truth. In it she said: "I am not an unbeliever nor a hypocrite, but for a long time I have not attended any place of worship. Combined forces have led up to this; the path of life rather rough and steep, and competition in business rather keen. Then having done an average of eighteen hours' work a day, you go to church on Sunday evening, and listen to a man who, in most apologetic strain, tries to prove that perhaps the Bible is true, after all, although you are quite sure that he does not think so. At another time it is science in relation to religion, or it is the life of some good man and its lessons; all good enough in their way, but to a poor tired mortal, like myself, valueless and worse."

Men and women are to-day hungry for the bread of life. Beneath the seeming indifference to the religion of the churches there is a yearning which does not always become articulate, after the religion of Jesus Christ. Men and women of multitudes who come to the pulpit for the bread of spiritual instruction, and receive instead the stones of speculation or criticism, ought to touch the heart of every preacher of the Gospel, urging him with renewed consecration to preach the Word in all its simplicity and strength. If you have a message to preach, study the public mind, and do not give you to ventilate your doubts, but to proclaim the certainties of God. Read the Bible more and current discussions less. Meditate much, pray much, sympathize much with the mission of the ministry. So shall there fill you a heart and intellect a blessed dogmatism which shall make your preaching a power to comfort and strengthen all who come under its influence.—Observer.

**QUIET RESTING PLACES.**

There is always peace in the heart that is conscious of God's presence. "It is because we do not know that he is with us," some one has said, "and more than half doubt that he is anywhere, that we become nervous, irritable, uneasy and unhappy." It is possible to reach a point where the heart is free from the clamor of the petty perplexities and daily cares and small worries which produce mental restlessness and physical disease. From these rare altitudes a man looks down on the troubles of life with a calm indifference, and looks up to God with serene trust.

The experience of the cannot seriously disturb. Heaven has already begun in such a heart. Christ's "Peace, be still," has been uttered over all the billows that threaten to toss the bark. It has inward rest whatever the outward commotion. Environment is a small matter in comparison with the Almighty. Not easy of attainment this point of vantage from which to survey the world, this perfect peace of complete faith, but it is well worth all its cost.—Exchange.

**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.**

FOUR ROADS TO HAPPINESS. A Story of Hoosier Life. By Mary McCrea Culter. 12mo, cloth, pp. 312. Price, \$1.00. The Union Press, Philadelphia, 1122 Chestnut St.

The "roads" of the story start in a log-house among the forests. Four children of one family aiming for happiness seek it in various ways—one is given to money-making, another to education, another to monotonous home duties, and another, to indolent self-pleasing. The money-maker, after years of selfish hoarding, learns the joy of doing good with money; the college girl uses her education for blessing, while she is herself blessed; the home-maker makes home glad and comes to the joy of a life nobly deserved; the self-seeking one misses the happiness that she sought in unworthy ways. The reader follows the life paths with keen interest to the end, gaining in the meanwhile an insight into character and its fruits, that ought to make each life nobler and more happy.

**MAGAZINES.**

The August Century.—The Midsummer Holiday Century is chiefly notable, perhaps, as introducing a writer hitherto unknown, of whose power to interest those who "never read serious stories" the editors feel confident. The new comer, Miss Bertha Runkle, is a young woman still in her early twenties; and the scene she has chosen for her first effort in fiction is Paris at the time of the secession of Henry IV. The story which will run for several months, is called "The Helmet of Navarre." It is announced as a dramatic romance of love and adventure, characterized by great inventiveness and by rapid and absorbing action. Among the characters are the King and his opponent, the Duke of Mayenne. In the department of fiction the August Century contains also a humorous monologue, "The Author's Reading in Simpkinsville," by Ruth McEnery Stuart, and three other short stories—by Laura E. Richards, Lillie H. French and Mary K. Bartlett—besides an interesting installment of Dr. Weir Mitchell's "Mr. North and His Friends." An article that will interest the reader far afield is John Burrough's first paper on the Harriman expedition to Alaska and Bering Sea. Of this adventurous paper John Muir, of glacier fame, and R. Swain Gifford, the painter, who is one of the illustrators. Another one-door paper is Maurice Thompson's "In the Woods with the Howl"—a breezy account of hits and misses in shooting at game birds, with humorous pictorial comment by Miss Cory.

The American Monthly Review of Reviews is more than ever a help to understand things in these stirring times. August number claims that the Republican platform is if anything, more stinging to the British than the Democratic. It quotes from it and comments: "The significance of this lies in the fact that although this plank had been expected by high official authority at Washington, it is not only a new departure, but one between sovereign nations, declines to recognize the British annexation of the Orange Free State, and declares American sentiment to demand a solution radically opposite to that which Lord Salisbury announced as the only one England would consider. Englishmen must now understand that the American public opinion in both great political parties explicitly disapproves of England's proposition to deprive the two Boer republics of their status as separate and independent nations."

The August number of Frank Leslie's Popular Monthly, which is the regular Midsummer Fiction number of this periodical, may fairly be called an epoch-making achievement in tenuous magazine literature. Here in a single number are included stories by F. Hopson Smith, A. Conan Doyle, Mary E. Wilkins Edger Fawcett, Aliz John, Marietta Holly ("Joseph Allen's Wife"), and R. K. Munkittrick; illustrated articles by the Infanta Eulalia of Spain, Captain Robert E. Lee, and the Rev. W. B. Rankin. The contributions of these well-known and popular writers are presented with the collaboration of illustrators equally famous, including Albert B. Wenzel, B. West Clinedinst, Charles Grunwald, Hugh M. Eaton, G. A. Davis, Walter Russell, George Bonawit, H. C. Edwards and H. S. Eddy.

This Lord is thy Keeper—thy Watchman. The figure is familiar in Palestine, especially where the tents of the nomads lie. The camp or flock lies low among the tumbled hills, unable to see far, and subject in the intricate labyrinth of sand dunes. But the sentinels are posted on eminences round about, erect and watchful. This is the figure which the Psalmist sees his help assume upon the skyline to which he has lifted his eyes.—Geo. A. Smith.

**Questions Answered.**

BY SENEX.

"What ought to be done with the bread which is left after the communion?" In all the churches I have ever known the sexton does what he pleases with it. Whether my sexton eats it or throws it away, I do not know and have no desire to know. I hope this question was not asked with any popish thought that the bread is in some way holy, and ought to be reserved. Sacramentalism is a very insidious evil, and needs to be carefully guarded against.

"What do you think of a Baptist minister exchanging pulpits with a Methodist minister? Should he not have consulted the church and gotten their consent before he did so?" He ought to have found out in some way whether such an exchange would be agreeable to the church beyond a question. There are many churches which would not like it, many which are conscientiously opposed to it. On the other hand, there are churches which have no objection to such exchanges and have been accustomed to them. In such churches the pastor might exchange without any consultation knowing what their opinion is.

But if there is any reason to doubt the entire willingness of the church, the pastor ought to find out what their views are. He can do this in almost every instance without the need of any formal action on the part of the church. There are always some of the brethren who are well acquainted with the feelings of the church, and can tell a pastor what he needs to know in regard to them. If there is any doubt as to whether the church would like the exchange, the pastor should not rush it.

I would not ask the church to take formal action on the subject, were I the pastor. If the church is entirely willing, he can easily find it out, and action is not necessary. If the church is unwilling, he would needlessly hurt the feelings of the Methodist minister by the result of a formal vote.

"What is your opinion of the members of a Baptist church who employ for a given sum a young Baptist preacher who is a professional singing master to teach them the rudiments of music, the place of meeting being their house of worship, and, of course, of hymns which do praise or pray to God. As for such tittle as 'Praise for the shere,' or 'Shake the bright rafter of the golden hereafter,' there being no worship of God in them it is not irrelevant to use them in any learning of music.

But, as for the Saturday singing, I am delighted with it, and wish every church in the land would follow their example. They could not spend money to better purpose than in getting a professional teacher to teach them to sing by note. It is infinitely better than hiring a choir, for that has serious objections, and this teaching is altogether to be commended.

They ought not to use hymns to practice learning tunes on week days even. Of course, they wish to learn the tunes which are used with the hymns, but let them be learned by singing the notes, and the words be used only when the tunes have been learned and the words are sung to God.

I delight in everything which does not violate the Sabbath, which brings the members of the church and their children together in a

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 19.

THE MAN BORN BLIND.

John 9:1-17.

Motto Text—"One thing I know, that whereas I was blind, now I see."—John 9:25.

"And as Jesus passed by,"—Probably from the temple, according to the close of the last chapter. It may mean, however, as he was passing about in the city. "He saw a man which was blind from his birth."—This is the only one among the blind men restored to sight by our Lord of whom this is said. This caused the miracle to make a great stir in the city, for "since the world began was it not heard that any man opened the eyes of one that was born blind." Modern medical science has discovered no cure for such persons.

"Master, who did sin, this man or his parents, that he was born blind?"—It was the belief of the Jews that such afflictions were the penalty for some special sin. But this man was born so. Was he punished in advance for some sin he was going to commit? Or was his blindness a punishment for some transgression of his parents? This was the question which was puzzling the disciples, and which they referred to the Master.

"Neither hath this man sinned, nor his parents."—So as to cause the blindness. Our Lord does not deny their sinfulness, but denies that the blindness was intended as a punishment of any particular sin committed by either the man or his parents. "But that the works of God should be made manifest in him."—It was for God's glory that the man should be blind. And no higher honor can be given to one of his creatures than to advance the glory of God gladly. Men and devils in hell advance the glory of God's justice and wrath, but they do not rejoice that he is glorified.

The man's blindness was the occasion of showing our Lord's power over incurable and hopeless blindness. Being well known in the city, and the taking up of his case by the Sanhedrim, caused the great miracle to be noised abroad. But God was glorified chiefly by the man's salvation. He owed his contact with the Lord, and his after faith to his blindness. Was it not, then, the greatest blessing God ever gave him? Here is strength for the afflicted. What seems to you the greatest affliction may prove to be the greatest blessing you ever knew.

"I must work the works of him that sent me, while it is day."—It was in the evening of a Sabbath day. It is probable the anger of the Jews at his working miracles on the Sabbath was in his mind. The Lord's time for working on earth in his incarnation was drawing to a close. The things which God had appointed him to do, he must do. "The night cometh when no man can work."—Lost opportunities are not to be regained. Our work must be done in the appointed time, or it can never be done.

"As long as I am in the world, I am the light of the world."—His stay on earth was brief. He

would soon be gone, and the Spirit would come for whose coming it was expedient even that Christ should go away. All the blessings which the sun brings to the physical world are but faint types of the blessings which the Sun of Righteousness brings to us spiritually.

"When he had thus spoken,"—He proceeded to give them an illustration of his power in giving light to one born blind. We are all born spiritually blind, every one of Adam's race. For we all fell in our federal head and representative. "He spat on the ground, and made clay of the spittle."—Why he did this, we do not know. He could have spoken sight into the eyes had he chosen. We must guard carefully against trying to take away from the Lord God the personal-ity which choice indicates. Our Lord was a free agent. God does things because he chooses to do them.

The clay would have prevented sight had the eyes been all right. God deals with us thus sometimes. When we pray for light on our way, he answers by making the darkness seem greater. He knows we can trust him.

This blind man had not asked for sight; he had said nothing to indicate any faith in the power of this teacher to heal him. In fact, there is little reason to suppose that when the Lord and his disciples stopped before him and began their conversation, the blind man had the least faith that any one could cure him. He allowed the stranger to put the clay on his eyes, wondering, no doubt, as to what he would do next.

Then he received the command, a command unaccompanied by a promise, but which involved a promise. "Go wash in the pool of Siloam (which is by interpretation, Sent)."—The pool of Siloam is on the southeast of Jerusalem, near the mouth of the Tyropeon valley. From Siloam, during the Feast of Tabernacles, the water was carried in solemn procession with great ceremony. Godet's comment is good: "In the sol-

SOUTHERN GIRL

Visiting Friends in Knoxville.

"I had been greatly troubled by being kept awake at night whenever I drank coffee. It also disagreed with my digestion. Last summer I was visiting a friend in Knoxville who had been suffering from rheumatism, caused by coffee drinking. She had quit using coffee and was using Postum and had recovered; also her delicate daughter who had been an invalid for a long time, was greatly benefited by the use of Postum Food Coffee.

"I found while I was there and using Postum regularly that I slept much better and grew so strong in my nerves that the change was wonderful. I trust my testimonial will be the means of inducing others to try your magnificent beverage. These are true and honest facts." Miss Frances Smith 682 Douglas St., Chattanooga, Tenn.

The reason Miss Smith and her friends improved in health, is that coffee acts as a poison on many delicate organisms. When it is left off, the cause of the trouble is removed, then, if Postum Food Coffee is taken, there is a direct and quick rebuilding of the nerve centers all through the body, for Postum Food-Coffee contains the elements needed by the system to rebuild the nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and sold by all first-class grocers.

omn and daily libation this fountain had been presented to the people as the emblem of the theocratic favors, and the pledge of all the Messianic blessings. This typical significance of Siloam rested upon the Old Testament which had made a comparison between this humble fountain, springing unpoetically at the foot of the temple-mountain (the waters of Siloam which flow sweetly) emblems of the divine salvation wrought by Emmanuel, and the great waters (of the Euphrates), the symbol of the brute force of the enemies of the theocracy (Isa. 8:7). The Lord expressly gives to the sacred fountain a part in his work of healing, and he thus places this work more evidently to all eyes under the protection of God himself. Then he presents himself as the real fountain of Siloam of which the prophet had spoken (Isa. 8:7); and thus declares to the people that this type of the grace of Jehovah is now fulfilled in him.

"He went his way therefore, and washed"—an example of prompt and unquestioning obedience. The man had faith, or he would not have left his place where he sat by the wayside, to feel his way to the pool of Siloam. Faith moved him to obedience, and he received the blessing of sight. "And came seeing."—This indicates that as soon as he could see, he came promptly back to the place where he had left the miracle worker who had blessed him. But the Lord had gone on his way, and the man returned to his home.

"The neighbors therefore"—who had known him all his life. Others who had noticed him in his blindness also marveled. "Is not this he that sat and begged?"—He seemed to be the same man, but how could he be, for since the world began no man born blind had received his sight. Of course the eyes being opened changed the entire expression of the face, so that it is easy to account for the difference of opinion in regard to him.

"I am he."—This man was a straightforward, frank character, whom we instinctively like. He told his story here to the neighbors and again to the Sanhedrim in his own frank way. What he knew he knew. There was no doubt and fog about his mind. Jesus had opened his eyes and he saw.

"Therefore said they unto him, How were thine eyes opened?"—They would never tire of asking, nor he of telling of his great cure. Time was when Christians delighted to ask and to tell of their conversion, and Spurgeon delighted in it to his death. How is it with you? Do you love to hear the story of the experience of grace of the saints? He answered, giving them the main facts in the case. "A man" should be, rightly, "The man" which indicates that the neighbors already had some knowledge of the Lord.

The neighbors would go to the Lord, it may be from curiosity. It may be with a desire to carry their own sick and suffering to one who had wrought this great miracle. But the man did not know where the Lord had gone. They carried the man to the Pharisees, the religious leaders of the people, and he again told his story. These could not say with the man who was born blind before them, and his neighbors there who could not be deceived that no miracle had been done. Therefore they look for something to find fault with, and declare that the Nazarene could not be acting with authority from



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The Original & Genuine Worcestershire. Makes all Chafing-dish cookery palatable and digestible. Gives a delicate flavor to Welsh rarebits, Lobster Newburgh, Oysters, etc.

God because he had broken the Sabbath. He had broken some of their traditions, but not the law of God.

No wonder there was a division. Such a miracle could only be wrought by the power of God. Turning the man out of the synagogue did not change the facts, it only led him to Jesus.

ANTAGONISM TO THE WORLD.

BY REV. F. O. SPURR.

The attitude of the church—and, of course, of each individual believer—towards the world must be more than that of a passive opposition. It is not sufficient that we avoid its evil manners; we are to take up a position of unmistakable hostility towards it. We must refuse its overtures, expose its uncleanness, scorn its seductions, and, in a word, let it be understood that we regard it as under a ban. Here, again, inspiration is decisive. "Be not unequally yoked together with unbelievers" . . . come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." God has insisted upon this from the very first. He bade the redeemed Israel severely ostracize "the world" around them; it was not to be tolerated in any degree, but rather to be smitten and conquered. Israel's national downfall came about through the violation of this injunction. The true man of God in every age has never had any choice left him in this matter; without exception he has made it clear that between him and "the world" there is a great gulf fixed. The world, on its side, makes this abundantly plain. Wherever Christ's claims are set forth, "there is a division because of him" (John 7); and if there be any special attempt to extend the kingdom of God, the world is up in arms immediately. The out-and-out godly man in good society must expect to be blackballed by "the world," for it will not tolerate pure New Testament Christianity in any form. The fervent Christian in a poorer circle must expect sneers and ill-humor from the world; and, if he venture boldly into the enemy's camp, he must be prepared for persecution in a more violent form. We, to-day, are rather given to boasting that the age of persecution is past. For many that is, doubtless quite true, because for them the age of faithfulness is past; but for the true man the old word still holds good, "All that will live godly in Christ Jesus shall suffer persecution."

The Christian has to remember that his very profession of faith carries with it a protest against worldliness. For he is a witness for almighty God. Men have practically placed the Creator upon his trial, and God calls forth his witnesses to speak as to his fidelity and love (see Isaiah 48:10). The Christian, therefore, views "the world" as libelling his best friend, and loyally he speaks for him out of a wealthy experience of his charity. That very fact cuts

him clean off from fellowship with the promoters of the horrid libel. The Christian is also "a pilgrim and a stranger." His home is not here, neither are his tastes. He became a foreigner at the moment of his conversion. He journeys through a desperate country, whose inhabitants think him deranged in "seeking a better country that is a heavenly." He cannot settle in the "world" any more than a well-bred travelling Englishman could abide in one of the filthy dens of Constantinople.

Look around you and see in the professing church and see whether this life of separation is maintained! There is the "church and stage guild," a society whose object is not to earnestly win the world for Christ. We have out-and-out worldlings imported into churches on the Sabbath to lead our songs of praise, their one recommendation being the possession of a fine voice. Is it a matter for wonder that there are so few conversions, or that men of the world have such a contempt for "Christians" when they see them thus giving the lie to all their professions? Worldliness is ruining us; our characters are being shrivelled, and our testimony is practically worthless. A goldsmith recently showed two of us an interesting experiment. He had a box into which pure gold filings and shavings fell, together with all kinds of shop rubbish—dust, wood, paper, etc.—used in the course of his work. The whole contents of this box were placed in the crucible, and the rubbish consumed. When the gold came forth it was "thin, and easily broken. . . . The rubbish had spoiled it, and it had to be subjected to a purifying process before it was again fit for use. So does worldliness corrupt the Christian's life.

What is the explanation of the prevalent worldliness? Why do professors run here and there after excitement, and so easily catch the manners and speech of the world? Because God is not real to them. "If God were greater, the world would be less." Ah! that is the secret of it all. We are not ravished with the vision of God. He is too far from us, and, being out of sight, he is often out of mind. We lack the habit of referring everything to him.

Now you see your choice clearly set before you. It is between "the love of the Father," and the love of the condemned world. My brothers, these earthly days are swiftly passing by; soon the light of the ageless life will fall upon us, and in its clarity we shall behold the gems of earth to be but colored bubbles. Then we shall regret much that here we permitted, but the one thing that memory will dwell upon without a pang will be, that while in the world we loved God and lived for him; and that in a curiously mixed age of veneration and blasphemy we were true to him, and made for him all the space that we could in our little hearts.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 Jo. 2:15.

MISSOURI NEWS.

Dr. Armstrong, of the Central Baptist, in the issue of July 19, gets off a pretty good one on a Pedobaptist, who said "that he did not see a copy of a Baptist paper that does not have some teaching on immersion in it." Dr. Armstrong came back at him in the following: "He might say the same thing of the New Testament. Baptist papers have a good precedent for advocating immersion."

As far as I have seen, and from reports sent out from the University of the State, the corn crop in Missouri is in good condition, and more especially since the coming of the latter rains. Wheat is being threshed, and is turning out fairly well—from 15 to 25 bushels per acre. Quality good. Oats fine. Hay good, and fall grass will be excellent. Fruit generally good.

In reading the "History of Missouri General Association" (by Dr. Yeaman), "we made the discovery," says a good brother writing from Jefferson City, State capital, "that the first appropriation made by the General Association was in the aid of the First Baptist church, Jefferson City, Mo., in 1847, ten years after the organization of the church and five years after the organization of the association."

Eld. N. R. Pittman, assigned at Mexico nearly a year ago, went to Clinton, Henry county, served well there a while, and then went to Ft. Smith, where he is now about completing a handsome church house. He is visiting in North Carolina at present. His good work in Missouri will be lasting.

Cassiday, Veale, Vance and Lewis, born evangelists, or missionaries, under the auspices of the Y. M. C. A., railroad, Denison, Texas, concluded, July 1, a meeting in East Sedalia. The meeting was continued a week after their departure, and 10 persons have been added to East Sedalia Baptist church.

O. W. Tate, pastor here, is doing well. His congregations are in good working condition. Has additions occasionally; baptized one quite recently.

The General Association will meet at Columbia next October, which is about 25 miles from where the body was organized in 1834.

By the way, Dr. Yeaman is supplying for Dr. G. W. Hatcher here two Sundays in each month during his absence and rest at Minnetonka, where so many Missourians are now resting, watering, fishing, dancing, etc. Don't believe Hatcher is doing any of the latter, but he loves to fish, especially for men.

It hasn't been but a short time ago since some of the brethren laboring in Southeast Missouri said that that section of the State is a great mission field. The same might be said of a part of Southwest Missouri.

The Missouri Baptist General Association has its hands full, and I am persuaded, will be fully able to cope with the situation.

Dr. Maple, pastor at Trenton, is a master workman in a difficult field. He is a true and unflinching Baptist. I had the pleasure of preaching for him in June. J. N. BARBER, Louisiana, Mo.

The fact is, that, in order to do anything in this world worth doing, we must not stand shivering on the bank thinking of the cold and danger but jump in and scramble through as well as we can.—Sydney Smith.

Last Saturday and Sunday our church at Bothabara had a Missionary and Sunday-school Convention. This is the third year in which we have had one day set apart for the especial study of missions. This year the day was followed by one given to the Sunday-school work.

Our programme for missionary day consisted of questions and answers, Bible and missionary dialogues, original essays and speeches by our young people, recitations, songs, etc. In the last two years we have more than doubled our contributions to missions, and I hope our interest is also doubled.

For the first time our young people were asked to give us original thought on these subjects, and it did our hearts good as we found them so ready to comply with this request. O what mighty power in our young people if we know how to utilize it. This church has made noble strides in many directions, but we are not what we should be yet.

I am teaching a Bible school one day in each week for the benefit of our children and young people, and the results have already gone beyond my most sanguine expectation. The children love the work, and appreciate my effort in their behalf. (One token of it was given me Saturday in the form of a beautiful illustrated, flexible back family Bible.)

The plan upon which we work our school is simple. We bring our dinner to the district school-house, have our old-fashioned "recess and play-time," and thus spend the day in study about the Bible, memorizing portions of it, locating, numbering and naming the books of the Bible, etc. I have had printed a list of questions and answers which I use in connection with Shuck's "Question Book." I never tried this before, nor have I ever seen it tried, but I am pleased with the results. I hope this fall to form a class in Baptist history.

E. W. COAKLEY, Habit, Ky., July 30.

KNOWLEDGE OF FOOD

Proper Selection of Great Importance to Mothers. The feeding of infants in hot weather is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings, who have trifling, or serious, difficulties in stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatever, but simply by the action of heat, moisture, and time, which permits the diastase to grow, and change the starch into grape sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

OLIVE-TREE CHRISTIANS.

BY REV. THEODORE L. COYLER.

To an American on his first visit to Palestine no object is more suggestive of Bible scenes and story than the groves of olive trees. At the first sight of them there may be some disappointment at their moderate size, for they are about the average height of our apple trees, and also at the pale and dusty color of their foliage. But when the wind ripples through the branches, the uppermost leaves turn over and show a silvery hue. The bark is smooth and of ash color. Gauged and twisted are the trunk and the boughs, but in a picturesque and hardy style; like all solid things they grow slowly, and they last for centuries. The olive berries are gathered in November, and after that comes the gleaning; for in the Mosaic law it was commanded: "When thou beatest thine olive tree, thou shalt not go over the boughs again." After the owners of the orchard had filled their presses, then the poor were permitted to come and glean the branches. And so while the rich man's presses were gushing out with oil for the sanctuary, the poor man's table was cheered by the "oil of gladness" with his simple dinner of herbs; and at night the olive lamp shed its brightness over his household.

A generous old tree it is, yielding its fruit to prince and priest and peasant for two or three hundred years. One generation cometh and another goeth; but its bounteous boughs still rain down the bright berries. Even when the tough old tree stands on a desolate stone bed it "brings oil out of the flinty rock," and pours down fatness amid surrounding dreariness and desolation. It presents a beautiful emblem of the fruit-bearing Christian; and is well worth studying in these days when worldly ambition and Mammon consume the strength of so many members of the churches. The most striking feature of the olive tree is its fixed and permanent habit of yielding fruit. Season after season—on the low alluvials or up on the rocky cliffs—the same bountiful crop comes in, prompt as a sunrise and always "on time." A follower of Jesus Christ who is habitually laborious in every good enterprise, who is always abounding in love deeds and sweet, gentle words of sympathy, and in ministrations of mercy at sick beds and in poverty's cellars or attics, who distills true piety like holy oil into every day of his life, who drops his benign influences on the driest and bleakest spots that misery ever cursed, who loves to do good and cannot help it, and would chafe himself to death if he were not allowed to do good—such a man answers to the Bible description that "his beauty is as the olive tree." He has a habit of loving Christ and loving his fellowmen not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money, or of a timely prayer or speech in a prayer-meeting or a good service of any kind, just as confidently as we go to a Bartlett pear tree in its September abundance of golden fruit. This blessed fruitfulness is the gift of the Holy Spirit who dwelleth in him; he is always alive, because Jesus Christ liveth in his innermost soul and supplies the vital sap.

There is nothing mean or scanty in this man's religion. He never gives God or man short measure. He speaks out his con-

victions when speech is a virtue and when cowards are dumb. Is a righteous cause unpopular? then he loves it all the more. To do an honest deed in times of financial stress and panic if it takes his last dollar, to put his shoulder to the wheel of slow going enterprises of benevolence, to give systematically to Christ's treasury even if it pinches his pocket, and to face stormy weather in his rounds of duty—all this is as much the spontaneous acting of his godly heart as it is for an olive tree to rattle down a revenue of ripe berries every autumn. And never does he pour down such a shower of the "fruits of the Spirit" as when the flail of God's providential discipline is beating hard on every bough.

Such Christians are well rooted. No part of a tree is so invisible, and none is so important as its roots. The condition of a tree commonly reports where its roots are and what they are doing. A dearth of life below ground soon means death above ground. The roots of our religious life are our secret motives and our ruling affections. When we are shocked to discover the loose living and the spiritual barrenness of some church members it is because the branches of their profession only hang over on the church-side of the wall, while their roots are in bad soil of "the world" on the other side. There is no soul-union to Christ; for he has declared that "except ye abide in Me ye can bear no fruit." Some professed Christians root down into covetousness, and there is no use in shaking their branches with any hope of filling even the smallest basket of benevolence. Others root down into secret sensuality and fleshly indulgence. A genuine olive-tree Christian draws the inspiration of his daily conduct from his deep-down heart loyalty to Jesus Christ. These are the motives which subdue selfishness; these are the holy affections which hold him as stout roots hold the veteran olive both under the severities of wintry gales and the parching droughts of midsummer. Every year is a bearing year. The beating of the boughs always insures the filling of the basket.

There is a counterfeit of the olive tree which naturalists called the "oleaster." It bears a close resemblance in many external features to the genuine tree; but it yields no fruit. Ah, how many such get set out in the plantations of the church! When I see a man taking up a large space in Christ's orchard and yielding not even one per cent. of godliness I say, There is an oleaster. When I hear a professor of religion glib in the store or the stock exchange and yet silent in the prayer room—ready to speak for anybody but his Savior—I say, Ah, what an oleaster! When I hear of a church member going from the communion table to the deals and the dickers of the party caucus I say, Behold an oleaster! When I hear a brother pray glibly that he may "provide things honest in the sight of all men" and then send his customers away with sleazy fabrics or cheap adulterations, I think to myself, You are as arrogant a cheat as an oleaster. When a garrulous "sister" sheds tears under the pathetic stories of returned missionaries, and goes home to grind a dime out of an overworked laundress or to turn off a sick servant to languish or die in an attic, I won't to whisper to her, "Madam, you may be fluent in your professions of

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holiness, but your oleaster bears 'nothing but leaves'!"

The growth of an olive tree may be slow, but it is steady and sure. Such is the growth of a fruit-bearing Christian. A solid, godly character is not to be finished up during a revival or by the mere religion of Sundays and sacraments. Regeneration may plant the roots of grace; but the trunk of character is built up in the solid fiber of Christ within the soul, the boughs spread broadly to the sunlight and in the face of all men the "tree is known by its fruits."—Independent.

RUBIN says in "Crown of Wild Olive," "Everybody in this room has been taught to pray daily 'Thy Kingdom come.' Now if we hear a man swear in the streets, we think it very wrong and say he takes God's name in vain. But there's a twenty times worse way of taking his name in vain than that. It is to ask God for what we don't want. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mockery of your King you can insult him with. The soldiers striking him on the head with the reed was nothing to that. If you don't wish his kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking."

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COURAGE.

Because I hold it sinful to despond, And will not let the bitterness of life...

OUR PULPIT.

THE CLOUD OF WITNESSES.

BY ALEXANDER MAOLAREN, D.D.

"Compassed about with so great a cloud of witnesses."—Hebrews 12:1.

A vision of the amphitheatre rises before the writer. He thinks of himself and of the Christians whom he is addressing...

The writer carries on his metaphor with some detail. We have here the general situation, then in the next clause we have the preparation...

1.—THE CLOUD OF WITNESSES.

The primary reference of the words is to the whole of the heroes of the faith belonging to the ancient Dispensation.

breaking with the past, that it was traitorous to the holy traditions of the Jewish people, that a good Christian must be a bad and apostate Jew.

Death is the separator, and puts us so far apart that we cannot hear each other speak. But that is all—that is all. There is no real separation.

So we read in this letter that we are come unto the new Jerusalem, the City of our God, and we have to think of the great Metropolis, the mother city, as we do of some of the great capitals of the world...

Now, there is another to which we must put a very large mark of interrogation. "Witness," in exact conversational English, has come to mean, as a verb, "to see," and as a noun, "a spectator."

cause the essential qualification of a man who is to bear witness about anything is that he shall have seen the thing of which he is to bear testimony.

We cannot, however, leave out of our thought the image itself, and in it there does lie the suggestion of spectators. Still we are obliged to say, "The Lord hath not showed me."

And now the next point to which I ask you to look is this, the witness-bearing which is attributed to these calm victors on their seats. They sit there, and their sitting there is the attestation of something.

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torious over all their enemies. And then time would fail me to tell of how, from that one source, the heroes of the past show that all graces that can adorn humanity do flow. Thus the laureled and restful victors witness to us of the power of a humble faith.

They witness to another thing—to the power and faithfulness of God. The lives, not only of the selected champions, but of all Christian people that have gone before us, and of those who have gone from our right, but live all the more in our hearts, were full of troubles and difficulties, of contradictions and failures, and if their histories ended at the grave then their faith was a blunder, and God was a tyrant and a liar. But this great chapter, after it has spoken of the many pains and sufferings, deprivations and sacrifices, which Abraham's faith brought down upon himself and on his descendants, and how they, in the midst of a civilization were content to dwell outside of it, and live in tents when there were cities in the land, goes on to say: "God is not ashamed to be called their God," because, though their faith led to so much sorrow and limitations and loss, he has prepared for them a city. Now, I do not mean to say that the hypothesis of a future life is necessary in order to redress the balance of the good and evil in the present.

That may be or it may not, but I do mean to say that the triumphant explanation of all the discipline and pain through which faith leads a man in this world is to be found in the belief, dependent on our belief in an immortal life, that all that pain and trial is discipline preparing for, and having its outcome necessarily in, future blessedness. Why should a man be set to fight with beasts down there upon the bloody sand? Why should he be set, casting aside much that human nature would like to wrap itself in and refraining from much that powerful motives within him urge him to do, in order that he may run with braced muscles and laboring breath the hard course? Why? Because the race is the necessary preparation for the repose, and the sand of the arena for the marble of the seats. These victors and all our loved ones who have gone from us, witness to us that it is good for us to fight the fight, to run the race the issue of which is that eternal repose. Rest, however, is but a part of the result of the life here, for activity, nobler and on larger fields, is part of the blessings as truly as the rest. They witness to the power of man's faith, and to the power of God's faithfulness.

And now let me ask you to look next at—

II.—THEIR EFFECTS UPON US.

The effect which this vision of the amphitheatre and of the cloud of witnesses should have on us.

I plead, first, that Christian men and women ought to have the thought of that future life a great deal more in their minds, and a great deal more present with them as a motive for conduct, and a stimulus of energy, than most of us have. I do believe that the Christianity of this generation is suffering, from this among other defects, that it has so faint and so occasional a reference to that future life. I do not say that men are to be good because they will get to heaven—God forbid!—but that it is no unworthy, no illegitimate, no selfish, though it be a subordinate, motive, which animates the wrestler, and stimulates the runner, by the thought of what

the end is. And I would that if that is a selfish and unworthy motive to appeal to, the mass of professing Christians were a great deal more selfish than they are to-day.

Now, there is another thought. Let that vision come into our lives in order to companion the solitude in which, after all, we all live. As one of our modern poets puts it—

In this sea of life ensiled,  
With schooling straits between us  
thrown  
Dotting the shoreless waters wild,  
We mortal millions live alone;

but there is a blessedness and a power in that thought—which sometimes seems to aggravate, but really alleviates, the solitude of life—that we are knit together with all that great cloud of witnesses that have gone before us. We are in the minority here, but if we count the inhabitants of the city as well as the inhabitants of the suburb we are in the majority, and we need never have the pain of isolation, but only the bracing effect of solitude.

Now, another thought that I would suggest is, that this vision is habitually with us, or more frequently, at all events, with us than it ordinarily is, would elevate our ideals. We are all too apt to take our tone from the surrounding types of excellence, moral goodness, Christian character, and our temperature will rapidly assimilate to the temperature of our surroundings. It is a good thing to dwell with high ideals, to have our companions, not amongst the dwarfs about us, but amongst the giants of old. It is a good thing for us not to be left to our conceptions of what Christianity ought to be, as drawn from the low average of Christianity that prevails around us, and to which we belong. It was said of a woman that to dwell with her was a liberal education. Dwell more than you have done with the great saints of old. And, may I say, dwell more than you do with the departed saints that you have known and loved, and many a meanness will fall away, and you will find out how poor is the type of Christian life that surrounds us, and which we ourselves exhibit.

Further, the vision of the amphitheatre and the cloud of witnesses should stimulate our effort by brightening our hope; and enlarging our conceptions of what is possible for us. These men whose names are emblazoned on the page in the previous chapter—the true golden book of honor—had nothing that you and I have not. The very same life that throbbled so nobly in them is granted to us. The very same Spirit that wrought so mightily there is waiting to work in us. The faith which they had was inferior, in some respects, to ours, but in essence, though, alas! not in degree, it was identical. There is nothing that any saint in the past has been or done, that you cannot do and be, if you will. These men had as many faults and hindrances and sins to fight with as we have. Look at the roll of them. Noah, a drunkard; Abraham, often a liar and tricky; Jacob, as crafty and contemptible a nature as the world ever saw; David, a bandit chief and an adulterer; Gideon, a strange saint; Rahab, a harlot. All well stained and spotted, all dyed, and some of them drenched in sin, yet all of them are there; and you and I may be there, too. If we will only take that Lord for our Lord, and grapple ourselves to him by faith which stirs to effort; then, feeble as are our knees, lame as are our feet, "we shall run and not be weary, we

shall walk and not faint." And having reached the goal of the course here below, we, too, shall sit down with him, and say, "I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of glory."—Freeman.

PROF. ROBERTSON AND DIP.

BY GEO. VARDEN, D.D., LL.D.

Our former article expressed surprise at Prof. Robertson's ignorance of Tertullian's *Tractate on Baptism*. For any one at all informed on the baptismal controversy, though never having perused the Latin work itself, would certainly be supposed to know that therein Tertullian never uses *mergito*, but mostly *tingo*. This affirmative statement of Dr. Campbell in his *Four Gospels* has for generations been cited in scores of tracts and treatises on the mode of baptism, forming an interrupted succession from A. Campbell on Baptism, issued at Bethany, Va., 1851, to Christian's Immersion, published in Louisville, Ky., since our good brother has been a professor in the Southern Baptist Theological Seminary. This matter, therefore, not only places Prof. Robertson's scholarship in a sorry light, but shows the limitations of his learning in the literature of a subject which has been so repeatedly, so elaborately discussed by Baptists, and for which they have so manfully and so victoriously contended.

But more: this *hapax legomenon*, proclaimed by our good brother as the Latin verb employed by Tertullian to represent *baptizo*, is a doubtful reading. It is very questionable whether *mergito* occurs even once in *De Militiis Corona*, or anywhere else. The textual critics who make matters of this kind their special business, differ as to what is the genuine reading of Tertullian's text in this passage. Some give *mergitur*, a form of the verb from *mergio*. For ourselves, we don't feel enough interest to examine the grounds for making a choice between these variants. What influenced the judgment of the professor, who is making some reputation in this sort of microscopic learning to seize on *mergitur* for the rejection of *mergitur*, we, of course, have no means of divining. Having worked out the correct reading, he most assuredly had controlling reason for so doing—reasons which, though altogether determinate, may lie so remote from ordinary apprehension that the every-day scholar might not have the ability to comprehend them. How often have we envied the elevated viewpoint of the Professor's chair, from which so much can be described!

Let us now continue the perusal of the Professor's paper in *The Argus*. Well, after being almost blinded by the light reflected on the subject by the early fathers, especially by Tertullian, we are ushered into the light of ancient Greek, of contemporary Greek, and of the Septuagint. Then follows the longest paragraph of the article, which is on the use of *baptizo* in the New Testament. This part of the article takes up a column and a quarter. It is here we learn for the first time that in Luke 16:24 *baptizo* is rendered *Dip*: "Send Lazarus that he may dip the tip of his finger in water and cool my tongue." This statement so traversed our understanding of things that we wondered whether, during all the years we have been teaching, preaching and writing we could possibly be mistaken here. No; but Prof. Rob-

ertson is. It is rudimentary knowledge that in the New Testament *baptizo* is never translated *dip*. The Greek verb occurs therein about eighty times, and is always rendered *baptize*, with two exceptions, and these are Mark 7:3 and Luke 11:38, which are rendered *wash*. *Dip*, which represents *bapto*, is found only three times in our English version, Luke 16:24, John 13:26 and Revelation 19:13.

In the last verse here noted the better Greek text has displaced the participle *bebammenon* (dipped) of the old texts by *periserammenon* (sprinkled). See the Revised Version *ad loc.* Such, we believe, are the undisputed facts, which neither Prof. Robertson nor Prof. Anybody Else can gainsay. What, therefore, we insistingly ask, does this young brother mean by stating that in Luke 16:24 *dip* is the translation of *baptizo*? It is no such thing. *Baptizo* does not occur in this verse at all. Just how it happens that an instructor in New Testament exegesis, in a typical number of the Seminary organ, in a leading article announced as focusing the light of all the Christian centuries on the thesis in hand—just how it can come to pass that a professor whose special business it is to instruct young preachers of the Gospel in Baptist doctrine, can venture to deal such repeated and lusty blows at both Patristic and Biblical learning is matter of profound surprise as well as of sore mortification.

These "breaks" of the Professor are the more to be deplored because of their effect on those who may confide in his learning. Some good brother who makes no claim to critical investigation, who withal is able to hold his own against the average disputant, cites in controversy these errors. Where would he be? Well, as the darkie said, he'd be *thar*. Then, too, under the pen or on the tongue of an opponent, one or two erroneous statements may, in the minds of some, appear to vitiate a whole argument.

But we may be too fast. In all likelihood Prof. Robertson's more extensive learning and better acquaintance with the

TEXTUAL CRITICISM

of the New Testament, grafted on limitless confidence in his own ability, have enabled him to discover *bapto* as the genuine reading of Luke 16:24, instead of *baptizo*. Well, he is free to make out the case, at least free to make the effort. This only we must say that he should not have trodden rough-shod over the older texts without deigning to point to the source, or sources, of the reading he adopts. We had to find fault with him awhile ago for failing to inform us of the source of a Septuagintal reading, which he claimed was the correct text, though it differed from the commonly received one. We must insist, since we thoughtfully read some of his articles, that Prof. Robertson save us trouble in hunting up his new variants. Thus far our search has been fruitless after examining more than twenty editions of the Greek text. Beginning with the late critical editions, Westcott, Scrivener, Tischendorf, *Critica Major*, we ascended the stream to A.D. 1787. Here we found the New Testament in Greek, *summa diligentia recognitum ad probatissimum codicum exempla a Christ. Sigismundo Georgio*. It has by the side of the Greek text the Latin version of Arias Montanus. Published at the historic town of Wittenberg, it is *in magnifico adornatum*.

This edition of the Wittenberg Professor exhibits the most approved text of that day. But in Luke 16:24 appears not *bapto*, but *baptizo*, which Montanus renders by *tingo*. Nor is *bapto* to be found in any of the intermediate editions. At least we have failed to find it, though our eyes are pretty good. And yet we will not vociferate that *bapto* is the correct text, "As any one familiar with the Greek Testament would know." For in all probability our astute Professor, by some sort of means not obvious to the common-place critic, may, out of the numerous, diverse and recondite materials at the disposal of the critical investigator, be able to light upon some device by which to work *baptizo* into the text as the genuine reading. We wait. Are not our worthy professors justly expected to direct us to new facts and truths, theological and philological as well as historical? There is another thing in this paper that calls for more light from some source or other, but of that hereafter.

[Our columns are open for any reply which Prof. Robertson may desire to make to Dr. Varden's comments.—Ed.]

VERY NEAR SAVED.

BY W. E. SPEAR.

"They came very near getting me, and now I wish they had."

These were the words of a young man on his deathbed. He had passed through an extensive revival, and had been aroused and came forward several times as a seeker of religion. He had lately come from another State and was comparatively a stranger in the neighborhood. The church workers gave very little attention to him, as their work was bestowed on near friends. The meeting closed and left this man in an undecided state of mind and un saved. As the summer passed his convictions weakened. In the fall he died, and before he died he often repeated these words: "They came very near getting me in that meeting last winter, and now I wish they had." Almos' persuaded, yet lost. He had taken a step in the right direction, but stopped short of the saving point.

By this we are admonished to deal kindly and urgently with the seekers. This may be their last meeting. If not saved now, they may be forever lost. Again, we are reminded to care for strangers among us. Far from his native place, home, church and relatives, he should have had special encouragement. Forget not the stranger that is within thy gate. We often close our meetings too soon. I have often felt sad at closing a meeting with earnest seekers at the altar. There needs to be "line upon line, precept upon precept," that they may be saved.

Again, this should be a warning to seekers. Do not give up. Keep on pleading in earnest faith. Struggle toward the light. Remember the seeker who said it must be settled to-night; was happily converted at a late hour, and was killed the next day. The meeting you are passing through now may be your last. Delays are dangerous. Now is the accepted time. Push forward and be saved.—Journal and Messenger.

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EDITORIAL.

THAT THOUSAND DOLLAR OFFER.

Our readers will remember that some twelve years ago a prominent and wealthy Baptist, who did not wish his name mentioned, but for whom the Recorder vouched, offered to give one thousand dollars for the production of a single passage in Greek, of either the classic or the New Testament period, where baptizo means sprinkle or pour.

After awhile a Presbyterian minister in Virginia [we believe it was] cited the passage in Origen where that writer compares Elijah's drenching the altar with twelve barrels of water, to a baptism, and claimed the reward. Strange to say, however, this preacher in translating the passage into English did not venture to render baptizo by sprinkle or pour. We sent the passage, in Greek, to half a dozen prominent Pedobaptist professors of Greek, requesting them to translate it, and not one of them translated baptizo either sprinkle or pour. Besides, Origen did not live till long after the classic and New Testament periods.

Years afterward a Pedobaptist preacher in Texas (his denomination is forgotten) wrote stating that he had found a passage where baptizo certainly meant sprinkle or pour, but he would not produce it until he could have security given as to the thousand dollars. Therefore the world will remain in darkness as to this preacher's brilliant discovery.

ANOTHER CLAIMANT.

And now the Rev. Henry S. Johns, "Traveling Elder of the M. E. Church, South," of Montgomery, La., sends us some passages, claiming the reward. Here are the passages, as he furnishes them:

"(1) Plato's Conviv. Page 176, 'I am one of those drenched (be baptisamenon) yesterday with wine.'"

"(2) Hypocrates (not having the book I cannot give page): Concerning a blister plaster, Hypocrates directs that if it be too painful to 'baptize it with breast milk,' &c."

"(3) Mark 7:4, 'Washing (baptismous) of cups and pots, brason vessels and of tables.'"

"(4) 'Luke 11:38, 'E baptisathe.'"

"(5) 'Acts 1:5, latter clause Baptisathesstehe' 'Acts 2:16, 17.'"

"(6) 'Baptisathesstehe' Acts 11:16 Latter clause.'" 'Acts 10:44.'" 'Acts 16:11.'"

"(7) '1 Cor. 10:2, 'E baptisanto.'" 'Hebrews 9:10: 'Baptisatio.'"

After citing these passages, with comments, Dr. Johns adds: "Surely of these eight passages cited there has been produced 'a single passage where baptizo means sprinkle or pour.'"

A STRANGE THING.

Let us see. Dr. Johns cites two passages, whose translations he essays to give, and he simply cites six others. Let it be noted that he cites these as instances where baptizo means sprinkle or pour, and yet he does not dare to translate baptizo in a single one of these passages by sprinkle or pour. This is certainly a strange thing. He is citing passages where he claims the word has a particular meaning, yet he does not dare to give it that

meaning when he himself makes the translation. Every translator gives each word what he regards as its proper meaning in the passage involved. Now since Dr. Johns, in translating these passages, does not render baptizo by sprinkle or pour, it is manifest that as a translator, he does not consider that such is a proper translation for the word in either of these passages; since had he thought so he certainly would have so translated it. That a man should produce a passage where he claims baptizo means sprinkle or pour, and yet when he translates the passage, he refuses to give it any such meaning, is certainly a remarkable phenomenon. It is as if he had claimed to produce a man named Jones, and on being asked, "Is this man your brother, named Jones?" he should answer, "No; his name is Smith."

NO HINT OF SPRINKLE OR POUR.

In not one of the passages cited is there any hint of sprinkle or pour. There is much we could say of these citations, both as to their authenticity and their meaning, but accepting them for the time at their face value as presented, it is absurd to claim that in either case baptizo means sprinkle or pour. A man "drenched with wine" is a man who is very drunk, overwhelmed with the effects of drinking, "soaked" in wine, we would say. Certainly there is no suggestion of sprinkling or pouring there.

To baptizo a plaster that is too painful, certainly cannot be claimed as sprinkling or pouring a plaster, unless it be first proved that baptizo means sprinkle or pour. And then to use the word baptizo in such connection would be to write nonsense, since a plaster, being neither a liquid or a powder, cannot be sprinkled or poured.

THE NEW TESTAMENT PASSAGES.

It were easy to take up the New Testament passages cited and show that in each case the word baptizo means immerse, or its equivalent; but we cannot take space for that now, this article already being so long. It is enough to add that no version of the New Testament has ever been made where in either of these passages baptizo was translated sprinkle or pour. To claim that it has such a meaning in either of these places, is to claim a meaning that no translator of the New Testament has ever recognized; and, what is worse, it is to claim a meaning which Dr. Johns himself does not recognize, since he does not venture to give any such meaning in either passage.

THE LEAST TO BE DONE.

The least that Dr. Johns can do is to find a "passage in Greek of either the classic or New Testament period," where he is himself willing to translate baptizo by sprinkle or pour. Then if his rendering be not accepted, the meaning can be determined by sending the passage to competent scholars (agreed upon) who will translate it. But when he comes to us with passages where he claims the word means sprinkle or pour, while he is not willing to accept any such meaning in himself translating the passages, it is hard to think he is not perpetrating a practical joke on us.

The Rev. Sigmond Ragowsky, the converted Jewish Rabbi, has brought out a pamphlet of 100 crown 8 vo. pages, containing much interesting information about the Jews, and information not generally known. He begins with a "peep into the inner life of the Jewish people," explains their laws and customs, the differences of belief among them, and gives his own experience in becoming a Christian, as well as an account of his work among and for the Jews. It is difficult for us to appreciate just how the Gospel strikes a devout Jew, and it gives one a new view of the Gospel to approach it from the Jewish standpoint.

The author also gives essays, articles, addresses, sermons, more or less full, from various sources, including himself, all bearing on various questions pertaining to the Hebrews. Their language, their land (Palestine), the Zionist movement, Anti-Semitism, the obligation of Christians to give the Gospel to the Jews, the plan of salvation stated so as to reach a Jew, what is being done for saving the Jews—all these we have in this interesting pamphlet. It is a good little book (25 cents, S. Ragowsky, Louisville, Ky.) for Christian propaganda among the Jews, and for arousing Christians to a sense of their obligations to the Jews, as well as for giving curious and interesting information to all intelligent people. We believe the wide circulation of this pamphlet will do good.

This recent election in North Carolina changed the state constitution so as to eliminate illiterate voters. This is a good move, whatever may have been the motive behind it. A mass of illiterate voters is always a menace to civilization. But there are other things beside illiteracy which should disqualify from voting. Anarchists, for example, should not be allowed to vote. Men guilty of certain crimes are now debarred from voting, but that list of crimes should be enlarged. It is a simple truism that only men who are fit to vote should be allowed to vote. The problem is to decide what are the proper qualifications. While there may be differences of opinion as to where the line should be drawn, it will not be questioned by any intelligent friend of good government that the line should be drawn somewhere. Certainly illiteracy and crime are disqualifications. Certainly intelligence and character should control, and this can be only by confining the suffrage to those who have intelligence and character.

We hope the law in North Carolina will be fairly and honestly enforced, and it will not only keep out unfit voters, but it will prove a powerful stimulant for the unfit men to become fit. No barrier should be put in any one's way which by an honest effort he cannot overcome. Thus liberty is preserved and free government becomes good government.

Mr. Sadowick, a Catholic, writing in the Atlantic Monthly, expresses great pleasure in the spread of the practices of his sect. He says: "Even the strong Protestant sects of the Methodists and the Baptists are growing less antagonistic to the Church of Rome." Evidently that is true with those who are aping her in Easter observances, &c.

Miss Houlsworth, of Ealing, England, has celebrated her 102d birthday. She attributes her longevity to a good constitution, quiet and regular habits and freedom from the worries of matrimony. We should like to ask the sprightly old lady if she would not have preferred a few less years of life coupled with those "worries."

What a fine lot of Baptist preacher sons-in-law and brothers-in-law from a distance, many of our Kentucky families have! We have recently been struck by this thought as we have seen so many of the brethren who married while at the Seminary (or in pursuance of arrangements then made) and who come to Kentucky during their vacations to visit their wives' relatives. We congratulate the brethren on having such places to visit and congratulate Kentucky on having so brilliant an array of Baptist preacher sons-in-law and brothers-in-law. In this respect, Kentucky is far ahead of any other state.

THE BAPTIST MISSIONARY MAGAZINE announces that Dr. Ramachandrayya was married to Miss Venkayathi, a daughter of Mr. Venkatchalam, in Masulipatam, India, recently.

MANY are asking what is going to become of our mission work in China, in view of the troubles there. It is going forward more grandly than ever, and the Chinese will be evangelized as never before. Converts will multiply until the knowledge of the glory of God shall cover China as the waters cover the sea. While we all, of course, deeply lament the loss of life in China, we hail with joy the inevitable outcome of these Chinese troubles. China as a heathen national force will disappear from the scene. There seems no doubt that the Powers will set up a new government in China, but even if they do not, the old government, if continued, will certainly be a very different affair from what it has been in the past.

SPRINKLING of the starting of the Virginia Baptist at Norfolk, Va., the Religious Herald says: "The Religious Herald has been published in Virginia for over seventy years. In that period many papers have come and gone."

The same is true of the Western Recorder in Kentucky, which is now in its 75th year. And we suppose the future will be like the past. Again recur our question—On what principles should the number, location and personnel of our Baptist papers to be determined? To that question no answer has yet been given. Is it unanswerable?

Some who object to mission boards complain of what they call the "bossiness" of the boards. Well, nobody advocates such bossiness, and in so far as it exists, the remedy is not to abolish the boards, but to abolish the "bossiness." It may be that all the boards have not all the time been free from the human infirmity of trying to have their own way; and it is likely that those who oppose the boards have had a similar experience.

In a recent large gathering in England, Dr. MacLaren gave good advice to his brother ministers when he said: "Don't preach out of the newspapers. Don't preach out of the last society novel. Preach out of the Bible, and make your sermons expositions of what God has thought it worth his while to say to us. Surely we should think it worth our while to bend all the energies of our mind to understand, and of our hearts and voices to proclaim that."

So it turns out that a Baptist started the first Bible society. He was the Rev. Morgan J. Rhys, and he organized such a society twelve years before the British and Foreign Bible Society was started. His purpose was to give the Bible to foreign nations. This and other interesting facts are brought out in the Rev. J. T. Griffith's sketch of Mr. Rhys, recently noticed in these columns.

The burning of the LaSalle (colored) school building by the recent mob in New Orleans was a shameful affair. Thomas Lader, a Negro, accumulated a fortune of \$20,000 which he left to benevolent objects. Part of it went to build this school, part to a hospital, part to a home for aged whites and part to a home for aged blacks. It would be a tough blow to burn down a colored school building in a growing town, done that particular building was simply shameful. More do not stop to reason, however; they strike wildly and madly at anything in their eyes connected with what they hate. Of course the people of New Orleans will see that this school is promptly rebuilt.

An instance of the benefits of benevolence was recently exposed in Philadelphia. Milton Abbott, a school director, concluded he would examine into the erection of a new school building, and he found that the contractor promptly had him excluded from the building. He appealed in vain to the city building inspector and the city architect. He persevered, however, and secured an investigation which revealed how the city was being defrauded by the contractors. It was well if he had Milton Abbott in all our attempts to look after other public works besides school buildings. They would be bitterly hated by the contractors, the bosses and the homebodies, to be sure, but the good people would appreciate them. There is no hatred so bitter and venomous as that a recent kept toward one who exposed his necessity.

Editorial Varieties

We were sorry to miss the visit of Dr. J. M. Frost to our office last week.

Dr. P. S. Henson sailed for Europe on the Umbria, Aug. 4th. He is not expected back till October.

Dr. George B. Eager will spend some weeks in Chicago, before coming to Louisville. He begins his work in the Seminary with the opening of the new session (October 1st).

The Rev. John Bass Shelton, whose visit to our office we greatly enjoyed, writes some beautiful notes in the Atlanta Baptist, and especially about the future of Walnut-street church.

The series of articles Dr. S. H. Ford is giving in the Christian Repository on the life and Times of J. R. Graves will probably be published in a book. It will be a valuable and an interesting volume.

We had not heard of the "Baptist Boys Brigade" for a long time, till we saw the announcement that they were in a. To of them: encamped at Avon-by-the-Sea, N. J. This is a "movement" that somehow did not move much.

We have not heard of the slaughter of any of our Baptist missionaries in China. While lamenting the death of those who have died, we rejoice that so far the Baptists are safe. Let ceaseless prayer go up from our homes and churches in behalf of these missionaries.

It is only a short time since the death of Prof. C. H. Cooke, of Hollins, Va., and now our loved and honored brother, Dr. Charles L. Cooke, and his family are called to mourn the death of a loved and lovely daughter, Miss Nellie Lewis. We deeply sympathize with these bereaved friends in their sorrow and invoke upon them the blessed ministry of the great Comforter.

A Filipino has replied to the question of General Wheeler, asking whether the Filipinos would be satisfied with a just and honorable government, such as would "guarantee their property and happiness," by asking in turn—Why the Americans do not establish such a government over themselves. Alas!

The new census gives Cincinnati a population of 253,000, a gain of 23,000, or 9 percent over the census of 1891. Louisville, however, it given 204,723 people, a gain of 43,222, or 21 percent, over the census of 1890. Thus Louisville is growing three times as rapidly as Cincinnati. We hope our suburbs on the other side of the Ohio will not get discouraged.

The assassination of King Humbert of Italy by an anarchist, who went to Italy for that express purpose, has startled the world. It shows what anarchism is. Here are men who are willing to die so only they may kill their victims. The law has no terror for such men. Hence some other means of suppressing anarchism must be devised. When a man becomes an anarchist, he lifts his hand against all civil authority, and so he has no claim on that authority for protection. Anarchism and government cannot exist together. One or the other must perish.

Given a Kentucky gentleman who has been for long years a godly Christian and an earnest Baptist, and earth can show no higher type of manhood. Such a one was Deacon A. M. Alexander, whose God has called to receive his crown of righteousness. He was one of the grand Old Guard of the Recorders. His father took the paper, and when he married and made a home for himself, he subscribed for it and has taken it a beautiful tree to him which will be published next week.

The burning of the LaSalle (colored) school building by the recent mob in New Orleans was a shameful affair. Thomas Lader, a Negro, accumulated a fortune of \$20,000 which he left to benevolent objects. Part of it went to build this school, part to a hospital, part to a home for aged whites and part to a home for aged blacks. It would be a tough blow to burn down a colored school building in a growing town, done that particular building was simply shameful. More do not stop to reason, however; they strike wildly and madly at anything in their eyes connected with what they hate. Of course the people of New Orleans will see that this school is promptly rebuilt.

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SUNDAY SCHOOL BOARD

Table with columns for book titles, authors, and prices. Includes 'The Bible for the People', 'The Story of the Bible', 'Parliamentary Law', etc.

letter. Bro. W. H. Brangle, pastor at Ellipsis town, did the preaching to the great delight of the church and community. To God be all the glory."

OTHER STAFF.

The Gibson church, Tenn., has been greatly blessed in a meeting which was held by Eld. J. N. Hall. The church was revived, and nine added to its fellowship.

Pastor J. P. Homy closed a meeting with his Mount Zion church, in Copiah county, Miss., on the 25th of July, by baptizing to the approval for baptism and 2 joined by letter.

The Freeman-street church, Norfolk, Va., has lately paid \$2,000 on a \$5,000 debt which was contracted several years ago. Pastor J. J. Taylor will spend his vacation in the Virginia mountains.

Pastor W. P. Hill writes from Durant, I. T.: "The General Meetings of the Indian Territory will meet with the First Baptist church, Durant, I. T., on Monday, beginning with the Sunday School, Colportage Convention on Tuesday, Sept. 4th, the Ministers' Conference, Sept. 7th, and the General Association, Sept. 8th, and at the conclusion of the session of the latter body, the consolidation of the general bodies is expected to take place. A large attendance is expected, therefore it is necessary that all those who contemplate attending should send in their names. Ye editor please accept a special invitation. Address Hon. W. B. Bond, Chairman Entertainment Committee."

Pastor O. P. Maddox writes: "We have just closed a ten days' meeting with Williams Chapel church, Tenn. We were assisted by Bro. J. H. Bussett, who did the preaching. The church was greatly edified by his gospel preaching. The great theme in his preaching was the need of God for man, which should be the first motive to cause God's children to serve Him, and which should be the first great reason why sinners ought to repent and trust to God. Some of the visible results were 7 conversions, 11 additions to the church, and the members greatly revived. One of the additions is a brother who was a Baptist and joined the Methodists to be with his wife, but was dissatisfied and was restored to the Baptist faith. The other brother went into Red River and buried them in the river. One of the 10 was a Presbyterian, but when I baptized him he was also a Baptist. I have been pastor of this church since January. We have a good Sunday-school and a weekly prayer meeting. The church is situated in a beautiful country, and the people are good people, church-going people. Pray for the church and pastor that we may yet do a greater work for our Master. I begin a meeting at West Mt. Zion church, Tenn., on Monday, assisted by Bro. W. W. Payne."

The Bishopville church, Va., has set apart Bro. A. P. Wilson to the full work of the Gospel ministry. The New Chapel church, Campbell county, Va., has set apart its new house for the worship of God.

A meeting in the Stockton-street church, Manchester, Va., closed with 20 professions of religion and 9 additions to the fellowship of the church.

Pastor H. W. Bellamy held a meeting in his West Bristol church, Va., which closed with 23 additions to the fellowship of the church.

Fifty-eight were added to the fellowship of the New Brookland church, S. C., as a result of a recent meeting.

The Mosley Creek church, Tenn., has set apart Bro. D. Clapp to the full work of the Gospel ministry.

A meeting in the Ozark church, Ala., closed with 21 additions to the fellowship of the church.

The Ulrich church, Mo., has set apart its new house for the worship of God.

A twelve-days' meeting in the Omaha church, Texas, resulted in 43 additions by experience and baptism, 13 by letter and 3 by restoration.

There were 30 additions to the fellowship of the Fairview church, Texas, as the result of a recent meeting. As the pastor reports that little girls 11 years old lead in prayer in the prayer-meetings of the church, we commend this church to the prayers of the faithful and to the cooperation of its members in its support and for instruction in righteousness.

Pastor J. F. Norris reports in the Standard a meeting in the Mount Calm church, Texas, in which there were about 60 conversions, 12 restorations and 19 received by letter.

BORDEN'S EAGLE BRAND CONDENSED MILK. FOR NURSING AND GENERAL USE. SEND FOR 'BABIES' A BOOK FOR MOTHERS. Borden's Condensed Milk Co. - New York.

The Fairview church, La., has set apart its new house for the worship of God.

Twenty-four have been baptized into the fellowship of the Sullivan church, Mo., many of them heads of families and some over 60.

The Moody church, Texas, has set apart Bro. Forrest Maddox to the full work of the Gospel ministry.

A meeting in the Henderson church, Texas, closed with 12 professions of religion and 12 additions to the fellowship of the church.

The Greenbrier church, Greenbrier Association, West Va., has set apart Bro. J. D. Springston to the full work of the Gospel ministry.

Thirty-seven have been baptized into the fellowship of the Corning church, Ark., and 5 others stand approved for baptism.

MINISTERS' AND LAYMEN'S MEETING.

This meeting convened with the Salvia church, July 28 and 29. W. E. Gwatkins was elected moderator, and W. S. Franklin, clerk. The programme was an interesting one, and the speakers were all present, with the exception of one, whose subject was fully discussed by the speakers present. The Lord gave us two bright days, there were fine congregations, and everybody seemed delighted with the meeting.

Salvia church is a beautiful edifice, in the very heart of Fendleton county, as well as the little village, has a membership of about two hundred, and the efficient labors of Bro. T. S. Norris, of Georgetown, who is held in high esteem by his brethren. The hospitality of the people could not be surpassed, the only fault they found with us was, that we never sat enough, and left too soon.

These meetings are very helpful indeed. It brings the ministerial brethren in touch with each other, and lays squarely before the people the mission work. The speakers seemed at their best, and each one spoke from 30 to 60 minutes. The discussion was closed with a sermon by Dr. Harvey from that missionary text found in Matt. 28:19—"Go teach all nations." etc. Dr. Harvey girdled the world, giving a statistical report of population, missionaries, converts, money expended, and even the casualties of the war in China, saying God only knew the result. It was a wonderful sermon, on account of the new history, which aroused the spirit of the brethren, and with a unanimous voice called for its publication. After the sermon there was a collection taken of \$6.84. Then came that old inspiring hymn, "All hail the power of Jesus' name," followed by the benediction.

DEAR BRETHREN—Some important points in the State are calling on me for a good man to hold a two-weeks' meeting. The State Board is anxious to start work that cannot be cared for, but there are points where we can strengthen the hands of our missionaries and pastors where the churches are weak. A goodly number of city, town, village and country pastors who need a vacation, and a mountain airing can contribute very largely to our work by giving such service. Your church perhaps would pay your expenses and give you the time. Who will go? What mission-ary or mission fields want such meetings? Write to J. G. Bow, Corresponding Secretary, Louisville, Ky. Box 504.

PASTOR S. A. COOPER, of the East Mead Baptist church, this city, will be married to Miss Octavia Sizemore, of the city, at the Southgate Baptist church, on Thursday, Aug. 9, at 8:30 p. m. The contracting parties will leave the next day to visit relatives of the bride in Knoxville, Tenn.

PROF. CHAS. M. NEEL, Sept. of the Hogest Military Academy, at Danville, was formerly the head of the most famous military school in Georgia. Danville people are glad to claim him as a Kentuckian.

DEAR RECORDER—Recently the Rev. Ben M. Bogard had an article in the WESTERN RECORDER in which he located the origin of the Catholic church A. D. 606. If Gibbon is to be relied upon as a true historian, the Catholic church existed three hundred years before that date. Constantine was converted from Pagan Rome and P'apal Rome in the year 306. He (Constantine) was the first Monarch that occupied the throne of Church and State. The Catholic church had just started on its mission of centralization when Constantine was converted. It was governed by the spiritual and legal jurisdiction of eighteen hundred bishops, of whom one thousand were seated in the Greek, and eight hundred in the Latin provinces of the empire. Gibbon records in his first volume that the churches for one hundred years after the death of the apostles were little republics, each self-governing. But that was before Catholicism had developed. Constantine deferred his baptism until near the close of his life, which occurred in 337 A. D., in order that all of his sins might be washed away at one swipe, notwithstanding he had murdered, or had had murdered, his own son, the same year that he convened the council of Nice. The Catholic church both of the East and of the West adopted the worship of the cross during Constantine's reign. Water salvation was taught then, as now, only more so. The sacrament of baptism was regularly administered by the bishop himself, with his assistant clergy, in the Cathedral church of the diocese during the fifty days between the solemn festivals of Easter and Pentecost; and this holy term admitted a numerous band of infants and adult persons into the bosom of the church (Gibbon, vol. 11, p. 180). The sacrament of baptism was supposed to contain a full and absolute expiation of sin. By the delay of their baptism they could venture freely to indulge their passions in the enjoyments of this world, while they still retained in their own hands the means of a sure and easy absolution.

B. E. MASTERS, LANE, TEXAS.

WHAT THINK YE?

We are credibly informed that a certain Baptist church called a preacher for one year to preach to them. He accepted, and now it turns out that he is a Methodist. The church has requested his resignation, but he holds them to their contract. We pity the church and thy cause they represent."

BEWARE OF OINTMENTS FOR CA. TARRH 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. Such articles should never be used except as prescribed from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Postmaster: Send for free literature. Sold by Druggists, price 75c. per bottle. Hall's Family Pills are the best.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. W. T. Amis preached on "God not ashamed of his people," and on "Pessimism or Optimism, which?" The Lord's Supper at the morning hour.

East—Pastor Christian preached at both hours. Evening theme "Jesus at a wedding." The Lord's Supper at evening hour. Dr. Christian will preach his farewell sermon next Sunday. He goes to the La Salle-avenue Baptist church, Chicago.

Portland avenue—Pastor Tralle preached on "Showing forth the Lord's death," and on "Humbling ourselves." The Lord's Supper observed.

Highlands—Pastor Dawes preached on "How Christ brings men to God." No services at the evening hour.

East Mead—Pastor Cooper preached on "Death," and on "Heaven."

McFerran Memorial—Bro. Geo. A. Lofton preached in the morning on "Love and relation to truth and righteousness." Pastor Hamilton preached at night on "Man's supreme concern." Five received for baptism and four baptized.

Logan-street—Pastor Montgomery preached at both hours on "The unsearchable riches of Christ." Bro. Montgomery has been out in some meetings, and reports fine results.

Twenty-sixth and Market—Bro. J. W. Warden preached at the morning hour. The pastor preached at Clifton at the same hour. Pastor Thompson preached an expository sermon from the 2d Psalm at night. One baptized.

Southgate-st.—Pastor McFarland preached on "An weeping king," and on "An invitation to a marriage." Two received by letter.

Oakdale—Bro. Braddock preached in the morning on "Fallures." The pastor preached at night. A saloon tried to locate close to the church, but the brethren succeeded in the court, and have driven it out.

Franklin-street—Pastor Jenkins preached on "Our meat and drink," and on "Profit and loss." Lord's Supper at night hour. Five received by letter.

Bro. Duval was present and reported his work at Highland.

Bro. Braddock preached in the evening at Eight-mile.

Bro. Whittinghall has been helping Bro. Powers in some meetings. He reports good results.

Bro. Des Champs reports good results from the work on the Gospel wagon. There have been some conversions.

Bro. Richard, pastor of Culbertson-avenue church, New Albany, reports good progress in his work. Eight joined by letter Sunday.

THE STATE.

Pastor D. H. Howerton writes: "I have just closed a 13 days' meeting with my church at Elk Lick, Logan county. Elder John R. Kennedy assisted, and his clear exposition of God's truth was the blessed of God in the strengthening of the church and the awakening of sinners. There were 7 souls happily converted, 9 additions to the church, 1 by letter and 8 by baptism. The Lord be praised for his wonderful works to the children of men."

Bro. R. H. Hutchison, church clerk, writes: "We have just closed a protracted meeting of sixteen days' duration at New Salem church near Fayette, Ga. The pastor, J. Wendell Blackburn, did most of the preaching. The result of our meeting was 9 conversions of faith and 9 additions to the church, and a real revival of the 'old time religion' among the members. Among the converts were two young men who we hope to see become strong pillars in our church. Also two little boys, sons of one of our deacons. Just as we believe in a regular succession of Baptist churches by one church succeeding another, so we believe in New Salem to go on by these young converts, and as we are going to God we give all the honor."

A brother from Clear Fork Association writes: "Our ministers' and members' meeting met July 27-30 with Mt. Pleasant church, Logan county. Among the ministers present were Bro. J. W. Warden, J. Wendell Blackburn, and Mr. Sweeney. The meeting's success was due to the earnest efforts in making the meeting a success, we recall Bro. W. T. Welborn, J. R. Kennerly, A. B. Dorris, J. Newman, Virgil Neal, M. M. Hall, C. C. Dares, J. W. Brinkley, and Pritchett. An active part was taken by many of the laymen, and we think much good will grow out of the meeting. Dr. W. W. Whittle delivered two lectures, one on his travels in Europe and the East, and the other on Jerusalem, which was a most interesting and informative, especially to those interested in Bible study. He preached on Sunday to an appreciative audience, and left in our midst a felt influence and power for good. On Sunday night Bro. I. N. Yohannon delivered a missionary sermon which was well received. A contribution of \$17.10 was taken to assist him through school, that he may, in God's Providence, be permitted to return to Persia, taking the bread of life to his native people. Bro. J. S. Cheek, former pastor of Mt. Pleasant, was with us on Sunday to the delight of his many friends, who pray that God's blessings may rest upon his labors in his new field at Russellville."

Pastor G. S. Wickersham writes from Phil: "Bro. Pierce and myself began a meeting with fine prospects at New Hope, Boone county. We don't know how long it may continue, but I hope for a great ingathering before it closes. There were several very deeply affected this evening, and some I hope to see converted before to-morrow passes. Pray for us."

Pastor R. A. LaRue writes: "We closed a good revival meeting of ten days at Sulphur Spring church, Crittenden county, August 2. Several professions of faith. Nine were received for baptism. The pastor was assisted by Eld. J. B. Miller, of Smithland, who greatly endeared himself to the large gatherings by his faithful preaching of the Word."

Pastor Hjalmar East writes: "We have just closed a very good meeting at Upton Baptist church. Bro. D. P. Montgomery helped us in the meeting. Bro. Montgomery is a Gospel preacher in every respect, and his preaching here has not only been uplifting to the church, but to the whole community. The visible result of the meeting is 17 by baptism and 3 by letter. Our church is beginning to march forward, Praise the Lord."

Bro. J. H. Albright writes from Broad: "Please say in the paper that the Rockcastle Association meets at Broadhead, Sept. 4th."

Pastor Wm. M. Stallings writes: "I closed a meeting of great spiritual power with my church at Chaplin Fork last Friday. The saints were built up and 4 added to the church by experience and baptism and 2 by

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

AND THEN—ETERNITY!

BY ROBERT J. BURDETTE.

Men have won as weak as we, Men have lost as strong as we, Men have died as brave as we, Three score years and ten Of grief and joy—and then Eternity!

A WOMAN'S HEROISM.

A True Story of the American Revolution.

BY EVERETT T. TOMLINSON.

Directly after their wedding day young Mr. and Mrs. Fisher had gone to their new home. It is true this was only a rude little building, but it was better than most of the houses in North Castle, and, indeed, in all Westchester county, N. Y., for the matter of that; and the young wife had been supremely happy. There was the same rugged aspect to the country then as now, and the huge, moss-covered granite boulders, the wooded hillsides and winding valleys, and beyond all the glistering waters of the sound, provided a landscape upon which Mistress Fisher never tired of gazing.

But the young people were not to be left to the peaceful enjoyment of their new home. The war which had long been gathering broke in a storm, and among the first to respond to his country's call was Mr. Fisher. Enrolled in Major Paulding's band of patriots, he speedily became one of the most trusted of Washington's scouts in the so-called neutral ground. But his young wife, left to herself, was as bold of heart as her husband, and soon found many methods of displaying a courage and loyalty as strong as his.

After the battle at White Plains she had gone to the camp and nursed the wounded Continentals with care which endeared her to all the soldiers, and when Washington himself had encamped near her home she had provided for his table in such a manner as to call forth the thanks of the command. Her words which were long after cherished in the family. When the army had departed she returned to her home, but the stirring experiences in the camp were to be followed by still more stirring experiences in the neutral ground. The prowling bands of Tories and Hessians sent from New York soon created a veritable reign of terror. Possessions were stolen, homes were burned, and in the awful rage which was begotten of the war it almost seemed as if every man's hand was lifted against his neighbor.

Still young Mistress Fisher remained alone in her home, cheered by the occasional visits of her husband, and on rare occasions fleeing to the shelter of Coney Hill with her neighbors who had formed a party of larger kind of marauders than usual was approaching; but for the most part she stayed behind to guard her few possessions and defend her home. And she well knew that her presence was demanded. At one time a force of red-coats was directed toward the man the roan colt, which was her own special pride and property; but, undismayed, she had mounted the other horse, which had been left behind, and ridden straight to the British camp at Morrisania, and with her eyes had demanded of the captain the return of her possessions. The officer had laughed, and, moved perhaps by her very boldness, had granted her request. She had left the camp leading the roan colt behind her. Of late matters had become steadily worse. The visits of the maraud-

ers had increased, while those of her husband were less and less frequent, and, indeed, he had been absent for an experience that, eager as she was to see him, the young wife had tearfully begged of him not to make the attempt again.

At one time he had been traced by the Tories, hoping to capture the bold scout, and not long after he had entered the house his enemies had surrounded the place and bidly called upon him to surrender. Mistress Fisher, terrified but undaunted, had lifted the rough boards of the kitchen floor and concealed her husband beneath them, and then, with an appearance of boldness she was far from feeling, had faced the soldiers and hidden them search the house—a search which proved unavailing.

At another time—and the young wife could never repress the shudder which crept over her at the recollection—he had been surprised by the band of Blinberry, the most detested of all the Tories in the neutral ground, and unable to escape had been seized by the men and bid to give over the gold which he was supposed to have concealed somewhere about the place. When the young patriot had sturdily and steadily refused, his captors had led him forth into the yard and thrown a halter over one of the lowest limbs of a tree had suspended him from it. Upon his repeated refusals to reveal the hiding place they at last left him hanging dead, as they supposed, and departed. The grief-stricken young wife had done the best of her husband, never once thinking that he was still alive, but for her inexorable joy she had discovered a faint fluttering in the heart, and through her careful nursing he was soon restored and more determined than ever to do his part in defending his home and country against the attacks of the Hessians and the lawless bands which had been quick to turn the struggle to their own advantage.

And now Mistress Fisher was again expecting a visit from her husband. It was true she had not received any direct word from him, but it had been long since she had seen him, and somehow she could not shake off the feeling that he would come that very day. Again and again she had left her work and gone out to the low piazza to gaze up and down the road, but the sun had sunk lower in the sky, the night would soon come and still he had not appeared. She must be mistaken, she thought, and she was ready to drive her fears and hopes alike from her mind. But with all her efforts she could not succeed, and as the long shadows began to lengthen she once more left the house to take her stand outside and satisfy herself that no one was in sight.

As she passed through the doorway she suddenly stopped and peered justly where it left the woods she could see a man running swiftly toward her house. Her first thought was that it must be her husband, but was running desperately and from every glance he cast behind him showed that he was in fear of something coming from that direction. In an agony of suspense Mistress Fisher clasped her hands and watched the man as he was tempted to go to his one gun in the house and go to his aid, but restraining the impulse, as she realized that the man was coming toward her, she paused and waited. Once he stumbled and fell and a low cry escaped the waiting woman's lips, but in an instant he had regained his footing and dashed forward with increasing speed. On and on ran the man, still casting occasional glances behind him, and soon she could see that he was not her husband but a neighbor, Mr. Butler, one of the staunchest Whigs in all the region.

It was evident, however, that he was in trouble and Mistress Fisher, relieved as she was to discover it was not her husband who was being pursued, waited with almost breathless eagerness for him to approach. He was near now, and she could easily see that he was laboring under great excitement; the perspiration poured in streams down his face and his alarm was evident in every movement. He was soon near the house, and as she thought he was going to pass without recognizing her, Mistress Fisher called:

"Mr. Butler! Mr. Butler! What is it? What is it?" The fleeing man glanced up and, instantly changing his course, darted into the house. "What is it? What is it?" repeated the excited woman. "The Tories! the Tories!" gasped the almost exhausted man. "They're after me. They're close behind me! They've got me sure, Mistress Fisher, if you don't hide me!"

Mrs. Fisher stepped to the door again and gazed down the road. Just as he stood on the piazza he said: "I thought I was a dead man when I crawled into that ash heap. I was thinking of the words of the preacher, 'Dust to dust, ashes to ashes.'" "Out of the ashes you came to life again," responded Mistress Fisher, warmly, "and may it be with our country and with us all." And the true-hearted woman stood in the doorway and watched her neighbor until he disappeared in the forest.—Congregationalist.

NO PLACE AT HOME.

BY IRMA B. MATTHEWS.

I met him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there several times the evening, and wondered if there was no one who knew the temptation he encountered.

I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street. "I know," he said, looking up at me with a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there is no place for me at home."

"I was surprised and pained at the answer," "How is that?" he asked. "Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am a third party, and not wanted. Then papa always tired, and he does in the sitting room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room, and had a jolly time. Grandma liked boys."

"There was a quarrel in the voice now that told of a sorrow time had not yet healed. "But your mother?" I suggested. "Oh, mamma she is only a reformer, and has no time to spend with me. She is always visiting the prisons and work-houses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy is in danger." "Yes, I am not half as good as I was before grandma died. I am getting better, but I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter." "It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period. O mothers! are you blind, that you cannot see the danger of your own, but look for that of others?"

"Make home the brightest spot on earth for your children." Take an interest in their sports, make yourself young for their sakes, and then you can feel that you have done your whole duty. I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother, and upon her eyes before it is too late, and help other mothers to heed the warning! "How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—Children's Visitor.

QUEEN VICTORIA began her illustrious reign with a strict observance of the Sabbath, and has never failed to insist upon its being honored. The effect upon the nation has been marked. On one occasion one of her ministers of state arrived at Windsor Castle late on Saturday night. "I have brought for your Majesty's inspection," he said, "several documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attendance to-morrow morning."

"To-morrow morning, my lord," "True, your Majesty; but the business of the state will not admit of delay." The next morning the Queen and the court went to church and listened to a sermon on "The Christian Sabbath." It was a most interesting sermon, the Queen having sent the clergyman the text from which he preached. Not a word was said about the state papers during the day, but in the evening Victoria said, "To-morrow morning, my lord, at any hour you pleased, I will be as ready as you—'we will look into those papers.'" "I could not think of intruding upon your Majesty at so early an hour," replied the minister; "nine o'clock will be quite soon enough."—Endeavor World.

HEART-SICK.

There are a great many people who have heart sickness, who have a chronic derangement of the heart. When the stomach is diseased it may affect many other organs, and produce all the evidences of diseased heart, diseased liver or kidneys, or disease in some other organ. The inexperienced practitioner treats the wrong disease, and hence the constant statement of Dr. Pierce's correspondents: "Doctors could not help me."



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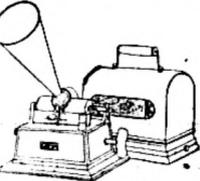
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**BURYING THE HATCHET.**  
BY KATE W. HAMILTON.

Rob, with a box in his arms and a spade on his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot; for it was a motherless chick that she found and brought into the house, and as soon as it was old enough to run about it followed her everywhere with its ceaseless "Chirp chirp" in a way that was very inconvenient. It was constantly under foot, endangering its own neck and making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect, and so one day he leaped upon it and choked it out of existence.

Dot had covered her favorite with tears and flowers, and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill peep called to her, and she turned upon it and choked it out of existence.

Dot had covered her favorite with tears and flowers, and Rob, at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill peep called to her, and she turned upon it and choked it out of existence.

"I'm glad you're making it in such a pretty place, Robby," she said. "I suppose chicken was a good deal in the way. Mother says so. And, anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice. But I'll never like Tabby again, not one bit!"

"What are you now, Sis, Tabby didn't know any better!" said Rob in good-natured expostulation. "She's only a cat, and she didn't know you'd made a pet of this particular bunch of feathers. Being cross at her won't bring chickeny back again. She'd better bury the hatchet and be friends."

"What would I bury the hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob laughed.

"The hatchet to stop quarrelling—not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course; that's what it means."

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when Fred, Rod's senior by two years, came to the door with a sharp call.

"Rob, where have you put the axe?"

"Nowhere. I haven't had it," answered Rob, promptly. But the reply did not satisfy Fred.

"Yes, you have. You must have had it if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry, and decidedly impatient; and Rob's face flushed at the order.

"Hunt it up yourself if you want it. I tell you I haven't had it, and I don't know anything about it."

"But you must have done something with it," persisted Fred: "for it isn't in the tool-house, and I know I left it there."

"You know a good many things that you aren't sure of," retorted Rob.

This sort of jarring was far from uncommon. Fred was inclined to be dictatorial on the ground of being the elder, and Rob was so determined not to be imposed upon that he was often irritating and disobliging by way of showing his independence.

"Boys!" interposed the mother's girlish, reproving voice. But anything more that she might have said was drowned in a wall from Dot.

"I didn't do it! I tried, and it isn't true! Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet, so I dropped the axe down and buried 'side of chicken; and you boys, fuss worse'n ever!"

The boys looked at each other with a shame-faced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred, in a tone that had lost its sharpness.

"I'll show you," Rob answered. There was very little trouble in finding the missing implement, for Dot was not a success at digging.

Then Fred met his brother's eyes and laughed.

"I'm afraid she didn't get it deep enough for a safe passage. But say, Rob, if you might be a little better-tempered without hurting ourselves, I'll try it, if you will."

"Agreed," said Rob.

And to this day, when clouds arise in the Lincoln household, some one is sure to say: "I don't know times to drag the axe into the garden!"—Uplak.

**A VISIT TO THE EMPRESS DOWAGER.**  
One Who Was Present Tells of the Historic Event in the Chinese Court.

Frank G. Carpenter, who is now in the East, sends to *The Saturday Evening Post* a long article about the Empress Dowager and China, his facts having been gathered only a few days before the present troubles broke out. Two years ago the Empress Dowager set aside all precedents and received the ladies of the foreign Legations at Peking. One who was present told Mr. Carpenter about it. Among other things she said:

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the headdress commonly worn by elderly Chinese women, her hair being fastened in a knot at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size."

"I was struck with Her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was young and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see no signs of that cruelty with which she has been charged."

"Her Majesty made us welcome to the palace and to China. She said she was glad indeed to receive us as foreigners, drinking tea with each of us and talking to us very friendly with one another, for we were not all of one family!"

The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes.

"After the banquet the Empress Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arm about one and embracing her."

"At this time she gave each lady a present of a beautiful gold ring set with a pearl as big as a marrowfat pea, three silk dresses from the royal looms and a set of two dozen comb. Throughout the whole audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any Empress of Europe."

A FEW years ago there lived a lady who had a beautiful flower garden, in which she took a great pride. The whole neighborhood was proud of it, too, and people drove miles to see it. She fastened two large baskets on the outside of her fence next to the road, and every morning these were filled with cut flowers—the large, showy kinds in one basket, and delicate, fragile kinds in the other. All the school children going by helped themselves and studied the better for it; and business men took a breath of fragrance into their dusty offices, which helped the day along. Even the tramps were welcome to all the beauty they could get into their forlorn lives.

"You cut such quantities," some one said to her; "aren't you afraid you will rob yourself?"

"The more I cut, the more I have," she answered. "Don't you know that if plants are allowed to grow they will stop blooming? I like to give pleasure; and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I am like the man in 'Pilgrim's Progress'—the more I give away, the more I have."

It is not alone in the garden that this rule holds good. We are constantly learning that giving does not make us poor, but rich; that the more we give to our fellowmen of love and sympathy and kindness the higher sweet the fountains of these feelings within our hearts.—Ex.

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DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1900. AUGUST. Bethel-Trenton, August 7. North Kentucky-Eubanks, Aug. 7. Crittenden-Oak Ridge church, August 8. Little River-Rocky Ridge church, August 8. Liberty-Hiseville church, Aug. 8. Clear Fork-Gupton's Grove church, August 14. Davless County-Owensboro, August 14. Elkhorn-Glenn's Creek, Woodford county, August 14. Shelby County-Simpsonville, August 16. Green River-High Grove church, August 18. Gasper River-Dunmor, August 21. South District-Beech Grove church, August 21. Barren River-Tompkinsville, August 22. Campbell County-First 12 Mile church, August 22. Franklin-North Benson, Aug. 22. Ohio River-Caldwell Spring church, August 22. Cumberland River-Pleasant Hill church, August 23. Baptist-Campden, August 30. Tate's Creek, Freedom church, August 30. Ten Mile-Poplar Grove church, August 30. East Concord-Harmony church, Bell Co., August 31. Irvine-Liberty church, August 31. SEPTEMBER. Central-Lebanon, September 4. Rockcastle-Brodhead, Sept. 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. 5. 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-Allen's 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-Mussel Shoals, Sept. 19. East Lynn-Pleasant Hill church, September 19. Landmark-Kerby Knob church, September 19. Salem-Salem, September 19. Freedom-Pleasant Hill church, September 21. Edmonson-Liberty Hill church, September 26. 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 Lock, 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. 28. Blood River-Oak Grove church, Tennessee, October 24. South Union-October 24. Goose Creek-October 24. Graves County-Dublin church, October 31.

If additions or changes are desirable, please write to the papers. J. K. NUNNELLY, Secretary.

A PREACHER PREACHING TO HIMSELF.

It is Jeremiah we have in mind, though many beside him do the same thing. The familiar words, "If thou hast run with the footmen and they have wearied thee, how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, how wilt thou do in the swelling of Jordan?" were a message from God to the prophet himself, spoken by the prophet's own lips. What ailed the brave man so full of reproof and stimulus as that? He was chafing under criticism, opposition and failure. His rebukes and prophecies of woe were resented. Men even plotted against his life, and he grew faint in heart and unnerved under their threats. It was then he turned his attention to himself and chided his own trembling and cowardly heart. It was his infirmity which he was better aware of than anyone else. Many may be outwardly brave while inwardly tremulous. Often it is a constitutional infirmity. They may be timid and sensitive. They are not lion-hearted nor impervious to the assaults of adversaries. Jeremiah stood like a "brazen wall" before the enemies of religion and righteousness, but he did this in spite of natural timidity and a tendency to discouragement. He took the unpopular side of things. No one likes the man who is ever talking on the bad condition of things, and saying things people do not want to hear. They who attack evils will be attacked in return. The prophet suffered, as every man suffers, who exposes corruption and seeks to reform abuses, and he had his day of faintness. But he reproves himself for letting his troubles depress him. If he failed in his lesser conflicts, how could he hope to succeed in the greater? If running with footmen tired him, how could he keep pace with horses; above all, how would he do in the swelling of Jordan, or when the more testing times of life or death came to him? We often need to preach courage to ourselves and reprove our downheartedness. We should be faithful to ourselves as well as to others. They who preach to others need to preach to themselves also.—Commonwealth.

WHILE there is any iron of true manliness in the soul of man, he must feel the magnetic attraction of the character of Jesus. But let that true metal be eaten out by the corroding acids of worldliness, or rusted out by the airs of careless self-indulgence, and there will be power of response in the poor clay of man's completed earthiness. Therefore it is that Christ takes the hammer and the fire that we may be rid of the clay, not robbed of the iron, and, putting his own power in us, would make us in our measure magnets like himself.—Isaac O. Rankin.

It matters not how a man dies, but how he lives.

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The 26th Session of Liberty College Begins 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 has been admirable, 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 recommend this flourishing institution to those who favor the genuine courses of life and start them in life with right views of living and a correct system of ethics.—J. W. JONES, Secretary Board of Trustees. Send for Catalogue. J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

BRACKEN ASSOCIATION.

The one hundred and first session of this association convened with Ewing church last Wednesday.

When a boy I lived in the community; met many old acquaintances and school-mates. Among them Prof. Primer, whose school I attended at Price's school-house, and his wife, whose father's house was my first home in Mason county.

The first night I was entertained by Capt. Jackson and family, of Elizaville, and the second night I enjoyed the hospitality of my friend, Mr. John Blair, of Ewing.

Rev.oleon Keys, of North Fork, was present. This was the forty-third consecutive session of Bracken Association attended by him. Although advanced in years, his mind is clear and vigorous, as demonstrated by his stirring talks on subjects that came before the association.

The association was well attended, and the hospitality was unbounded. I greatly enjoyed meeting the old, tried and true friends.

Dr. J. G. Bow, our new Corresponding Secretary, was kindly and enthusiastically received.

W. P. H.

THE FIFTH SUNDAY MEETING.

The Fifth Sunday Missionary and Sunday-school meeting of South District Association met with Mt. Moriah church, Mercer county, July 28-29.

At 10:30 A. M. Saturday Bro. J. W. Bradshaw, former moderator, called the body to order. Eld. H. A. Sumrell, of Danville, who was to preach the introductory sermon, was absent on account of sickness, and Eld. A. J. Copas, a promising young minister, preached in his stead.

At the close of the sermon the roll of churches was called and many failed to send messengers. Many of the speakers were also absent, but enough were present to make the exercises interesting from beginning to end. Elds. J. T. Smith, J. F. Williams, B. A. Copas, J. M. Bruce, T. H. Coleman and A. J. Copas were the preachers present.

At 12 m. the body adjourned 1 P. M. for dinner, and in a few minutes all present were around long tables under a dense shade in the church. The writer has attended many similar gatherings, but he does not remember to have ever seen more "good things" to eat than was found on that occasion. The good sisters of that vicinity mainly know how to prepare hungry messengers.

At 1 o'clock the large body adjourned for business, and J. W. Bradshaw was elected moderator and writer clerk. Several subjects on the programme were discussed that afternoon, and at 6 o'clock the body adjourned for the week.

Before 8 o'clock Sunday morning the rain began to pour down, and continued to pour until 12. Many were kept away on account of the rain, but enough were present to make the occasion interesting and profitable. Every subject on the programme was discussed, and at 12 o'clock, after voting the usual thanks for hospitality, etc., the body adjourned sine die.

J. B. GUTHRIE, Clerk.

SPIRITUAL DECLENSION.

Many church-members have an uncomfortable impression concerning their spiritual state. They have little enjoyment in religious exercises and feel an indisposition to any kind of Christian effort. But they have no conception that they can rightfully be adjudged as in a condition of spiritual declension. There are many reasons why this is so. When there is any decline in one's religious life, there is little disposition for rigid self-examination. Many a man has a fear that his business is not prosperous, but the nearer he comes to bankruptcy, the more unwilling he is to make a close scrutiny as to his resources and responsibilities. There are sick people who shrink from submitting themselves to a physician lest his diagnosis should confirm their fears. So, constantly, those who are in a backsliding state try to escape a knowledge of their true condition. Oftentimes in a maintenance of religious observances men deceive themselves. It is possible to read the Bible and find comfort in doing so and argue that this indicates that we are not as far gone from the right way as conscience sometimes makes us inclined to believe. But reading the Bible and prayer may afford us comfort just as one feels relieved when a nauseous dose of medicine has been taken. People who are in a state of religious declension invariably find relief in comparing themselves with others. Any defect or delinquency in other Christian professors instead of grieving them gives them comfort. They have no thought of taking the teachings of Christ and his apostles to see how their lives compare with these, but they really make the conduct of other professors—blurred and blotted "Epistles of Christ"—the standard of their own obligations, or at least the palliation of their own delinquencies.

It is because there are so many professed Christians who walk unworthily that the Gospel has so little power. The compromises Christians make with regard to duty, the worldly desires which rule so many men in business and characterize so many households, and the readiness with which the claims of Christ and his church are set aside are all continually telling against Christianity. And while our own lives rebuke us, we cannot testify for Christ. David felt he could not teach transgressors till the joy of God's salvation was restored to him. So only as church-members generally attain a better and fuller Christian life can they seek for the salvation of others and hope for larger manifestations of the Spirit's power in bringing souls into Christ's kingdom.—Christian Inquirer.

National Platforms. The Union Pacific Railroad Company has just issued a very interesting pamphlet of 40 pages giving the National Platforms of the Republican, Democratic, Fusion, Populist, Anti-Rent Populist and Prohibition Parties. It also contains the regular and electoral votes for President from 1820 to 1896, the Constitution of the United States, Monetary systems of the principal countries of the world, and a large amount of other valuable information. The same will be mailed free on receipt of three cents for postage or delivered free on application to J. C. General Agent, 20 Olive street, St. Louis.

THE ORIGIN OF THE INTERPRETATION OF MATT. 16:17, 18.

In a recent article, I asked Dr. Morwood, of Chicago, where he got his interpretation of the above-named text, which interpretation was given in my article on "Church Propagation A Priori." I received a very kind letter from him, stating that he had held that view for fifteen years. I received another letter from Detroit, Michigan, signed "A Baptist," claiming that the writer of that letter had held that view for years and had never seen it in print. Dr. Morwood did not recollect having seen it, and he had not seen my article.

I was in the library of Rev. A. B. Vaughan, D.D., of Canton, Ga., the other day, and in conversation with him, the interpretation of that passage came up. He asked me to give him my interpretation. I told him that "this rock" referred to what the Lord had just said about Peter, that is, that Peter was blessed because he had learned from the Father himself that Jesus was the Christ; that that revelation made Peter a converted man; that as such he was fit material for the church; and that the church should be built of converted people; that that is the foundation "rock."

Dr. Vaughan told me he had that interpretation in a file of reviews lying on his shelf. He looked it up and there it was. In the Baptist Quarterly Review for September, 1879, Dr. S. W. Culver gives an exposition of the text in question, and his view is precisely the same as that presented by Dr. Morwood and myself. Have I ever seen it before? I do not know. I began to take the Quarterly very early in its history, and I read it closely, yet I do not think I began to get it as early as the third number, the one in which Dr. Culver's article is found. Yet the argument is so familiar, so completely similar to my own, that I seem to have read it. Just so, let it be. Dr. Culver himself mentions the fact that other interpreters had failed to catch the true meaning. I am glad to be in such good company, and more especially since Dr. Vaughan told me that he had settled down on Dr. Culver's interpretation years ago.

J. L. D. HILLIER.

WILLIAMSTOWN, KY.

On my way to Williamstown, I enjoyed the pleasure of spending Saturday night with Bro. B. F. Swindler, pastor Madison-avenue church, Covington. I preached Sunday morning and evening for Pastor J. E. Davis at Williamstown. This ought to be one of our leading churches, but I am of the opinion that there is room for improvement, and that they could be much more useful than they are. All like Bro. Davis, and if the brethren will only rally as one man to his support, he will do a great work. He is also pastor at Dry Ridge and is doing fine work. Under his leadership, a handsome church building is being erected, and when finished it will be one of the finest outside of the cities in Northern Kentucky. While in Williamstown, I enjoyed the hospitality of Brethren Moore, Scott and Musselman.

W. P. H.

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## Items of Interest.

Of course everybody wishes that the war in the Philippines was ended, but our wishes will not end it. Troops are most urgently needed in China to rescue Conger, but Gen. MacArthur, who certainly knows, says he can spare only 15,000 out of his 52,000. Judge Taft, the head of the last Commission sent to Manila, says a larger army is needed there. Sixty-two thousand regulars from Cuba and this country will go immediately to Manila and perhaps to China.

Whatever the mobs in English cities may do, it is very evident that the fullest freedom of speech is allowed in India. Donald Munson, one of Lord Curzon's council, recently spoke with the greatest bitterness. He said that \$75,000,000 a year were paid to English officials employed in India, most of which was sent to England; that an army was paid for by India for imperial requirements in Africa and other parts of Asia; that taxation was very heavy and in that taxation India had no voice. These things are among the causes of the awful famine and he appealed to English consciences to stop them.

A bill has passed the New York Legislature forbidding anyone in that state from wearing the feathers of song birds as ornaments. This is a step in the right direction, but it does not go far enough. For it will be very difficult to tell the feathers of song birds from those of some other birds.

The London correspondent of the New York Times says he learns many things in regard to the South African war which are not cabled to this country. Lord Roberts is much more troubled to feed the many thousands of men he has under his hand. His men are often more than half starved, and hence the great amount of sickness and the high death rate among them. Roberts is not only a very able general, but one who has great regard for his soldiers, and this makes him the idol of the army. But he was not left to do as he thought best, but ordered to hurry as rapidly as possible, and hence the suffering of his men.

Lord Roberts himself has been quite sick with dysentery which has killed many of his men. But he is now better. His subordinates are scattered, guarding his lines, and the Boers keep the telegraph lines cut. Lord Kitchener is not loved as Roberts is, and heartburnings are not unknown among the commanders. Meanwhile the Boers in the Transvaal and DeWet in the Orange Free State are very active, and Kruger reiterates his message to the world that they will fight as long as five hundred burghers are alive, and not quit when the number is even less.

A letter has been received in Washington City from Admiral Kempf, telling of the taking of the Taku forts at greater length than has been reported. The foreign Admirals acted with a high hand before China had given them any excuse for such action. They decided to seize the railroad station which belonged to the Chinese government and informed the viceroy of Tien-Tai that they intended to seize the Taku forts.

The Examiner says that when Europe forced China to buy from her, China replied meekly that if she must buy, she would buy cannon and muskets. And she has bought them in no measure. In view of the fierce fighting in Tientsin, it is hard to realize that five years ago the Chinese troops marched against the Japanese with tom-toms and umbrellas. Assistant Postmaster General Bristol has returned from Cuba and made his report. He shows that the rascality and corruption were even more extensive than was feared. He proves the guilt of Hathbone as well as of Thompson, Nesley and the lesser men. It is a most humiliating exposure, and calls for speedy punishment of the criminals.

The Canadian Herald says that of the Canadian troops who went to South Africa with buoyant cheerfulness, less than half of the first contingent remain on duty. Some have been killed, some died of disease and others have been invalided home. The Canadians were the best marksmen in the British force, and brave as the bravest, but despite their strength, they were not prepared for that climate. If the other troops have suffered as heavily in proportion, Lord Roberts' losses have been appalling.

Rev. G. W. Woodward, missionary to Gujerat, India, writes that 4,000 famine laborers were engaged in digging in a pond and ate fish from it one night. A terrible form of cholera broke out, 2,500 of these laborers died, and the others fled in every direction, spreading the disease.

Opps Nemo is threatened with a terrible disease known as typhoid fever. There are no people camped on a narrow strip of land with a background of marsh land, and no system of drainages. Thousands more are on their way. Of the abundance of gold there is no question, but there is sure to be great suffering and many deaths among the crowds which have gone to seek it.

## DEATHS.

Our actual subscribers we insert an ordinary notice of 100 words free. We charge our clients a word for all over 100 words, invariably in advance. Don't let the words you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**JORDAN.** Rev. Jerry M. Jordan, one of Warren county's oldest and most highly respected citizens, died at the home of his daughter, Mrs. Hackney, in Oakland. He was 82 years of age. The funeral took place July 28th, at 1 P. M., from the family residence. The services were conducted by Rev. N. G. Terry, an old minister and friend of Mr. Jordan. The deceased had been married fifty-five years, and leaves an aged widow and four children. The children are Mrs. Hackney, Mrs. A. J. Henderson, Mrs. E. Hoover and Mr. L. M. Jordan, all of Oakland vicinity.

No better man ever lived in Warren Co. than the Rev. J. M. Jordan. He had since early manhood been a Baptist preacher. He was a man of unusual business ability and accumulated a large fortune, which he divided some years ago among his children. Last year he conveyed \$100,000 among his grandchildren. He proposed to personally superintend the distribution of his large estate rather than leave it to be divided, possibly through litigation.

**HODGE.** Mister Nannie Hodge departed this life July 12, last, being 84 years of age. She was born in Carroll June 4, 1816. In the year 1858, Mister Hodge made profession of religion and joined the Baptist church at Pinckneyville, Ky., in February, 1868; was baptized by Rev. Collin Hodge, and lived a devoted Christian until death. Our beloved sister died of appendicitis at the most intense suffering for twenty-four hours. What a shock to family and friends to see her called away so suddenly! Though a very delicate woman, and often thought to be sick unto death, she was called away when we least expected her to go. She was a woman of much energy and could have been truly said of her in the language of the Scriptures: "She looketh well to the ways of her household and eateth not the bread of idleness." She leaves a husband, three sons and three daughters to mourn her loss, all of whom are confidently expecting to meet her in that home prepared for the faithful. The funeral services were conducted by Rev. K. M. Kason, and she was buried in Pinckneyville cemetery. BIRTH: IN LAW.

**WITHERS.** Mrs. Mary E. Withers, daughter of William and Nancy Haynes, was born April 3, 1826. She united with the Baptist church in early life and was married to W. B. Withers Sept. 20, 1878. She died at her home in Meade county, Ky., June 13, 1900, and was buried at the Withers burying-ground with singing and prayer by Elder Humphrey. All through her lingering illness, she exhibited great Christian patience and submission and bore her sufferings as only a Christian could. She leaves a devoted husband and one daughter with many relatives and friends who will ever fondly cherish her memory. This hard to give our loved one up, to see them suffer pain, yet God has said that in our loss is their eternal gain. A. H. W. Muldraugh, Ky.

**MONUMENTS.** Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burgess Stone Co. Write for prices and designs. Warehouses: 517 West Jefferson St. Works: 12th and 15th on Maple St., Louisville, Ky.

**WANTED.** MUSTLING YOUNG MAN can make \$50 per month and expense. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 5th and Locust Sts., Philadelphia, Pa.

**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 in a school or family. Terms reasonable. Address, E. B. HIRSH, Fort Union, Friesburg county, Virginia.

**TEACHER—A young man,** well qualified by experience, desires a position in a school or family. Address Dr. T. T. Eaton, Western Recorder.

**POSITION TO TEACH** in school or private family by a young lady, full college graduate (A.B.) Can give best of references. Address W. S. Carr of the Western Recorder.

ALL treasures of wisdom and knowledge are hidden in Him. It must grieve Him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—Robert E. Speck.

**Stewart Dry Goods Company** INCORPORATED **NEW YORK STORE** IMPORTERS, JOBBERS AND RETAILERS. **LOUISVILLE,** DRESS MAKING, MILLINERY, FURNISHINGS. CLOAKS, CHINA AND GLASSWARE, STATIONERY. **Mail Orders Receive Prompt Attention.** SEND FOR SAMPLES.

**DOORS SASH BLINDS** **LUMBER.** **W. J. HUGHES & SONS CO.** Fourteenth and Maple Streets, Louisville, Ky.

**The Matthew Henry Commentary** leads all the commentaries in the contents and in price. Every preacher needs it, no matter what others he has. And think of it, we offer the original edition, with all the illustrations and foot notes. The 3 volume edition at \$6.00, net. The 6 volume edition at \$7.20, net. Order a set at once. **Baptist Book Concern, Louisville, Ky.**

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**ILLINOIS CENTRAL RAILROAD** **CHEAP EXCURSION.** August 11, 1900. From New Orleans and all stations to Memphis and Jackson, Tenn., inclusive. **ROUND TRIP TO CHICAGO, \$12.00** **ROUND TRIP TO ST. LOUIS, \$10.00** And from all stations south of Grenada, Miss., there will also be the following rates: **ROUND TRIP TO LOUISVILLE, \$10.00** **ROUND TRIP TO CINCINNATI, \$11.30** Similar rates from Natchez, Vicksburg, Greenville and other stations on the Yazoo & Mississippi Valley R. R. Tickets good to return till August 26th. Get particulars from any ticket agent of the I. C. R. R., or Y. & M. V. R. R., or from Wm. Murray, Division Passenger Agent, New Orleans. L. F. Montgomery, Trav. Passenger Agent, Jackson, Miss. John A. Booth, Division Passenger Agent, Memphis, Tenn. J. R. Hollis, Traveling Passenger Agent, Memphis, Tenn. A. H. Hanson, General Passenger Agent, Chicago. Wm. Alfred Kelland, Asst. Gen. Passenger Agt., Louisville.

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Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJUK, late *Chief*, Delmonico's.

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### Items of Interest.

NEWS THE WORLD OVER.

A despatch from London to the *New York Times* says that the stern treatment now being meted out to the Boers by banishing them to Oyston is sending the Boer women into the army, and has raised an outcry in England, but that the majority of the people do not care what the treatment given to the Boers is. Do they think God does the same, we wonder?

A despatch to the *London Daily Express* from Tien-Tsin says that the allies lost 1,000 men in the three days' fighting, that the Chinese killed their own women to keep them from falling into the hands of the Russians, and that all the Chinese wounded were murdered to revenge the Peking massacre. What was a beautiful revenge for Christians to take, and made all the more a beautiful example to follow—neither by the fact that it was not sure there had been any massacre in Peking.

King Humbert of Italy was dearly loved by his people, and deserved their love. When the cholera was at its worst in Naples, he worked day and night in the worst parts of the city caring for the sick and the dying as if they were indeed his children. He was a brave and noble gentleman who did his duty to his people faithfully and well.

In a hard battle fought at Kouart, the French defeated the Sultan Kabah, who was killed in the fight. After he was killed, his head was cut off and carried around. This was not done by Chinese Boxers. Kabah was a brave and able man, who had risen from the position of a slave to be the commander of his countrymen in their brave fight for freedom against foreign yoke. Some say the cup of Europe's iniquity will be full.

The British ship *Netherlandsland* was totally wrecked on the coast of Somatra and thirteen of her crew drowned. A collision with a Danish steamer sunk the German ship with a loss of seven lives. The Norwegian bark *Ellen* was found at sea, drifting abandoned; what had become of her crew is not known.

An effort was made in Manila to have a two days' celebration of the annexation proclamation. The Filipinos took no interest in it. Judge Taft and the Commissioners refused to go because it was understood the speeches would all advocate independence, and the Provost forbade the display of Fil-

ipino flags. The celebration was a complete failure.

United States Surgeon Thomas telegraphed from London to Washington: "There have been four cases of plague and two deaths from plague in London. Diagnosis confirmed by bacteriological examination." But he added he did not think the disease would spread further. Dispatches the next day said the four cases were on the steamer *Rome* at the Albert docks. It is probable there will be no cases in the city. Yellow fever has made its appearance in Florida, but we are confident it is only the dengue fever.

According to the latest reports, it seems *typhoid* has been done to the Chinese in the matter of lying. The most lurid and enormous lies have come from the white men in Shanghai. The opinion is growing that Gonger's dispatch was a genuine one and sent on the date represented. It is hoped that many of the Shanghai stories in regard to the murder of missionaries will prove false. Certainly in one case Shanghai telegraphed that five missionaries had been killed, when three of those named were safe in this country.

An anarchist armed with a revolver pushed his way through the guards around the Shah of Persia who is visiting the Paris Exposition. He was seized before he could fire. The Shah was very cool, and said: "If the assassin has not succeeded in killing me, it is that my hour has not yet come. God is great." The wretch who killed Humbert boasted that the Czar of Russia was to be the next victim.

After all sorts of reports of disagreements coming not from the Chinese but from the Tsin, the foreign army started for Peking. It was said that Gen. Chaffee, U. S. A., and the British were going whether the others would or not. But it seems now that Chaffee was not ready and for some reason the British did not go, but the Russians and Japanese went. The Chinese won the first skirmish, driving back the Japanese advance guard. At Fetsiang there was a hard fight, lasting seven hours, at the end of which time the Chinese retreated. The Russians and Japanese lost 1,300 men.

It seems the British have found one bribable officer among the Boers. They offered Botha and Delany \$5,000 a year for life to play Arnold for them, but they indignantly refused. Now Gen. Prinsloo, who has been court-martialed once during the war but was pardoned, has surrendered with 1,500 men. His treasury may make the surrender of some others, good men and true, in the Orange Free State necessary. Whether it will discourage Botha and Delany remains to be seen.

### THE BEST OF ALL, IF TRUE.

If the writer has not been wrongly misinformed, as a beloved brother was wont to say in years gone by, the best prophecy of good things awaiting the coming of the Twentieth Century is that of the Richmond brother bearing the cosmopolitan name of Smith. Here it is: "The heresy-hunter will have to change his vocation, and the heresy-trial will go to the museum of antiquities."

Read and rejoice, brethren beloved! Though many of us will die before the fulfillment of this prophecy and the fruition of this blessed hope, yet, if we do but believe in the promise of this coming good, our faith will make our dying easier.

It might have been written of many a section of our country a hundred years ago, and written truthfully, too, that "the bear-hunter will have to change his vocation, and the bear story will go to the museum of antiquities." The bear has long since vacated, and his wild home has been transformed into fertile fields, humming industries and populous cities. The bear-hunter, oh! where is he? He has long ago changed either his vocation or his location. Happy change is this for the individual citizen and the country at large.

A thousand times happier will the Twentieth Century people be when the heretic will no longer be found, and the heresy-hunter will lay aside his hunting outfit for more congenial employment. I would here throw out the suggestion that it would be well for the taxidermist to stuff a few bear and heretic hides for the museum of the antiquarian, that the people of the Twentieth Century may look upon two forms of extinct animals that have harassed the people of the present and past centuries.

But, after all, I may have been "wrongly misinformed," or the interpretation of the foregoing prophecy may not be correct.

Possibly the prophet meant that the Lord's people of the coming century would, in the exercise of a larger liberality, allow heretics to scamper, untrammelled and unmolested, over the fields and pastures of Zion, destroying the vines and crippling the lambs in wanton recklessness; and that the Lord's people would be so fond of this heretical rampage, that they would place in high positions, paying good salaries, men whose all-consuming passion would be to attack, in the open field or under cover of other denominational millinery than their own, the doctrines and traditions of the religious bodies with which they are identified and from which they obtain their honors and emoluments. Moreover, while these happy heretics will be exploiting their devilries, the Lord's people of larger liberality will be casting more cash and crowns at the feet of the performers and making the wickin ring, shouting "whoop! whoop-ee!" What a propitious time it will be for the organization of Judas Iscariot societies all over Christendom! These happy people of larger liberality will have gotten so far ahead of Christ, Paul and the New Testament that these will be altogether out of sight. Paul said, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. 3:6. "A man that is an heretic after the first



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### THE MARKETS.

#### LIVE STOCK.

Report for week ending Aug 4

#### CATTLE.

Extra good export steers, 1,500 lbs.	\$4 75/80
And up	4 00/04
Light shipping, 1,500 to 1,800 lbs.	4 00/04
Best butchers	4 00/04
Fair to good butchers	4 00/04
Common to medium butchers	4 00/04
Thin, rough steers, poor cows and heifers	1 00/02
Good to extra oxen	3 10/04
Common to medium oxen	3 10/04
Fresh cows	3 00/04
Stockers	3 00/04
Hulls	2 10/04
Veal calves	5 00/04
Milch cows—Choice	10 00/04
Fair to good	10 00/04

#### HOGS.

Choice packing and butchers, 225 to 300 lbs.	5 10/04
Fair to good packing, 150 to 200 lbs.	5 00/04
Good to extra light, 100 to 150 lbs.	4 75/04
Flat hogs, 150 to 180 lbs.	4 75/04
Fat hogs, 150 to 180 lbs.	4 50/04
Pigs, 60 to 90 lbs.	4 00/04
Weghs, 150 to 200 lbs.	4 00/04

#### SHEEP AND LAMBS.

Good to extra shipping sheep	3 75/04
Fair to good	3 00/04
Common to medium	2 50/04
Wethers	1 50/04
Light and medium, per head	5 00/04
Best butcher lambs	4 75/04
Fair to good butcher lambs	3 75/04
Tail-ends	2 00/04

Report for week ending Aug. 1.

#### LEAF TOBACCO.

SALES WITH COMPANIONS.

Following were the sales for the week and year to August 4, with comparisons:			
	Week.	Year.	
Year 1899	3,294	94,877	
Year 1898		108,404	
Year 1897		76,714	
Year 1896		107,487	

#### REJECTIONS.

Total sales of new crop to date	100,704
Rejections	70,388
Original inspection	70,388

#### REJECTIONS.

Rejections this week	566
Percentage of rejections to original sales	55
Rejections Jan 1 to date	21,418
Original sales	39,208
Percentage	54.63

#### RECEIPTS.

Receipts this week	1,800
Receipts Jan. 1 to date	2,573
Receipts Jan. 1 to date	11,820
Original sales	22,704

#### BURLEY—1899 CROP.

Trash, green or mixed	53 00/04	5 00/04
Trash, sound	4 00/04	5 00/04
Common lugs	4 00/04	5 00/04
Medium lugs	5 00/04	5 00/04
Good lugs	7 00/04	5 00/04
Common leaf, short	7 00/04	5 00/04
Common leaf	8 00/04	5 00/04
Medium leaf	9 00/04	5 00/04
Good leaf	10 00/04	5 00/04
Fine and selections	12 00/04	5 00/04

#### BURLEY—1898 CROP.

Trash, green mixed	53 00/04	5 00/04
Trash, sound	4 00/04	5 00/04
Common lugs	4 00/04	5 00/04
Medium lugs	5 00/04	5 00/04
Good lugs	7 00/04	5 00/04
Common leaf, short	7 00/04	5 00/04
Common leaf	8 00/04	5 00/04
Medium leaf	9 00/04	5 00/04
Good leaf	10 00/04	5 00/04
Fine and selections	12 00/04	5 00/04

\*Sales adjourned this week in 1897, 1898 and 1899.

#### One Fare to Louisville via Southern Railway.

August 15 and 16, the Southern Railway will sell round-trip tickets to Louisville and return from all stations in Kentucky at one fare for the round-trip, good to return on August 15 and 16. The Southern Railway is the only line having three daily trains between Lexington and Louisville. For information apply to nearest ticket agent Southern Railway or to W. H. Bruner, Asst. Gen'l. Pass. Agent, Louisville, Ky.

and second admonition reject."—Titus 3:10. But these liberal brethren of the new century, instead of rejecting the disorderly and heretical, withdrawing from them, and putting them outside of the denominational inclosures where they may have larger fields for their larger liberty, will keep, coddle, pay and praise these adversaries of the truth and destroyers of the peace and unity of Zion.

If this be, indeed, the true interpretation of the prophecy concerning the heretic and the heresy-hunter, and if the prophecy is to be fulfilled in the new century, then it is some consolation to this writer to know that he will see but little, if any, of the Twentieth Century.

Let God's chosen people take warning from this outcry against the heresy-hunter. It is the offspring of the new theology craze. Let them have nothing to do with a theology younger or newer than that of Christ and the New Testament. JOHN T. ALBRITTON.

#### BLACKFORD ASSOCIATION.

The Blackford Association convened in Blackford church, Hancock county, Ky., August 1, at 10 A. M., and was called to order by Bro. Harden Brown, the former moderator. Bro. R. T. Bruner conducted religious services and the body proceeded with the usual business. Twenty-six churches were represented and six were not heard from.

The letters told of much good that had been done the past year. Number of baptisms 173; total for missions \$177.02; Orphans' Home, \$34.44 cash and \$88.50 in pledges. Also the Ministers' Aid Society received due attention, for which a collection was taken. Poplar Grove and Beech Fork, two new churches, were added.

Bro. T. J. Ratcliff, of the very popular young minister of Fordville, preached the sermon from Hos. 8:12. Theme: Message of God to men, after which the body retained the same officers, Bro. E. N. Morrison being clerk.

The following visitors were present: Bro. T. T. Eaton, representative of the WESTERN RECORDER; R. T. Bruner, W. T. Amis, of the Seminary; E. S. Alderman, President of Bethel College; T. S. McCall, J. G. Bow, D. D., our new Secretary; G. H. Cox, representative of the Ministers' Aid Society, and J. N. Jarnagin.

They meet next year with Macedonia church, near the Falls of Rough river.

The congregations were very large, and on Thursday were estimated to be 1,500 to 2,000 people, for whom there was a bountiful table loaded with good things for all present, and the Committee on Assignment of Homes walked the grounds as they announced with loud voices, "Homes assigned to everybody."

The church and community won the respect and esteem of every one at the meeting.

The following brethren preached in the grove: T. S. McCall, J. N. Jarnagin, R. T. Bruner, T. J. Ratcliff and W. H. Bruner. J. N. JARNAGIN.