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Faith, Hope and Love, these three.

75th YEAR.

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Life is too short for mean anxieties.—
Charles Kingsley.

The *Christian Index* tells of a brother who said he wishes three D's on his tombstone to mean "Dead, damned, delivered." The whole story of salvation is in those three words. The man who realizes that he is dead and damned is the one to rejoice in the great deliverance, and to serve his Lord with all his grateful heart.

ONE of these higher life (or whatever may be the latest name for the heresy) men said to Dr. J. J. Porter that he was filled with the Spirit just as the Apostles were on the day of Pentecost, and had the same power they had. Dr. Porter took down his Hebrew Bible and asked the man to prove his claim by reading a chapter. It was a good answer to his boasting. It is needless to say the man could not read the unknown tongue.

In commenting on the fact that Andover Theological Seminary has an endowment of \$2,000,000 and only 23 students, the *Religious Herald* says truly and forcibly: "However the world may decry orthodoxy and dogma, it will make no sacrifices to support an institution whose influence is exerted to create and foster doubt and uncertainty concerning the vital and fundamental facts and doctrines of religion."

The words of Dr. Lukens in the *Examiner* deserve the consideration of all Christians: "Revivals are gotten up by the church arising to pray, and they come down from Heaven in answer to those prayers. History shows that all great awakenings have begun with one or two persons who have gone to prayer. 'Why do you expect a revival?' asked one minister of another. 'Because four members of my church are praying for the conversion of the same persons.'"

PRESIDENT ELLIOT has a right to advocate what he chooses in the old University of which he is the head. But schools fully the equal of Harvard do what he condemns so severely in an annual report: "In the opinion of the President, it is time that this distinction (a lower fee from theological students than from others) should be abolished. The Protestant ministry will never be put on a thoroughly respectable footing in modern society until the friar or mendicant element is completely eliminated from it. There are no good reasons why Protestant students of theology should be taught, fed and lodged gratuitously."

JESUS WITH THE DEAD.

BY THURSTON.

Jesus must have been as familiar with scenes of sickness, bereavement and death while in his home at Nazareth, as fell to the lot of others in his position. And these sad experiences of neighbors and friends must have touched deeply and painfully his pure and sensitive nature. We all know how oppressive and distressing to a childish and youthful mind they are when forced upon it, and how they cast a gloom and chill on the buoyancy and enthusiasm of the young. One who at twelve years of age could reason with learned doctors of the law on obscure theological questions, was not without sympathy for the woes death entails on the human race, nor without profound reflection on the destinies which lie beyond the grave, and the conditions to which death leads. Since in his public ministry he came in contact with a vast amount of sickness and human suffering, he doubtless witnessed more death-bed and funeral scenes than we have any account of given. There are, however, three such narrated, which offer study of the deepest interest.

Apparently, and so far as the time can be determined, it was not long after the calling of Levi and the banquet he made to Jesus and his disciples in Capernaum, that occurred the first of the three notable miracles of restoring the dead to life (Mark 5:22). While discoursing to his disciples about the "new wine in old bottles," apparently on the street, "one of the rulers of the synagogue, Jairus by name," approached him in an imploring and very reverential manner, falling down at his feet, beseeching him, and as one says, worshipping him, saying that his little daughter, twelve years of age, "and an only daughter," "lay a dying," and was "at the point of death," and might "even now be dead." "But come and lay thy hand upon her and she shall live." This sorrowing father had faith to believe that Jesus could save his child by coming to her and laying his hand upon her. It did not seem to have occurred to him that he might just speak the word and she should live. But, ever ready to respond to the call of sorrow, Jesus at once started to go with the afflicted father, and the multitude followed.

Here was a case of more than ordinary grief in the home. As a rule, fathers are more fondly attached to the daughters, and mothers to the sons; and a daughter at twelve appeals to a father's heart perhaps more strongly than at any other age—just between girlhood and womanhood. We have no reason to suppose the mother was less fondly attached or less deeply afflicted than the father. But she was watching the dying bed while he was seeking the great Physician. Jesus was not a father, and could have no practical knowledge of a father's love or a father's anguish. But he knew human nature, and was no stranger to the touch of sorrow. Jesus went with the heavy-hearted father. Not because he was a ruler in the synagogue, standing high as a minister of the service, but because he was in affliction and had appealed to him. It was while he was on his way to the house of Jairus, that the woman afflicted with a painful disorder for twelve years, whom the physicians could not cure, touched his garment in the crowd; having faith that a touch would heal her. And it did—she was made whole.

While a little delayed by the healing of this woman, a messenger came from the house of Jairus announcing that his daughter was dead, and that they need

not trouble the "Master" any further. All hope died out of the Father's heart at this announcement. But Jesus, little heeding it, said, "Fear not: only believe." Forbidding the crowd to go any further, he took Peter and James and John, together with the father, and went forward to the house. When the place was reached they found a crowd and a great tumult, with much noise and outcry of weeping and wailing, as was their custom on the occasion of a death. Jesus said, "Why make ye this ado? She is not dead, but sleepeth." They laughed him to scorn, knowing that she was dead. Then he suffered none to go in with him where the child was, save Peter and James and John and the father and mother of the girl. Approaching her lifeless form, he took her hand and said: "*Talitha Cumi*," which is, being interpreted, Damsel, I say unto thee, Arise!" And her spirit returned, and straightway she arose up and walked. And, mindful of her bodily necessities, he commanded that something be given her to eat. He would have the life he restored cared for and nourished. He was as ready to feed the bodies of the thousands with "the loaves and fishes," as to feed their minds with the Gospel. Of course, "her parents were astonished." So were all others, "and the fame thereof went forth into all that land." But Jesus charged the parents not to publish it abroad, but allow it to remain unheralded, save as it would inevitably proclaim itself. No attempt need be made to describe the transformation in the ruler's home, of sorrow turned into joy, nor the gratitude which was lavished on the beneficent Author of the blessing.

It came to pass on the next day, or soon after the restoration of the centurion's sick servant at Capernaum, that in passing through the towns of Galilee, Jesus, with his disciples, and a great multitude of people attending, came to a city called Nain (Luke 7:11). As they approached the entrance, they met a funeral procession coming out. A funeral procession in any community, and on any day of the week, is no unlikely occurrence. Such a spectacle is likely at any time to arrest the attention of the traveler. And as a mere incident such an occurrence would be likely to produce no other impression on an ordinary spectator than to call for a moment's curious inspection of the slow-paced train. Few would spare the thought or disturb the composure of the mind by dwelling on all the possibilities of sorrow and distress wrapped up in the brief history of that funeral procession. The hours of weary watching and of suffering that terminated in death, the wailing and lamentation which followed, and now the death march to the grave. But there was one—and possibly only one—in that large crowd who saw it all and more; who both saw and felt it—Jesus. The crowd saw only him. He saw not the crowd, but the funeral procession, and especially the chief mourner, a mother.

The family may have been one of importance in the city, as "much people of the city was with her." The magnitude of the procession, however, was little to him. It was the magnitude of a mother's sorrow which touched his heart. It might have been his own mother, desolate and afflicted, had she but one son, and he being borne to the tomb. He halted the funeral procession, and on making inquiries found it was the body of a young man, the only son of his mother; and she was a widow." How much more he learned, we do not know; this was enough. Jesus himself was a young man. He loved his own mother tenderly. Even aside from his spiritual

intuition he could see the desolation of her own heart and home were she left in widowhood without a son for her solace and support. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." And coming nigh to the bier he laid his hand on it, and the bearers stood still. By this time, evidently, the great multitude of both professions had their attention turned to Jesus, to see what he was doing. Then he spake the word that wakes the dead: "Young man, I say unto thee, Arise!" Then a new and an amazing wonder astonished that vast crowd—"And he that was dead sat up and began to speak." How we wish we knew what were the first words he said. Was it some word of unutterable joy at meeting his mother again, or some word of mystery from the unseen world, not lawful to be repeated? Or possibly some word of grateful praise to him who had given him back to life and home and a widowed mother. "And fear took hold on all, and they glorified God, saying, A great prophet is risen among us; and God has visited his people." Less they could not well have said; and all was true.

Another notable case, and indeed the most notable of all, in which Jesus manifested his presence, his sympathy and his power in connection with the dead, is that of Lazarus (John 11:1-46). This case is too familiar to all readers of the New Testament to need protracted comment. Lazarus sickened and died while Jesus was absent in Galilee. He, with his two sisters, Martha and Mary, constituted the family residing at Bethany, a near suburb of Jerusalem. In the peaceful retreat of that pious home Jesus found a resting place when in and near the Holy City. The brother and sisters were not only disciples, but warmly attached personal friends, so that when the sisters sent word to Jesus of their brother's sickness, it was in this way, "Lord, behold, he whom thou lovest is sick." Though keenly alive to the claims of friendship, and sympathetic to the sufferings of bereaved affection, yet, strange to say, neither the sickness of the brother, nor the grief of the sisters, nor the urgency of their message induced Jesus to hasten his journey to Bethany. On the contrary, he seemed determined to delay his going, and remained two days more where he was. This he did purposely, "for the glory of God, that the Son of God may be glorified thereby."

Finally Jesus said to his disciples, "(Our friend Lazarus is fallen asleep: but I go that I may awake him out of sleep." At first they did not understand him, but he told them plainly that Lazarus was dead, and for their sakes he was glad he was not present with him. But they hastened on to Bethany, where they found the afflicted sisters, with many personal friends, mourners at the grave of the dead brother, who had been buried four days. Skillful pens and the artist's brush have failed to match the pathos of that scene when "Jesus wept" with the weeping sisters and other mourners, or the sublimity of that awe-inspiring moment when the call, "Lazarus, come forth," awakened the sleeping dead. How wisely that all which followed is left untold—the fear and joy, the astonishment of the community, the return of the brother and sisters to their home, so lately desolate with bereavement and sorrow, now so bright with joy and hope, and Jesus in the midst, the Author of it all, and sharing it all with those whom he loved, the light of the home as well as the joy of the heart.

He that cannot obey cannot command

"UNLEAVENED BREAD," IN THE OBSERVANCE OF THE LORD'S SUPPER.

BY REV. PARLEY D. ROOT.

It cannot be doubted that in the observance of the Lord's Supper, among the early churches, unleavened bread was used, since it was but natural that a desire should take possession of the hearts of such as had become the disciples of Christ, to imitate him in all of his requirements.

Having the example of Christ before them, as given by the apostles, who were present when the Supper was instituted, and who were perfectly cognizant of the circumstances surrounding the introduction of this sacred ordinance, it was impossible that they should know how to properly carry out the wishes of their Lord. Coming as it did after the observance of the Passover Feast, it was well known to every Jewish Christian that to have made use of any but "unleavened bread," which was always and undeviatingly a part of that feast, would have been out of the question.

Said a writer, speaking of the Passover: "It was called the feast of unleavened bread, because no leavened bread was to be eaten during the seven days it lasted, to remind the Jews how their fathers left Egypt in haste. Before the Passover, the Jews examined their houses very scrupulously, to be sure that not a morsel of leavened bread remained within their walls.

"In order that their children might be impressed with the peculiar observance required, often a few crumbs of leavened bread were left in a corner, which, when it was found, was cast out of the house with some ceremony."

Our Saviour, after eating the Passover with his disciples, "Took bread," which was the bread of the Passover feast, for there was none other in the house, "and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: This do in remembrance of me."

It has been objected that Christ did not eat of the Passover, and Frey, in his "Scripture Types," enters into a labored argument to prove that He died at the very hour on which the Passover lamb was slain, and therefore could not have eaten the Passover with His disciples. Over against this, we have but to produce the words of Christ to show its absurdity and which should be the end of all controversy on the subject. Luke tells us that: "Then came the day of unleavened bread, when the passover must be killed. And he (Christ) sent Peter and John, saying, Go and prepare to us the passover that we may eat. And they said unto Him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready.

"And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

From this reading, it is very evident that Christ did eat the Passover with His disciples, and that this was to be the last Passover of the Jewish Church, which was to be succeeded by the Passover in the Kingdom of God—the church of the New Testament—of which He himself was the Lamb slain, to be eaten as under the Old Testament dispensation, with unleavened bread.

While many Godly men may interpret the language of Christ, when he said, "With desire have I desired to eat this Passover with you before I suffer," as having reference to being possessed of a longing to partake of the Passover with His disciples once more before His death;

or, to be permitted to observe this ordinance of God again, which He had observed from his youth. We are inclined to regard these words of our Lord as having respect to that new ordinance which was to take its place, and which we call the Lord's Supper. So, after the Passover had been eaten, Christ proceeded to introduce that which was to follow.

The past was laid aside, whilst He said of the new ordinance: "Do this in remembrance of me." Paul, emphasizing this thought, says, For Christ is our Passover, sacrificed for us. When we consider that the reasons given for the use of unleavened bread in the observance of the Passover feast are as appropriately applied to the Lord's Supper, it would seem that there could be no question as to what bread should be made use of in its observance. Says Horne's Introduction: "The Passover was to be eaten by the Israelites, in the character of travellers, with their loins girded, their shoes upon their feet, and their staff in their hand. They, for whom Christ is sacrificed, are compared to strangers and pilgrims and are commanded to stand, having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the Gospel of Peace.

"The Israelites were to eat the Passover in haste. We are to give diligence to make our calling and election sure, and to flee for refuge to lay hold upon the hope set before us."

We have but to turn to the symbolism of the Lord's Supper, to be possessed of much valuable testimony respecting the use of unleavened bread in the observance of this church feast or ordinance.

While the Holy Spirit made known the character of Christ as the Lamb of God, Christ spoke of himself as the Bread which came down from heaven, saying, "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Again he said, "I am the bread of life." And again, "For I came down from heaven, not to do mine own will, but the will of him that sent me," and, in the institution of the Supper, he made use of unleavened bread as a type of which he was the anti-type, for as leaven is a symbol of malice and wickedness and unleavened bread of sincerity and truth, it cannot be possible that this sacred ordinance can be properly observed by the use of an element which can in any sense, even in symbolism, prefigure that which is unholy, for the body of Him who was without sin, and in whom there was not an element of uncleanness.

Says Leyrer, in "The Schaff-Herzog Encyclopedia of Religious Knowledge": "The bread of the Passover is the bread of oppression, a reminder of their sufferings in Egypt, and of the haste of their exodus and also of the truth that the old leaven of wickedness must be put out of the heart of those who would serve God in newness of spirit: there must not be left the least trace of the old, lest it should lead to a return to the old bondage."

The change, for a change has been made, from unleavened bread to leavened, in the observance of the Lord's Supper, was in all probability brought about through a spirit of thoughtlessness on the part of the followers of Christ like many others which have been introduced as, for instance, the acceptance of the names of heathen gods for the days of the week, the multiplication of holy days, the introduction of rites and ceremonies in church worship and the substitution of a few drops of water in place of the complete immersion of a believer for Christian baptism.

So accustomed have men become to making alterations in what should be plain enough for any to understand, in the teaching of God's Word, as that we have come to think and claim that it only our desires are to please God, it matters but little whether our performances are strictly in accord with the letter of the law or not.

Having once departed from God's Word, we choose to continue in the course we have marked out, lest we invite the censure of such as think not as we do.

How much wiser would it be were

God's people to set their faces as a flint to carry out in its minutest detail His requirements as they are made known to us in His Word, whether others choose to go with us or not.

Let us but do this, and the coming about the table of our Lord, will be a feast indeed to our hearts, whilst we shall be enabled to tune our tongues to those beautiful words of the sacred poet:

"Bread of heaven, on thee we feed,
For thy flesh is meat indeed;
Ever let our souls be fed
With this true and living bread."

DISCOURAGED MEN.

BY REV. O. F. KACHEN.

Job was a thoroughly discouraged and disheartened man. There was no sunlight, there was almost no starlight. He wished that he had never been born, that he had died in infancy, that he were now dead. The repose of the grave seemed delightful to him. Job was not the only good man who had come into a darkness that might be felt. Jonah and Elijah and Jeremiah were three brothers of Job in their darkened views of life. All of them wished that they were dead. They were good men. They had not lost their faith in God, but their feelings were almost in despair.

How did God treat these men as they sat in the darkness and uttered their complaints? He is the Almighty, but he is tender as a father and mother, both in one. He did not overwhelm them with his upbraidings; he dealt tenderly with them. As Elijah sat under the juniper tree, God strengthened his body and gave the assurance that the faith had not utterly died out. He made a man of Elijah again. Mr. Fearing became Mr. Greatheart. To Jonah God gave the gourd that covered his head. God suggested the question, if Jonah cared for a gourd, should not God be concerned for a hundred thousand little children? God wished to drive away Jonah's narrow-mindedness. As a wise mother preserves her calmness in the presence of a petulant child, so the great God is so patient and gentle with his doubting and disturbed children. Very reassuring are the words in the Psalm, "He knoweth our frame, he remembereth that we are dust." He knows the limitations of our lives, the limited capacities of our minds. Very tenderly Jesus said to the three sleeping men, You intended to keep awake; your hearts were right, but your bodies overcame you.

The body and soul dwell very close together. It is difficult for the soul to dwell in Benlah land if the body is in the deeps of suffering. The body may carry the soul itself into the Slough of Despond. The body is a good servant, but a bad master. It was Peter's body that induced Peter's cowardice and falsehood and denial. Down in the heart was love, but the fear of bodily injury changed convictions into cowardice. It was Cranmer's right hand that made his lips utter words that were disloyal to his heart's real beliefs. It was Cowper's broken-down health that gave a coloring of melancholy to all his religious life. A strong and vigorous body would have made Cowper a rejoicing Christian.

Many a sufferer, loyal in heart to Jesus Christ, is compelled to fight a long fight of years against the doubts, the depressions that come into the soul, doubts that arise solely from a prostrate physical condition. A glorified body would be a welcome helper in the fight of life. A depressed nervous system is apt to make clouds on the soul. It remains true that the Christian should strive to keep the body in subjection. It is difficult to think of Paul uttering complaints like those that fill up an entire chapter in the life of Job. He was small in stature, but a man of mighty moral character. He had learned to rejoice even in calamities. His sufferings begot songs from his lips. Intense physical sufferings have a tendency to drive peace and light from the soul. There must, therefore, be a cultivation of the soul's dependence upon God, the fellowship with the God of hope, the knowledge that there comes a moral discipline from sufferings. A deeper source of Job's sufferings was his

moral bewilderment. He did not understand God and his dealings. The three friends pierced his heart with their cruel and unjust charges. His own belief that the outward prosperity of the man was commensurate with his purity of character had been thrown aside, his sufferings had shattered his creed. There came bitter and complaining thoughts about God. It seemed as though God were charging him with great secret wrongs in his character. Is God just in his dealings? Is God doing right toward me? These questions occasioned the deepest darkness in his heart. It is not possible for any good man to construct a perfect theodicy, the plain showing that God's holiness and righteousness shine out in each particular instance. We must hold fast to God's holiness, his absolute righteousness, but we must also hold to a belief in his patience, his long-suffering, his concern for his own honor and the welfare of men. We need the life beyond, the white throne, the manifestation of God's nature to supplement this life. Taking the life that now is alone, detached from the life that is to be, there are great and insoluble problems. If we throw aside or doubt the justice of God's administration, there must come pessimism, the devil's own word, the belief that all things are bad and going to the worse. We have a larger light thrown upon life than it was possible for any good man of the olden times to have.

Dark times will come to us. Temptations, losses of property, misconceptions of our motives, times of physical suffering. If there be Job-like disasters, there must not be Job-like complainings. If property goes, it is only one of the tools of life; it is no part of life itself. If the name is assailed, the character within is in the keeping of God. If sufferings come, if the outward man goes down, the inner man may be transfigured through God's help. Isaiah 41:10 is a good verse to take into a settled gloom in the life. It has a large capacity to make sunshine. Psalm 41 and 42 were written by some man who went down into the darkness, but who took God with him. In time God scattered the darkness. If a man has left his memory of God's goodness, his sense of God's justice, his own settled purpose to serve God, he is indeed rich. An ash heap is, then, a throne.—Watchman.

WHEN we are oppressed by the impossibility of fathoming God's dealings with us and are face to face with mystery, as we sometimes stand face to face with a fog, we should remind ourselves that, if there were no mystery in God's dealings with us, we should very soon cease to be able to trust him. For if God's character and authority were wholly free from the element of mystery, he would be no God at all. If we could understand him he would be no more truly infinite than we. If we could penetrate the secret of his motives, the purpose and method of his actions, he soon would seem a commonplace being, and we should pay little heed either to what he does or what he wishes.—Ex.

WHEN the tide has been coming in, I have often seen how it chafed and fretted, running into some narrow-mouthed bay, filling it, swirling round, and lapping on the shores, till by-and-by flowing and flowing, it filled the bay full. The tide had spent itself; there ran a smoothing ripple all over the surface, and the whole bay at last was at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; but by-and-by, when it shall have been filled full of the power and presence of God, it will be satisfied, and will be perfectly at peace, and will be full of joy.—Ex.

MANY Christians live and do in this world as if religion was but a by-business and this world the one thing necessary; when, indeed, all the things of the world are but things by the by, and religion only the one thing needful.—John Bunyan.



THE IDEA OF GOD IN THE MODERN SERMON.

BY E. V. MULLINS, LL. D.

One of the faults of the average modern sermon is that it deals with the circumference rather than the centre of human life. In its attempt to be practical it fails to be vital. It conducts a spiritual school for manual training rather than for deepening the springs of life. There are two methods of dealing with man in current Christianity. One seeks to apply power to him from the outside, the other to introduce power within. Under one method he is as a drill or turning lathe, doing his work because he is belted to the steam plant or dynamo of some strong personality or organization external to himself; under the other, he is viewed as a responsible personality to be brought under the influence of spiritual forces which he in time elaborates into character and which become inherent power. Under one method he is belted to a dynamo, under the other he is filled with divine power.

Now, the sermon whose only merit is that it is "practical," is in danger of losing its power to produce results because it is lacking in the vital. The preacher can discuss ways and means in the pulpit, he can discourse on method and conduct, at great length and with great force, without once touching the deeper relations between man and God, which lie at the basis of all spiritual life. The need is not that we should cease to be interested in the practical, but that we should properly define the practical, and keep related to the vital and spiritual.

When we speak of the "vital and spiritual," we are in danger of being misunderstood until it is recognized that by these words we mean God. Religion is fundamentally a matter of personal relations between God and man. Take it in any of its doctrinal aspects, as, for example, sin. Men give all kinds of definitions of sin. One says "it is a mistake which man will gradually learn to avoid;" another, "it is an infirmity which he will in time outgrow;" another, "it is inherited bias merely, for which he is in no way responsible." Others, giving a true statement of the matter, say with the Apostle, "sin is transgression of the law." But perhaps David has a yet deeper insight into its nature when he exclaims, under the power of an awakened conscience, "Against thee, O Lord, have I sinned and done this evil in thy sight." This, too, when his sin had been against his fellowman. Sin is transgression of the law, but the law is done one brother, but it is more, it is rebellion against God. The whole of Christianity rests on the fact of this breach between man's nature and will on the one side, and God's nature and will on the other.

Every step in man's return to God is his response to God's approach to him in Christ. Repentance is man's break with his sin that he may return to God; faith is his committal of himself to God; regeneration is God's direct action on his nature, transforming it; sanctification at every stage, including the whole manifold ethical change in man's nature, with its emphasis upon the human side of truth. Theological systems constructed by men, with all their excellences, are always in danger of departing from the Bible point of view in this, that they state the truth of one system, as opposed to the error of some other system, or the truth of one system, as opposed to the error of another system, and combat error as it exists among those to whom it is addressed, and not merely as embodied in some abstract system of error. Hence its pertinency and power. He who in his emphasis of the divine becomes merely an attorney for one's speculative system against some one who is a mere attorney

for another speculative system, is in danger of losing his effectiveness for God and man. Of course, true systems are opposed to false systems, as speculative as a philosopher, or a thinker one holds a brief for, or as a philosopher against the false system, and on occasion becomes the advocate. But in his approach to men he is a witness, a herald, an ambassador, a preacher, and not an attorney. The keynote of his message will be the sovereignty of God, His being most in His rightness, and His proper fruit, the willing faith and obedience of men. The human will thus be assigned its true place as the response to the divine. The formula of the true relationship between God and man will then be not man plus God, nor man minus God, but man joined to God; not addition or subtraction, but union; not a free human spirit opposed to a sovereign divine will, but a sovereign divine will declaring itself and vindicating itself in the glad response and willing obedience of a free human spirit.

Now, the conception of God which runs through any man's pulpit work is the determinative power in his preaching. Let us glance at some of the ways in which this statement finds illustration. First, there is the sermon which ignores the divine. It is absorbed in restoring the relations between man and man, it never strikes the deeper note of sin and redemption. As it is attended by no spiritual passion in its delivery, so it awakens none in its response from men. The redemptive music does not play through it. It is engaged in setting this world to rights as its exclusive task, and hence the balladry of heaven are to it as an idle song. It begins by seeking a reputation for "the practical," and ends by losing all power for the practical, because it divorces the attempt to do from the only dynamic which gives power to do, the divine presence in the human life.

Then, too, there is a note characteristic of a certain class of sermons which recognizes God, but inadequately. It has found out one attribute of God, and instead of presenting God, it sets forth this attribute. The cry of the warlike Mohammedan is "Allah Akbar," means "God is great." The religion of the Moslem is the consistent fruit of this conception of God. The tenderness, the patience, the love, the righteousness of God are sunk in his almightiness. Hence the God of Revelation is transformed into a caricature of a fanatic's brain. His a bolt of lightning, a predestinating fury, rather than a God. Cruel, warlike, bloodthirsty and omnipotent himself, he produces a race of warriors hero, implacable, and persecuting. The power of Mohammedanism is due to an intense belief in a fragmentary God. The Mohammedan has a hundred per cent. faith in the line of the sword, the corrective of this, as of all other error, is the Bible method of viewing the divine Being. This is to view him not as an attribute, or a group of attributes to be detached from God himself, but as a Being exercising certain attributes and powers; and in the line of the sword, the corrective of this, as of all other error, is the Bible method of viewing the divine Being. This is to view him not as an attribute, or a group of attributes to be detached from God himself, but as a Being exercising certain attributes and powers; and accurately they may indicate the properties and qualities, but not God himself. "The Lord God," says the psalmist, "is a Sun," not a solar spectrum.

He who confines himself to one attribute of God in his appeal to men, whether it be omnipotence or justice, or love, fails to bear true and adequate witness for God. Yet there is much of this one-sided representation. We are told by many that we have outgrown Paul's conception of God, and that henceforth John is to be our teacher, that righteousness is to be driven from the field by love—as if John had not been gaged into the clearest of burnings of the divine wrath against sin and set it forth in language of unsurpassed vigor; and as if Paul had not left us the most triumphant vindication of love. They deal with Christ as if he spoke the beatitudes but not the parable of the keepers of the vineyard; as if he had never said "come," but only "come," as if never a we fell from his lips, but only benedictions. The doctrine of God's fatherhood is weakened down and emptied of its regal and sovereign qualities with some, until it has become, as has been said, the doctrine of a divine "papa-hood." The stonewall of Christ has been chiselled until it is as a little value to his results as to the means. A redemption which has cost little in atoning blood will be valued accordingly.

But there is a fragmentary representation on the other side as well. Men may ignore God's love in their insistence upon his justice, and especially in reacting against the opposite error. It is possible to forget that man is saved by pleasure in the death of the wicked, and to regard God as one who glazes over the eternal love of men; and one can represent the Gospel on a basis so exclusively legal as to make the impression that righteousness is not an attainment as well as a gift; as if there were no such thing as the Father's love, the beloved of the Son of God shall be saved, and "Unto him that overcometh will I give a crown of life." The grace of God can be exalted in such a way as to obscure the demands of righteousness. In our reaction against the false doctrine that men are saved by character, it is possible to forget that man is saved by character; and to lose sight of the salvation which Peter declares is to be revealed at the last time, in our exclusive attention to the salvation obtained at the moment of justification. These are not opposed to each other or different from each other, save as the burning of the sun differs from and is opposed to the ripened fruit.

In still another way men fail to bear a full and true witness to God. To some, while He is no longer in theory a national God, or a tribal God, or a family God, in practice He is to them merely an individual God. That God has a world-plan, that righteousness

and redemption are to flow out from the individual to regenerate and bless other men, and sanctify all the relations of life, is a view of the matter which Christianity do not grasp. The monotheism which Christianity has taught the world has imparted a grandeur to our conceptions of the physical universe, and of the unity of the race, and of the Providential movement of human history, which could have been derived from no other source. Yet there are men whose dignity as preachers is confined to the affairs of their own little lives to whom He is not a God of the world, but of their own household. The measure of the task which they set for the Son of God, who is equal with the Father, to whom all power in heaven and on earth was committed, who goes forth followed by the armies of heaven, conquering and to conquer, and returns crowned with many crowns—the limits of the task, I say, which a certain type of Christianity sets for such a Redeemer, is to save the individual soul of the man who holds it.

Of one thing we may be sure, only a great belief in a great God can produce great results. Ideas are measured by the men who hold them. Society ought to mean the intercourse of the most intelligent and best; it often means the follies and sins of those who live on a lower plane of intellectual and moral life. Politics ought to mean the management of affairs of state by the highest class of citizens; it often means the intrigues and manipulations of unscrupulous men. Thus in all spheres of life great ideas are often degraded and corrupted until the original passes from the memory of men, through the unworthy illustration they receive among those who stand aloof; it represents the true character of the character of God is usually measured by those who represent him in the pulpit and out of it.

"But ours is a practical age," we are told, "and while men of past generations theorized about God, we must apply their theories to the affairs of life; they raise the threshold-bar issue as to doctrine and life, and one side yields to the temptation to disparage life and exalt doctrine, and the other to exalt life and disparage doctrine. With both there is the tacit assumption that no generation of age can do more than one thing at a time; that we never hold more than one article of a grand creed in a lifetime. As well say, "Men theorized about steam a generation ago, but we have no further use for steam; what we want is railroad trains and cotton mills." It was the principle and fact of steam power which fertilized the inventive faculties of men, and led to the reconstruction of the commercial mechanism of the world. And it is because the world clings to the theory and the fact of steam to-day, which engrossed men's thought a generation or two ago, that our "practical" age has become a reality. What steam is to the turning of spindles in a cotton mill, the doctrine of God is to the coming of the Kingdom.

To sum up the above statements: The "practical" man is he who does things, and he who really does things is in touch with the great world of things, who so takes as to undo all that is done contrary to the pattern shown on the Mount. To preach God, we must not mistake an attribute for Him, but set Him forth as revealed in His various attributes in Christ. A theology which exalts only the wrath of God, may become a club with which to break men's heads, but it can never become a message with which to break their hearts. And, on the other hand, a theology which exalts only the love of God, by raising false hopes, may transform that which seems highest in God into an easy descent to the bottomless pit.

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.

THE ODYSSEY OF HOMER. Translated by George Herbert Palmer, Alford Professor of Philosophy in Harvard University. Boston: Houghton, Mifflin & Co. \$1.00.

Professor Palmer has, to a most remarkable degree, preserved the movement of the Homeric verse, and at the same time he has given us good English. Here is a sample:

"Even as she spoke the gold-throned morning came, and up the island the heavenly goddesses went in a way. I turned me toward my ship and called my crew to come on board as I loosed the cables. Quickly they came, took places and the pins, and smote the foaming waters with their oars."

And thus it goes all the way through. We read the book "with delight, and then turned back and read it through a second time. It brings the English reader in closer touch with the original poem, than has ever been done before. He gets the charm of the Greek without the trouble of reading Greek. All lovers of the classics should read this charming translation of the great masterpiece of antiquity.

RECOLLECTIONS OF A LIFETIME. By General Rosell Brinkerhoff. 8vo, cloth, extra, \$2.00. Cincinnati, Ohio: Robert Clark Co.

General Brinkerhoff has spent an active life that has brought him into the closest contact with many of the most eminent men of our time. Among his close friends was Salmon P. Chase, James A. Garfield, James G. Blaine and R. B. Hayes, and this book gives us a new and interesting view of these men.

General Brinkerhoff is known to the world, mainly, as a philosopher connected with the change and it work for the criminal classes. He is now in his eighth term with the Ohio Board of State Charities. His book contains much that is valuable along these lines.

Then, too, the author is himself a most interesting personality, and one feels glad to know him and wants to know him better.

THE TWENTIETH CENTURY NEW TESTAMENT. A Translation into Modern English, Part I. The Five Historical Books. Chicago and New York: Fleming H. Revell Company. 50 cents, net.

Whatever throws additional light on the Bible is to be welcomed. This new translation does this. It brings out the meaning of the Greek in modern English phrase, with good success, and yet in doing this, there is often a loss of strength. Sometimes strength is needlessly sacrificed, e. g., "Let any one who has ears to listen with, listen," instead of, "If any man hath ears to hear, let him hear."

Some of the renderings, too, are not happy. For example, Luke 15 is rendered: "Or again, suppose a woman has ten florins. A English one of them," &c. Now most English readers do not know what a florin is, and those who do know are aware that it is not an equivalent of the drachma that woman lost. The drachma is about 16 cents in silver, while a florin varies in value from 25 cents to \$1.00. A English one is about 50 cents. Yet his book is interesting and helpful. We hope future editions will be relieved of these defects.

CHAPTERS FROM LIFE. A Tale of "Our Bay-Lor." By Winifred A. Cheaney. 12mo, 176 pp.

This is a story, or rather, a series of stories, from life, of nine girls who succeeded in the face of greater or less difficulties in going to Baylor University to be educated. It also tells of the cottages established at the University at which girls can stay while attending the school at a very small expense.

We object to one thing which we find in the story of Leah. She wished to be "a brave, whole-souled, true woman," but could not accomplish that ambition because she was a country girl with only the ordinary country advantages. Such a sentence gives an utterly wrong view of life. There is no place on God's earth where a regenerated girl cannot make of herself a brave, whole-souled, true woman. But if there is any place in which that can be done more easily than another it is in the country in the South. We know whereof we affirm, for we have been there and found as noble women as earth ever produced. Life is no wider nor richer for being in a crowd or in a hurry and a turmoil. And nobility of character does not depend on education, although education is a blessing to be greatly desired.

"A DAILY RATE." By Grace Livingston Hill. 12mo, cloth, 351 pages. Price, \$1.25. The Union Press, Philadelphia, 1122 Chestnut Street.

Celia Murray finds herself one of the great army of young women who must get a livelihood for themselves. She secures a situation as saleswoman in a huge department store, and her birthday finds her an inmate of Mrs. Morris' boarding-house, where the tablecloths are none of the cleanest, the cheap dishes are nicked and cracked, and the food has unappetizing suggestions. Her fellow-boarders are of the sort to match the table. There is a German girl, a French one, making a lady of uncertain age and nervous tendency; two girls from a three-cent-store, a student in the university, a teacher in the public schools, a clerk inclined to fast living, and a minister of a mission chapel. Celia sets out to bring good food and better manners and morals. With the aid of Aunt Hannah and a moderate inheritance, wonders are accomplished. You will be interested and amused by the story. Perhaps it will start the question, "What can I do, and what ought I to do, just where God has put me?" The author, Mrs. Hill, is a niece of "Fanny," and the knack of pleasant writing runs in the family.

GOING ABOARD? By Robert Luce. 161 pages. Price 50 cents.

Every now and then one gets hold of a book which so excites the "love-felt man" that one wonders why it had not been written and published long ago. This little book comes under that category. It is a book of advice to those who are going abroad, and it tells just the things we would wish to know if we had any hope of ever going abroad. Published by Robert Luce, 87 Devonshire Street, Boston, Mass.

(See additional literary on another page.)

It was not from the armies of Xerxes, or Alexander; not from the libraries of Egypt; not from the graceful creations of Grecian art; not from the imperatives of Roman law; the regeneration of life has come forth. The force that baffled beings, overturned kingdoms, remapped the world, and has given a new and mastering impetus to modern life, has come from Bethlehem, Golgotha and Calvary.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 13.

JESUS THE GOOD SHEPHERD.

John 10:1-16.

MOTTO TEXT—"The good shepherd giveth his life for the sheep."—John 10:11.

"Verily, verily I say unto you."—This was our Lord's introduction when he wished to say something of especial importance. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—This chapter is a continuation of his talk with the Pharisees in the preceding chapter. The sheepfolds in the East were inclosures surrounded by a wall to protect the sheep from robbers and wolves. One fold was used for many flocks. The shepherds at night took their sheep to the fold where they were carefully counted. The porter slept outside the door. Watch-dogs were also there, who gave warning during the night if any danger approached. Thieves and robbers would avoid the guarded door and try to find some point at which they could attack unseen.

"But he that entereth in by the door is the shepherd of the sheep."—He would not attempt to scale the wall because entrance by the door was his unquestioned right. "To him the porter openeth."—If the porter is a part of the allegory, the reference must be to the Holy Spirit. But we must be careful not to try to "make the parables run on all fours," and see references in things which are but a part of the story which add vividness to the picture. "And the sheep hear his voice: and he calleth his own sheep by name."—The sheep know him, and he knows them individually—each one has a name. Though millions be saved, yet does our Lord know every one of us as if each was the only one for whom he died. The sheep know his voice and follow him as he goes out. There is no need to drive them out when he calls. They follow where he leads with the utmost faith in his wisdom to choose the pasture for them, and his power to protect them in their weakness.

That is the true test of discipleship—a willingness to follow wherever the Lord lead. Alas, how many halt when he would lead them into the water for baptism and inquire if some one else will not do as well.

"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—Thomson says, "If a stranger call they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. I have made the experiment repeatedly." "This parable spake Jesus unto them." The Greek word is not the one which is usually translated parable; it means rather an allegory or illustration. The Pharisees failed to see the point, blinded by conceit as they were.

The Lord changes the figure while yet continuing to use sheep as an illustration. "I am the door of the sheep."—The fold was the place of safety, and only by faith in the atonement can we find salvation. There is no other

name given under heaven whereby men can be saved. "All that ever came before me are thieves and robbers."—All who professed to be doors to salvation. "The language of Christ need not be supposed to affirm that any one had already appeared claiming, in so many words, to be the Messiah. What the Pharisees had done virtually, they had done really."

"But the sheep did not hear them."—The Father guards his elect, that glorious fact has preserved the doctrines of grace through all the ages. "I am the door"—and the only door to salvation. No good works, no character, no vague trusting to the mercy of God can save. Whoso goes to God in repentance, trusting in the blood of the Lamb shall be saved. But the sheep are not to remain lazily asleep in the fold all the day. They are to go in and out where the shepherd leads them, knowing his voice and following no other.

"The thief cometh not, but for to steal, and to kill and to destroy."—However plausibly they may talk, the real object of false teachers is their own advantage, and not the good of the sheep. Their success in entering the fold is the ruin of the sheep. The churches cannot show too great care in their examination of the men they ordain to the ministry or call to their pastorate.

"I am the good shepherd, the good shepherd giveth his life for the sheep."—He will die in defending them. Our Lord gave his life for the sheep, for only his blood could atone for their sins. They were his sheep whom he loved with an everlasting love, and he laid down the life which no man could have taken from him that he might redeem them.

Verse 12—But when the shepherd had no love for the sheep, and no interest in them, but cared only for the pay he received, he would not risk his life in their defense. "Many have undertaken the care of churches, the cure of souls who seek their own and not the things of Christ; who are almost indifferent to the spiritual good of those under their instruction, but ever ready to welcome personal comfort or advancement."—Hovey.

"I am the good shepherd and know my sheep, and am known of mine."—There is the greatest comfort for his saints in the thought that he knows them. He does not merely know the flock as a whole; he knows all of his people individually; their needs, their afflictions, their temptations. And they know his love and his ever present power which is used in their aid.

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

—A claim to divinity. Only an equal with the Father could know all his infinite nature as he knows. And knowing the Father thoroughly, he knew that his atoning death would reconcile God to his guilty creatures, and enable him to be just, and yet the justifier of him that believeth on Christ.

"And other sheep I have which are not of his fold."—Among the Gentiles. Knowing that the purpose of God through election could not fail, he speaks of the elect among the Gentiles as his, although they were yet not disciples. "Them also I must bring."—He brought them after his death by sending Paul as the apostle to the Gentiles; he brings them to-day all over the world by the labors of the missionaries. And all these shall be one in him, and follow where the good shepherd leads.

BETHEL ASSOCIATION.

The seventy-sixth session of Bethel Association met with Trenton church on the 7th inst. A brother promised to furnish a report of the proceedings for the RECORDERS.

The meeting was called to order by J. G. Bow, D.D., former moderator, and now Corresponding Secretary of the Board of the General Association.

Pastor O. H. Nash, of Hopkinsville, was chosen moderator, and Prof. Faqua, of Russellville, was selected clerk.

Dr. W. A. Whittle, of Franklin, preached the introductory sermon, and a great sermon it was.

There was a lively discussion, led by President Edmond Harrison, of Bethel Female College, as to whether the letters from the churches should be read or referred to a committee, who

A PUNGENT FOOD DRINK

With the Taste of Coffee.

"Perhaps no one has suffered more from the use of coffee or failed oftener in the attempt to leave it off, than I have. Although I never drank more than half a cup at a time, it even then gave me sour stomach and a whole catalogue of misery. This kept up for a long period and time and again I have resolved that I positively would drink no more coffee, but alas, the rest of the family used it, and, like the reformed drunkard who smells whiskey and falls again, when I smelled coffee, I could not resist it."

"Finally we came to try Postum Food Coffee and my trouble was over at once. There I had my favorite beverage,—a crisp, dark brown, rich coffee, with a fine pungent coffee taste, and yet with no sour stomach or nervous troubles after it. On the contrary, I have gained gradually in strength and sturdy health. All who have spoken to me about Postum agree, and we have found it so, that the directions for making must be followed, and it must be boiled at least fifteen minutes, or more, and it also requires the addition of good cream. We have tried boiling it a few minutes when in a special hurry, but found it insipid and unsatisfactory; whereas by proper boiling, it is dark and rich, with a delightful flavor."

"Dr. McMillan of Sunbeam, Ill., said he had used Postum and found it to be just as good as coffee, and more healthful. He is an M. D. of fine standing. Mr. David Strong and sister have left off coffee and are using Postum. They find it much more healthful. Rev. W. T. Campbell, pastor of the Second United Presbyterian Church of this city, says: 'You may say anything good that you wish, about Postum Food Coffee and I will substantiate it.' He was a very great lover of coffee and yet found it very injurious to his health. He now drinks Postum three times a day and the old troubles have disappeared."

"I shrink from having my name appear in public. The statement I have given you is truthful, and I hope will aid some people to discover that coffee is the cause of their aches and ails, and they are in a way to get rid of their troubles by leaving off coffee and taking up Postum Food Coffee."

This lady lives at Monmouth, Ill., and her name can be given by letter, upon application to the Postum Cereal Co., Ltd., makers of Postum, at-Battle Creek, Mich.

would make a digest and report later to the body. The time-honored custom prevailed and the letters were read.

The evening services consisted of able missionary addresses in reference to the Twentieth Century movement, by E. N. Dicken, D.D., of Franklin, the moderator and President Alderman, of Russellville.

On Wednesday evening Pastor Taylor, of Erin, Tenn., delivered a great sermon on the "Preservation of the Saints." Thursday Dr. Alderman preached an able sermon.

Bethel is one of the leading associations in Kentucky, composed of 48 churches, with 5,760 members. Among them many of the most prominent citizens of the State. Dr. Clardy, who served several sessions in the United States Congress, and declined renomination, was present. Also W. S. Ryland, D.D., of Russellville, one of the leading men in the South in learning and culture. The meeting continued one day after the writer left.

While in Trenton I enjoyed the hospitality of Dr. Frey and wife. The Doctor is one of the leading physicians in the State. His wife is the daughter of Dr. A. B. Cabaniss. Bro. C. and wife live with their daughter, and not in their own nice brick residence. Misses Eva and Beniah Lockett, of Henderson, the accomplished daughters of Rev. P. H. Lockett, of blessed memory, were also guests, and altogether I greatly enjoyed my sojourn in Trenton.

Bro. Cabaniss is devoting his time to extending the circulation of the WESTERN RECORDER. He is eighty years old, but you would not think so by his looks or elastic steps, and the distance he travels each week in his break-wagon getting subscribers and collecting for the RECORDERS. Mrs. Cabaniss is a remarkable woman. She looks fully ten or fifteen years younger than she is, and, from all appearances, like most men, the Doctor outmarried himself.

Pastor Cheek conducted the singing in our devotional meetings. He has fully entered upon his work as pastor at Russellville, and feels greatly encouraged. The church there is most fortunate in securing him as pastor. Father J. W. Spurlin was present. All highly respect him.

When I left for home the time and place of next meeting were not settled.

It was repeatedly stated on the floor of the association that Hopkinsville church would give \$1,000 this year to Foreign Missions. A good example for other churches. W. P. H.

BE STRONG.

Is it not strange that we should find in the Bible a command to be strong? Is not strength a gift of God over which we have no control? If one is weak, how can he be strong? And if one is strong, how can he be otherwise? Who is responsible for his strength?

Something depends on the kind of strength. Physical strength is not possible to everyone. Yet even physical strength is often within reach of those who do not lay hold on it. Some are sickly and puny because of their intemperance. Some cannot earn their bread or support their families because they have wasted their strength in folly. When one loses his health and strength in the service of his country or of humanity his scars are marks of honor, but the scars received in the pursuit of base indulgence are marks of shame. Many should

hear the voice of the Lord saying with reference to physical energy, "Be strong." But this is not the highest order of strength.

Intellectual strength may not be within the reach of all. Yet many are responsible for intellectual weakness. The neglect of those mental exercises which unfold and strengthen the faculties, or the reading of those books which paralyze the intellectual energies, is the secret of much mental feebleness. Men who ought to be teachers have need to be taught. Intelligence is not to be despised, although it is not the highest order of strength of which men are capable.

Financial strength is not required. We often hear the lack of financial ability lamented. How much good we would all do if we had money! We see many opportunities and yearn to improve them. But we forget that we may do far more good some other way. God has wrought greater achievements without wealth than with it. He is not dependent on wealth for the progress of his kingdom. This is no reason, however, why wealth should be despised. The talk about despising wealth is generally either affectation or an exhibition of ignorance. There are rich men who are as humble, obedient, loyal, unselfish and upright as any that live, and in such cases the talent God has given them is of great value. It is no disgrace to be poor when it cannot be avoided, but when one makes himself poor by his vices or his indolence he sins against his family, against the community, and against God. But wealth is not the chief power in the world.

The chief power is spiritual power, and this is within reach of all. We cannot all be physical giants or intellectual giants, or financial giants, but we can all be spiritual giants, refreshed with the new wine of the kingdom. We can have the strength of truth, righteousness, love and goodness. Nothing can stand before this might. No man ever made such an impression on this world as Jesus. No one ever did so much to control the destinies of individuals, the character of nations, and the currents of history. His power was not in his body, nor his intellectual faculties, nor his financial resources, nor his military genius. His power is not found chiefly in the doctrines which he inculcated. His power is in his character. It is this that gives efficacy to his words, his works, his sufferings and his death. By his character he transformed the shameful cross to the most potent attraction in the world. Men love him and are ready to die for him because he first loved them. He conquered the world by love.

This is the highest order of strength. This is mightier than the sword or the pen, mightier than modern artillery and battleships, mightier than all the millions of the rich men combined. No power that ever came into the world shall be able permanently to stand before it. Sin is an element of weakness. No man that lives can be strong and live in sin. One who secretly embezzled two hundred dollars from his employer afterwards removed to a distant city and became wealthy and prominent in the church. He kept his secret, but in spite of all his efforts to do good he was compelled to confess that he had no power. The dark secret weighed like a millstone about his neck. Freedom and strength never came until he returned to the man he had wronged, confessed his sin, made restitution, and found pardon,

Let the weak put away sin. Keep the channel of communion between the soul and God open and clear. Putting away sin, we shall put away weakness and put on strength.—Christian Advocate.

ETHICS OF LAW.

To the untought multitudes whatever is legal or lawful is right. This fact gives law a tremendous educative force, and makes righteousness in law an imperative necessity to a healthy public conscience and morality.

Part of our laws—municipal, State and national—are based upon Christian ethics, but another part upon the Pagan doctrine of utilitarianism. In the former it is required that the citizen must conform to right; in the latter it is required that the law shall conform to the desires of its subjects. These are in irreconcilable conflict.

The argument against prohibition, gambling and other like evils is made that they are impracticable. Such contention is based upon the Pagan idea of utilitarianism.

In the case of the licensed saloon and blind tiger, both do the same thing—sell intoxicants—from the same motive—gain; and yet the law punishes the latter and justifies the former, simply because the former pays a license or admits the municipality and the State to partnership.

What is the educational force of such inconsistencies in the laws of the land? Let the growing disregard for right, because it is right, or wrong, because it is wrong per se, answer.

Law does not make anything right or wrong per se. The law against murder does not make murder wrong, but murder is wrong per se, that is in itself and before the law is enacted. And so of all other matters subject to law; they are either right or wrong in themselves before the enactment of laws, and the law should justify and allow whatever is right, and condemn and disallow whatever is wrong, without any reference to profit and loss, popularity or what not.

When criminal practices can buy the State's consent and protection with a license fee, then it is a Pagan, and not a Christian State.

Our Pagan laws are an inheritance transmitted to us from Greece and Rome through the English code. Against this gigantic evil there is one, and only one, remedy: The enactment of statutes based upon Christian ethics. J. A. SCARBORO, Statesboro, Ga.

MARRIED.

On last Thursday night, at the Southgate-street Baptist church, Rev. S. A. Cooper and Miss Octavia Sizemore were happily married, Bro. J. M. McFarland, pastor of the church, officiating. Bro. Cooper is pastor of East Mead Baptist church, one of our most prosperous suburban churches. Miss Sizemore is a very accomplished lady, of one of the oldest and best families of the city. They go immediately to Clinton, Tenn., where they will remain for two weeks, after which they will return to this city and make their home at the corner of Preston and Ormsby streets. We present our congratulations.

In Christ we are alive from the dead forevermore. The one satisfaction of our souls, on earth or in heaven, is the awakening ever more and more perfectly into his likeness.—Lucy Laroom.

TAKING ONE'S SELF TOO SERIOUSLY.

The natural man is born with a wrong personal astronomy. As he grows more spiritual there happens to him what happened to the world when it reluctantly gave up its old prestige of being the centre of the solar system, accepted the Copernican theory, and consented to a place on the edge of things—the place it had always really had.

To many people it will without doubt seem almost irreligious to say that one could possibly take himself too seriously. These are just the people who need this idea. If they insist upon Bible evidence for it, let them take the case of Elijah, who was enduring all manner of distress by thinking that he alone was left to save Israel.

Naturally a man sees things only as they relate to himself; spiritually he sees them in relation to a larger system, and so does not have to intrude himself at every step of the process. When we first begin to go into society, we imagine ourselves the beheld of all observers. We imagine everybody is noticing everything we do. It is a great emancipation to find out, later on, that nobody is paying us half the attention we supposed. It is told in connection with Tennyson, that as a young man, he felt greatly embarrassed in company, until one day his brother said to him, "Just try to think of some of Kepler's star-patches, and you will get over all that." Over-seriousness about one's self is rather likely to abate on the entrance of star-patches; and to get hold of them, and always keep a few by one, is a panacea for morbidness, and over-seriousness about one's self. It prevents our thinking too much of ourselves, and also makes others seem less formidable.

It is our hereditary misfortune that we are so placed as to see ourselves at only one angle. This is a mutual universe, in which everybody has a share, and to others is usually given some knowledge of us which we can only get at by borrowing. There is always a part of us which is better understood by somebody else. Shall we have the grace to admit it, and humbly go and borrow it, or shall we stick to the old view, and believe it the whole thing, no matter how it torments us or facts refuse to square with it?

We have only theoretically given in to the grace of humor until we begin to see the opportunities of it in ourselves. The man who stops at making fun of other people has only gotten halfway into the possibilities of humor. We are all ridiculous, and we ought to get at least as much fun out of ourselves as others do. Shrewd and observing as we may be about the foibles of others, we are not yet trustworthy in our report of life till we have been able to joke heartily about ourselves. Then we are invincible.

Nobody accomplishes all he intends to in this world and, the longer he lives, the more modest seems the share his efforts play in the complex movement of life. Not to accept the fact, and not to go on working all the more freely, is at bottom a defect in one's sense of humor. There is great danger that one who has taken some work greatly to heart, or stood firmly for some favorite conviction, will come to identify the failure of his pet project with the failure of society in general, and fall into the delusion that, until society

takes up with a necessity so manifest to him, it is no use to do any more for society. To be sure that one is right is, fundamental in character; but once in a while it is a good thing to drop our conviction altogether, leave it to itself, and go visiting among the things that other people think right with no less conviction than ourselves. Just as we are naturally disposed to make ourselves the whole story, so we do with our opinions, until we realize that we need a sense of proportion which is often nothing but a sense of humor.

Cultivate also the habit of being a spectator, and looking at things objectively. Try to see them as you might from another world, and without always intruding the personal question. "What has this to do with me?" (One will often see things as they are by dropping himself out of them for a little, and becoming temporarily irresponsible. There are times when one can do nothing more, times when one has done all that is possible, and nothing is achieved by worrying over the issue. It is over-serious to keep one's mind on a thing all the time; there is no undertaking and no truth but will be the worse for it. To be master of anything, it is quite as necessary to come out of it wholly at times as it is to be at other times wholly immersed and absorbed in it.)

Besides the duty to ourselves, we owe a duty also to others. Nothing renders society so difficult, nothing is such a constant embarrassment to our friends and neighbors, as the exaggerated selfhood we often carry among them. Bringing this down to its proper proportions, we may go about among them freely and happily and usefully. Yet that is not first which is spiritual, but that which is natural; and it is the art of a lifetime to find our place, and the paradox of life is to increase our place by reducing it.—Sunday School Times.

Our office was honored by three distinguished visitors last Thursday afternoon: A. E. Dickinson, D.D., of Selma, Ala.; T. B. Thames, D.D., of Danville, Va., and Rev. W. D. King, one of our missionaries at Tai au Fu, Shanghai, China. He arrived direct from China, and was on his way to Norfolk, Va.

A UNIVERSAL FOOD.

Following Nature's Footstep.

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NOTES FROM NORTHEAST MISSOURI.

After an absence of ten years, I greatly enjoyed my recent visit to my native state. I regretted that lack of time hindered me from attending the state meeting and also from seeing many friends of former days whom I should have been delighted to meet. My visit to Franklin, Ky., where I was pastor sixteen years ago, was especially pleasant. How I enjoyed meeting the brethren and the few days' visit in my brother's home, as also preaching for his people at Sulphur Spring the second Saturday and Sunday in June.

My brother, Rev. E. N. Dicken, accompanied me for a few days' visit to relatives in Northern Kentucky. As we walked together through the "old churchyard," we read the names of many friends and kindred who had gone to their reward since our last visit to the old home church.

On the morning of the third Sunday in June, as I stood once more in the pulpit of old Second Twelve Mile church, many hallowed memories thronged my mind. I recalled the time, forty-three years ago, when, a boy of fourteen summers, I was baptized into the fellowship of that church, and the time, eleven years later, when I was ordained to the Gospel ministry within its sacred walls. I thought of the five noble men of God who composed the presbytery—Isbell, German and Beagle have gone home; Pettit and Jolly still remain. The last named brother, venerated and beloved, if he still survives, is greatly afflicted and is "only waiting" for the Master's call.

The time to return soon comes, and soon I am again at home (the dearest place of all to me) to take up the work I entrusted for a few weeks to my son, Charles Ernest Dicken, who is a student at William Jewell College and who very acceptably preached as supply during my absence.

It was my privilege on last Saturday afternoon to baptize Miss Ella Ewing, the Missouri Giantess, into the fellowship of Harmony Grove Baptist church (Knox county) of which church I have the honor to be pastor. Miss Ewing is doubtless the tallest woman in the world, being 8 feet, 4 inches high and weighing about 256 pounds. She is about 28 years of age and an intelligent and refined Christian woman. May the Lord help her to be very useful in his cause and thus honor him and the noble profession she has made.

At this time, Bro. J. H. Dew, our state evangelist, is aiding Pastor Laidley in a meeting here. Bro. Dew is doing some good Gospel preaching and we are praying for and expecting "showers of blessing."

O. W. DICKEN, Kahoka, Mo., July 24, 1900.

The Lord puts a seal upon his own that everybody may know them. The sealing in your case is the Spirit producing in you likeness to the Lord. The holier you become the seal is the more distinct and plain, the more evident to every passerby, for then will men take knowledge of you that you have been with Jesus.—Andrew Bonar.

REGENERATION OR EDUCATION—WHICH?

For several months I have been watching the growth of zeal for our mission work in Eastern Kentucky. Those in the towns and cities, and the central part of the state generally, are becoming more and more anxious about the work in "the mountains" of Kentucky. At the General Association at Owensboro, there were many noble addresses and appeals by missionaries and others interested in the work, all filled with a spirit of zeal burning for the salvation of souls. It made my heart throb and pulsate with joy to hear them. But, my dear brethren, I fear we are about to make a leap in the dark. I have heard a great deal more said, and have read much more in our Baptist papers of late, on the subject of schools and education than I have seen or heard on the subject of churches and the preaching of the Gospel.

Schools and education and colleges are all right in their proper place, but it seems to me we are getting the cart before the horse. There are over three hundred and forty thousand people in Eastern Kentucky who need the Gospel and who need also to be educated. These people are having meeting houses erected all through this country and in many (nearly all) of the towns and villages by Presbyterians, Methodists and Reformers. They are giving them first houses of worship and preaching, and after getting them into their so-called church (?) or churches (?) then they turn attention to mental culture. It seems to me that this is the proper course for us to pursue. Or is it a mistake that "the Gospel is the power of God unto salvation"? Shall we discard this old foggy (?) doctrine and resort to mathematics, morality, mental culture or something else to save these souls?

We haven't any money to build both colleges and churches in this section, and it seems to me that the best thing to do is to build churches and make Baptists, and then build Baptist schools. I don't see what need we have for schools until we have people to educate. We can never make Christians and Baptists of these people by taking them into our schools, if we should succeed in getting them into the schools. And then it will be impossible to get more than a very small per cent. of them into the schools. The people in this section are generally poor, and not more than one in five hundred will ever be able to attend college; but, if they had meeting houses where they could go and have their hungry souls fed with the bread of life, they would nearly all go.

I am in favor of education and am willing, if my brethren think it the proper course to pursue, to co-operate with the Board or any committee for this purpose. And, if I can be of any assistance to Bro. Dew in raising the ten thousand dollar church edifice fund (which meets my hearty approval) I am at his service.

J. BENTON FERRELL, Liberty, Ky.

WHAT makes life dreary is want of motive.

BROTHERLY LOVE.

No distance breaks the tie of blood; Brothers are brothers evermore; Nor wrong nor wrath of deadliest mood

That magic may o'erpower. Oh, ere the common source be known The kindred drops will claim their own.

And throbbing pulses silently Move heart toward heart by sympathy.

So it is with true Christian hearts; Their mutual share in Jesus' blood, An everlasting bond imparts. Of holiest brotherhood.

Oh, might we all our lineage prove— Give and forgive—do good and love; By soft endearments, in kind strife, Lightening the load of human life.

—Kebler.

OUR PULPIT.

THE DAY OF ATONEMENT.

BY G. H. SPURGEON.

"This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year."—Leviticus 16:34.

The Jews had many striking ceremonies which marvelously set forth the death of Jesus Christ as the great expiation of our guilt and the salvation of our souls. One of the chief of these was the day of atonement, which I believe was pre-eminently intended to typify that great day of vengeance of our God, which was, also, the great day of acceptance of our souls, when Jesus Christ "died, the just for the unjust, to bring us to God." That day of atonement happened only once a year, to teach us that only once should Jesus Christ die; and that though he would come a second time, yet it would be without a sin-offering unto salvation. The lambs were perpetually slaughtered; morning and evening they offered sacrifice to God, to remind the people that they always needed a sacrifice; but the day of atonement being the type of the one great propitiation, it was but once a year that the high priest entered within the veil with blood as the atonement for the sins of the people. And this was on a certain set and appointed time; it was not left to the choice of Moses or to the convenience of Aaron, or to any other circumstance which might affect the date: it was appointed to be on a peculiar set day, as you find at the 29th verse: "In the seventh month, on the tenth day of the month;" and at no other time was the day of atonement to be, to show us that God's great day of atonement was appointed and predestinated by himself. Christ's expiation occurred but once, and then not by any chance; God had settled it from before the foundation of the world; and at that hour when God had predestinated, on that very day that God had decreed that Christ should die, was he led like a lamb to the slaughter, and as a sheep before her shearers he was dumb. It was but once a year, because the sacrifice should be once; it was at an appointed time in the year, because in the fullness of time Jesus Christ should come into the world to die for us.

First, the person who has to make the atonement. And at the outset, we remark that Aaron, the high priest, did it. "Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering." Inferior priests slaughtered the lambs; other priests at other times did almost all the work of the sanct-

uary; but on this day nothing was done by any one, as a part of the business of the great day of atonement, except by the high priest. Old rabbinical traditions tell us that everything on that day was done by him, even the lighting of the candles, and the fire, and the incense, and all the offices that were required, and that, for a fortnight beforehand, that he was obliged to go into the tabernacle to slaughter the bullocks and assist in the work of the priests and Levites, that he might be prepared to do the work which was unusual to him. All the labor was left to him. So, beloved, Jesus Christ, the High Priest, and he only works the atonement. There are other priests, for "he hath made us priests and kings unto God." Every Christian is a priest to offer sacrifice of prayer and praise unto God, but none save the High Priest must offer atonement; he, and he alone, must go within the veil; he must slaughter the goat and sprinkle the blood; for though thanksgiving is shared by all Christ's elect body, atonement remains alone to him, the High Priest.

In the next place, the high priest who offered the atonement must be a spotless high priest; and because there were none such to be found, Aaron being a sinner himself as well as the people, you will remark that Aaron had to sanctify himself and make an atonement for his own sin before he could go in to make an atonement for the sins of the people. In the 3d verse you read, "Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering." These were for himself. In the 6th verse it is said, "And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house." So you see it was strictly provided for that Aaron on that day should be a spotless priest. He could not be so as to nature, but ceremonially, care was taken that he should be clean. He was washed over and over again in the sacred bath. And besides that, there was the blood of the bullock and the smoke of the incense, that he might be acceptable before God. Ah! beloved, and we have a spotless High Priest; we have one who needed no washing, for he had no filth to wash away; we have one who needed no atonement for himself, for he, forever, might have sat down at the right hand of God, and never have come on earth at all. He was pure and spotless; he needed no incense to wave before the mercy-seat to hide the angry face of justice; he needed nothing to hide and shelter him; he was all pure and clean. O! bow down and adore him, for if he had not been a holy High Priest, he could never have taken thy sins upon himself, and never have made intercession for thee. O! reverence him, that, spotless as he was, he should come into this world and say, "For this cause I sanctify myself, that they also may be sanctified through the truth." Adore and love him, the spotless High Priest, who, on the day of atonement, took away thy guilt.

Again, the atonement was made by a solitary high priest—alone and unassisted. You read in the 17th verse, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the con-

gregation of Israel." No other man was to be present, so that the people might be quite certain that everything was done by the High Priest alone. It is remarkable, as Matthew Henry observes, that no disciple died with Christ. When he was put to death, his disciples forsook him and fled; they crucified none of his followers with him, lest any should suppose that the disciple shared the honor of the atonement. Thieves were crucified with him because none would suspect that they could assist him; but if a disciple had died, it might have been imagined that he had shared the atonement. God kept that holy circle of Calvary select to Christ, and none of his disciples must go to die there with him. O glorious High Priest, thou hast done it all alone. O, glorious anti-type of Aaron, no son of thine stood with thee; no Eleazar, no Phinehas, burned incense; there was no priest, no Levite, save thyself. "I have trodden the wine-press alone, and of the people there was none with me." Then give all the glory unto his holy name, for alone and unassisted he made atonement for your guilt. The bath of his blood is your only washing; the stream of water from his side is your perfect purification. None but Jesus, none but Jesus, has wrought out the work of our salvation.

Thus have I led you to consider the person who made the atonement: let us now consider for a moment or two the means whereby this atonement was made. You read at the 5th verse, "And he shall take two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be a scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness." The first goat I consider to be the great type of Jesus Christ the atonement; such I do not consider the scape-goat to be. The first is the type of the means whereby the atonement was made, and we shall keep to that first.

Notice that this goat, of course, answered all the pre-requisites of every other thing that was sacrificed: it must be a perfect, unblemished goat of the first year. Even so was our Lord, a perfect man, in the prime and vigor of his manhood. And further, this goat was an eminent type of Christ from the fact that it was taken of the congregation of the children of Israel, as we are told at the 5th verse. The public treasury furnished the goat. So, beloved, Jesus Christ was, first of all, purchased by the public treasury of the Jewish people before he died. Thirty pieces of silver they had valued him at, a goodly price; and as they had been accustomed to bring the goat so they brought him to be offered, not, indeed, with the intention that he should be their sacrifice, but unwittingly they fulfilled this when they brought him to Pilate, and cried, "Crucify him, crucify him!" O, beloved! indeed, Jesus Christ came out from the midst of the people, and the people brought him. Strange, that it should be so! "He came unto his own, and his own received him not;" his own led him forth to slaughter; his own

dragged him before the mercy-seat.

Note, again, that though this goat, like the scape-goat, was brought by the people, God's decision was in it still. Mark, it is said, "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat." I conceive this mention of lots is to teach that although the Jews brought Jesus Christ of their own will to die, yet, Christ had been appointed to die; and even the very man who sold him was appointed to it—so saith the Scriptures. Christ's death was foreordained, and there was not only man's hand in it, but God's. "The lot is cast into the lap, but the whole disposal of it is the Lord's." So it is true that man put Christ to death, but it was of the Lord's disposal that Jesus Christ was slaughtered, "the just for the unjust, to bring us to God."

Next, behold the goat that destiny has marked out to make the atonement. Come and see it die. Christians, ye have here your Saviour. See his Father's vengeful sword sheathed in his heart; behold his death agonies; see the clammy sweat upon his brow; mark his tongue cleaving to the roof of his mouth; hear his sighs and groans upon the cross; hark to his shriek, "Eli, Eli, lama sabachthani," and you have more now to think of than you could have if you only stood to see the death of a goat for your atonement. Mark the blood as from his wounded hands it flows, and from his feet it finds a channel to the earth; from his open side in one great river see it gush. As the blood of the goat made the atonement typically, so, Christian, thy Saviour dying for thee made the great atonement for thy sins, and thou mayest go free.

But mark, this goat's blood was not only shed for many for the remission of sins as a type of Christ, but that blood was taken within the veil, and there it was sprinkled. So with Jesus' blood: "Sprinkled now with blood the throne." The blood of other beasts (save only of the bullock) was offered before the Lord, and was not brought into the most holy place; but this goat's blood was sprinkled on the mercy seat, and before the mercy seat, to make an atonement. So, O child of God, thy Saviour's blood has made atonement within the veil; he has taken it there himself; his own merits and his own agonies are now within the veil of glory, sprinkled now before the throne. O glorious Sacrifice, as well as High Priest, we would adore thee, for by thy one offering thou hast made atonement forever, even as this one slaughtered goat made atonement once in a year, for the sins of all the people.

We now come to the effects. One of the first effects of the death of this goat was the sanctification of the holy things which had been made unholly. You read at the end of the 15th verse, "He shall sprinkle it upon the mercy seat; and he shall make an atonement for the holiness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." The holy place was made unholly by the people. Where God dwelt should be holy, but where man comes there must be some degree of unholiness. This blood of the goat made the unholly place holy. It was a sweet atonement to me as

I came here this morning. I thought, "I am going to the house of God, and that house is a holy place;" but when I thought how many sinners had trodden its floors, how many unholly ones had joined in its songs, I thought, "Ah, it has been made defiled; but oh! there is no fear, for the blood of Jesus has made it holy again." "Ah!" I thought, "there is one poor prayer that we shall offer; it is a holy prayer, for God the Holy Spirit dictates it, but then it is an unholly prayer, for we have uttered it, and that which cometh out of unholly lips like ours, must be tainted." "But ah!" I thought again, "it is a prayer that has been sprinkled with blood, and therefore it must be a holy prayer." And as I looked on all the harps of this sanctuary, typical of your praises, and on all the censers of this tabernacle, typical of your prayers, I thought within myself, "There is blood on them all; your holy service this day has been sprinkled with the blood of the great Jesus, and as such it will be accepted through him." O, beloved! it is not sweet to reflect that our holy things are now really holy; that though sin is mixed with them all, and we think them defiled, yet they are not, for the blood has washed out every stain; and the service this day is as holy in God's sight as the service of the cherubim, and is as acceptable as the psalms of the glorified; we have washed our worship in the blood of the Lamb, and it is accepted through him.

But observe, the second great fact was that their sins were taken away. This was set forth by the scape-goat. You read at the 20th verse: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." When that was done, you see, the great and wonderful atonement was finished, and the effects of it were set forth to the people. The first goat was a type of the atonement; the second is the type of the effect of the atonement. The second goat went away, after the first was slaughtered, carrying the sins of the people on its head, and so it sets forth, as a scape-goat, how our sins are carried away into the depth of the wilderness. There was this year exhibited in the Art Union a fine picture of the scape-goat dying in the wilderness; it was represented with a burning sky above it, its feet sticking in the mire, surrounded by hundreds of skeletons, and there dying a doleful and miserable death. Now, that was just a piece of gratuitous nonsense, for there is nothing in the Scriptures that warrants it in the least degree. The rabbis tell us that this goat was taken by a man into the wilderness and there tumbled down a high rock to die; but, as an excellent commentator says, if the man did push it down the rock he did more than God ever told him to do. God told him to take a goat and let it go; as to what became of it neither you nor I know anything; that is purposely left. Our Lord Jesus Christ has taken away our

sins upon his head, just as the scape-goat, and he is gone from us—that is all; the goat was not a type in its dying, or in regard to its subsequent fate. God has only told us that it should be taken by the hand of a fit man into the wilderness. The most correct account seems to be that of one Rabbi Jarchi, who says that they generally took the goat twelve miles out of Jerusalem, and at each mile there was a booth provided where the man who took it might refresh himself till he came to the tenth mile, when there was no more rest for him till he had seen the goat go. When he had come to the last mile he stood and looked at the goat till it was gone, and he could see it no more. Then the people's sins were all gone too. Now, what a fine type that is if you don't inquire any further! But if you will get meddling where God intended you to be in ignorance, you will get nothing by it. The scape-goat was not designed to show us the victim or the sacrifice, but simply what became of the sins. The sins of the people are confessed upon that head; the goat is going; the people lose sight of it; a fit man goes with it; the sins are going from them, and now the man has arrived at his destination; the man sees the goat in the distance skipping here and there over the mountains, glad of its liberty; it is not quite gone; a little further, and now it is lost to sight. The man returns and says he can no longer see it; then the people clap their hands, for their sins have all gone to. O, soul! canst thou see thy sins all gone? We may have to take a long journey, and carry our sins with us; but O! how we watch till they are utterly cast into the depths of the wilderness of forgetfulness, where they shall never be found any more against us forever. But mark, this goat did not sacrificially make the atonement; it was a type of the sins going away, and so it was a type of the atonement, for you know, since our sins are thereby lost it is the fruit of the atonement; but the sacrifice is the means of making it. So we have this great and glorious thought before us, that by the death of Christ there was full, free, perfect remission for all those whose sins are laid upon his head. For I would have you notice that on this day all sins were laid on the scape-goat's head—sins of presumption, sins of ignorance, sins of uncleanness, sins little and sins great, sins few and sins many, sins against the law, sins against morality, sins against ceremonies, sins of all kinds were taken away on that great day of atonement. Sinner, O, that thou hadst a share in thy Master's atonement! O! that thou couldst see him slaughtered on the cross! Then mightest thou see him go away leading captivity captive, and taking thy sins where they might never be found.

I have now an interesting fact to tell you, and I am sure you will think it worth mentioning. Turn to Leviticus 25:9, and you will read: "Then shall thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land." So that one of the effects of the atonement was set forth to us in the fact that when the year of jubilee came it was not on the first day of the year that it was proclaimed, but "on the tenth day of the seventh month." Ay, methinks, that was the best part of it. The

scape-goat is gone, and the sins are gone; and no sooner are they gone than the silver trumpet sounds, The year of jubilee is come, Return, ye ransomed sinners, home.

On that day sinners go free; on that day our poor mortgaged lands are liberated, and our poor estates which have been forfeited by our spiritual bankruptcy are all returned to us. So when Jesus dies, slaves win their liberty, and lost ones receive spiritual life again; when he dies, heaven, the long-lost inheritance is ours. Blessed day! Atonement and jubilee ought to go together. Have you ever had a jubilee, my friends, in your hearts? If you have not, I can tell you it is because you have not had a day of atonement.

One more thought concerning the effects of this great day of atonement, and you will observe that it runs throughout the whole of the chapter—entrance within the veil. Only on one day in the year might the high priest enter within the veil, and then it must be for the great purpose of the atonement. Now, beloved, the atonement is finished, and you may enter within the veil: "Having boldness, therefore, to enter within the veil, let us come with boldness unto the throne of the heavenly grace." The veil of the temple is rent by the atonement of Christ, and access to the throne is now ours. O, child of God, I know not of any privilege which thou hast, save fellowship with Christ, which is more valuable than access to the throne. Access to the mercy seat is one of the greatest blessings mortals can enjoy. Precious throne of grace! I never should have had any right to come there if it had not been for the day of atonement; I never should have been able to come there if the throne had not been sprinkled with the blood.

Now we come to notice, in the fourth place, what is our proper behavior when we consider the day of atonement. You read at the 20th verse, "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls." That is one thing that we ought to do when we remember the atonement. Sure, sinner, there is nothing that should move thee to repentance like the thought of that sacrifice of Christ which is necessary to wash away thy guilt. "Law and terror do but harden," but, methinks, the thought that Jesus died is enough to make us melt. It is well when we hear the name of Calvary, always to shed a tear, for there is nothing that ought to make a sinner weep like the mention of the death of Jesus. On that day "ye shall afflict your souls." And even you, ye Christians, when you think that your Saviour died, you should afflict your souls; you should say,

Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

Drops of grief ought to flow, ay, streams of undissolved sympathy with him; to show our grief for what we did to pierce the Saviour. "Afflict your souls," O ye children of Israel, for the day of atonement is come. Weep o'er your Jesus; weep for him that died; weep for him who was murdered by your sins, and "afflict your souls."

Then, better still, we are to "do no work at all," as you find in the same verse 20th. When we consider the atonement, we should rest, and "do no work at all." Rest from your works as God did from his on the great

Sabbath of the world; rest from your own righteousness; rest from your toilsome duties; rest in him. "We that believe do enter into rest." As soon as thou seest the atonement finished, say, "It is done, it is done! Now will I serve my God with zeal, but now I will no longer seek to save myself; it is done, it is done for aye."

Then there was another thing which always happened. When the priest had made the atonement, it was usual for him, after he had washed himself, to come out again in his glorious garments. When the people saw him they attended him to his house with joy, and they offered burnt offerings of praise on that day; he being thankful that his life was spared (having been allowed to go into the holy place and to come out of it), and they being thankful that the atonement was accepted; both of them offering burnt offerings as a type that they desired now to be "a living sacrifice, holy and acceptable unto God." Beloved, let us go into our houses with joy; let us go into our gates with praise. The atonement is finished; the High Priest is gone within the veil; salvation is now complete.

MATTHEW 16:18.

I BELIEVE the church is built upon Christ. If Christ intended to build upon Peter, He would have said, in Matt. 16:18, "Thou art Peter, and upon thee I will build my church." If He had intended to build on Peter's confession, He would have said, "My Father in heaven has revealed this unto thee, and upon that I will build my church." He did say, "Thou art Peter, but upon this rock—*hai epi tautei petra*—I will build my church. The word this applies it to Himself, as He doubtless did by a gesture; as when, standing before the temple in Jerusalem, He said, "Destroy this temple, and in three days I will raise it up," the word this and the gesture applying it to Himself—His body.

Do not build upon an isolated text. Interpret Scripture by Scripture. The New Testament nowhere teaches that the church is built upon Peter or anything Peter said or did, or anything he confessed. The *petra* upon which Christ builds His church is the word used in Matt. 7:24, upon which the wise build; and the house stands; also Romans 9:33, which is Christ; also 1 Cor. 10:4, that *petra* was Christ. Paul says in 1 Cor. 3:11, "Other foundation can no man lay than that is laid, which is Jesus Christ." The perpetuity of the church resides in the fact that it is built upon Jesus Christ, the Divine Son of God, the Rock of Ages.

G. W. WHEATLY,
Danville, Ky., Aug. 3, 1900.

One of the first results of an entire surrender to the Lord Jesus is that our appetite for his word is sharpened, our delight in prayer deepened and our zeal in his service increased. As consecrated Christians we read more, pray more, work more than we ever did before. But we do these things with a new purpose. Instead of looking on them as direct means for advancing us in holiness, we use them for maintaining and deepening our fellowship with the Lord Jesus, on whom alone we rely to make us holy, to give us victory over sin and to fill us with the love of God.—G. E. C. Macgregor.

Black Dress Goods.

13C For black figured Klammie Cloths, 40 inches wide, in eight attractive patterns, worth \$2.50 per yard.

35C For all-wool iron frame Grounds, 44 inches wide, a lovely summer fabric, worth 75c per yard.

49C For Priestley's celebrated English Crepons, 40 inches wide, in stylish novelty stripes, it was 75c per yard.

98C For fine English Broadens, 42 inches wide, in stylish blistered figures and stripes, worth \$1.25 per yard.

Shirt Waist Bargains.

39C Will buy a stylish Percale shirt waist in a variety of colors, the kind that sold for 75c.

49C Will buy a pretty Percale or White India Linen Waist that sold for \$1.00 only ten days ago.

58C Buys the finest quality of Percale shirt waists, made with the new French plaid back; the kind that sold for \$1.15 and \$1.25.

74C Buys a fine Lawn or fine Percale Waist, all beautiful colors. The celebrated "Stanley" make—these are \$1.25 waists.

Wrapper Bargains.

49C For Ladies' Calico Wrappers, in black and white effects, made in good style, with a deep flounce at the bottom of skirt, the waist trimmed in braid and ruffles over the shoulder.

60C For Ladies' extra quality Cotton Wrappers, in good colors and style—assortments; plaid back; waist trimmed with fancy braid, ruffles over the shoulder and deep ruffled skirt.

74C For Ladies' Pretty Percale Wrappers, in good colors and styles, one of the nicest Wrappers we ever had at this low price.

Wash Goods Bargains.

5C Just one-half price per yard for those stylish light or dark striped Lawns and Dimities; also foulard blue and black and white in this lot; regular price 10c yard.

7C Per yard for stylish Foulard Striped Lawns, copies of the Mik Foulards, and a great lot of fine Dimities and Batistes—both light and dark—worth at regular value 15c.

10C Sale price per yard for great values in fine Dimities, solid color Grounds and Lawns in latest colorings and patterns, worth 15c and 17c per yard.

MAIL ORDERS filled promptly and with the best of goods.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

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Comfort for Lady Passengers En route to Texas.



One of the unusual features to be found in going to Texas, via Memphis and the Cotton Belt, is the ladies' lounging room in the parlor car. This large comfortable room is furnished with a couch and easy chairs, and is separated from the balance of the car. Ladies can withdraw to it at any time for privacy and rest.

The Cotton Belt offers you the quickest and shortest route to Texas, without change of cars. Both day and night trains are equipped with comfortable coaches and Free Reclining Chair Cars, also Parlor Cars by day and Pullman Sleepers at night.

Write and tell us where you are going and when you will leave, and we will tell you what your ticket will cost and what train to take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas."

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T. E. WATTS, T.P.A., Cincinnati, Ohio R. B. SMITH, T.P.A., Chattanooga, Tenn.

E. W. LABEAUME, G. P. and T. A., St. Louis, Mo.

Summer Excursions—Colorado, Utah.

The Union Pacific will place its effect on July 15th and August 20th and 25th. Summer Excursion rates of one fare for the round-trip, plus \$2.00 from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis.

Oregon, Washington, Idaho, Montana.

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

TAKE the Louisville, Evansville & St. Louis—"Air Line"—to all points West. It is 65 miles the shortest route. Two daily trains—5 A. M. and 9:15 P. M.—Campbell, General Agent, Louisville, Ky.

Home-Seekers Excursions.

(Via "Air Line") L. K. & St. L. C. R. R. Tickets on sale August 15th and 21st, good to return twenty-one (21) days from date of sale. One fare, plus \$1.00 for the round-trip. J. B. Campbell, General Agent, Louisville.

CHRIST is the missionary church. When He gave the church her commission, "Go, teach all nations," He sealed up with it the priceless promise, "Lo! I am with you to the end of the world."—Ouyler.

EDITORIAL.

A TEXT in the Bible which has been often misquoted and misunderstood because misquoted is the 15th verse of the seventeenth Psalm. It is quoted, "I shall be satisfied, when I awake in thy likeness." And the lessons drawn from it are that Christians will never be satisfied with their attainments in this world, and that the completed resemblance to God when they stand faultless before the Throne will be the great source of satisfaction to them.

The first lesson is a true one. No true Christian is ever satisfied with his growth in grace in this world. The clearer his eye becomes, the more distinctly he sees the sin still remaining in his heart, and the greater his humility and his dissatisfaction with himself. The self-complacent Christian is always a sorry specimen of the work of divine grace. He is a sheep, to be sure, and not a goat, but he is a very poor sheep. The nobler man counts not himself to have attained, but presses ever forward to the mark of the high calling as it is in Christ Jesus. The second lesson is not a true one, and is contradictory to the meaning of the text as rightly quoted and interpreted. No child of God will find his satisfaction in contemplating his own perfections, even when he is perfect among the saints in glory.

The clause as it is in the Bible is, "I shall be satisfied, when I awake, with thy likeness." And, according to the best commentators, the word translated "likeness" means form or visible appearance. It is the word which in Numbers 12:8 is translated "the similitude of the Lord," or, as the Revised Version has it, "the form of the Lord." The highest satisfaction of the saint in glory will not be anything in himself, but in the visible presence of the Lord God. This meaning is also brought out by the first clause of the verse, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

David is contrasting the pleasure of the worldling with his own. In the preceding verse he speaks of the men of the world who have their portion in this life, to whom every earthly blessing seemed given. They had their good things in which they took satisfaction. But David does not envy them. He is obeying the commands of his God, that he may be able to see His face in righteousness. And all earth's losses and crosses will be more than made good to him by the glorious sight of his God.

The bliss of Heaven will be the presence of God. The thought of that bliss is enough to compensate for all our trials and afflictions here. They are but for a moment, and beyond them is the face of God. I shall be satisfied, not with the portion in this life which delights the men of this world, not with all the hid treasures with which they are filled, but in seeing God in his glory and knowing more and more of his holy character.

THE WESTERN RECORDER and the London Chronicle both approve—the first with lukewarm enthusiasm, the second with rather more cordiality—the new board project. Both, however, make the provision that this new board shall not appoint "days." Well, that is precisely what the board is busy doing—they are not only busy appointing "days," but

"programmes" for the "days." For our part, this is not objectionable; but we are a little curious to see how these stalwarts will take their medicine.—Religious Herald.

We appeal to the fairness of the Herald, and ask if it is right to call the new Committee a Board so long as it makes no effort to appoint a paid Secretary, and no effort to perpetuate itself beyond the one year for which it was appointed?

We are sorry we did not make it clear as to the kind of days and programmes of which we spoke. So far as we have heard, the Committee has not appointed any set days and seasons, nor sent out any rituals. To appoint a day in which there will be a meeting in one church, is one thing. To appoint a day for all the churches to have meetings, and to suggest the subject to be discussed at those meetings, is a very different thing. The former is unobjectionable; the latter smacks of papacy, prelacy, a church year, &c.—things which have always been contrary to the freedom and independence of Baptist churches and their reliance for guidance in their worship on the Holy Spirit. The difference between a programme and a ritual is plain. A programme, as of our Ministers' and Deacons' meetings, of which we publish many, simply tells what brethren will speak and on what subjects at that meeting.

A ritual undertakes to suggest to all the churches to have meetings in which certain subjects shall be discussed, and it also prescribes the Scriptures which shall be read and the hymns which shall be sung, thus directly attempting to interfere with the worship.

We have not heard that the Committee or any one else taking advantage of the occasion of the "Movement" has attempted to appoint any set days and seasons for the churches or the Sunday-schools, or to send out any rituals, as if our pastors were not competent to attend to their own business. The Herald has been doing noble service against Easter in Baptist churches, and we count on its strong aid in fighting all ritualistic tendencies.

The Presbyterian was right in saying that the introduction of ritualism marks the decay of spirituality and tends to hasten that decay.

Our community was greatly shocked to learn last week of the arrest of Dr. H. M. Wharton at Ocean Grove, whither he had gone to preach after closing his crowded tent meetings here. He was arrested on a warrant procured by Miss Somers, who charged him with making a wrong use of some real estate she had given him for an orphanage. She claimed he had gotten the property deeded to himself and had mortgaged it, contrary to her wishes. Dr. Wharton says that she deeded him the property in fee simple, without any conditions, it being understood that he would use it for an orphanage. He claims to have done just as he agreed he would do, and that the property had been used as an orphanage, and as a part of the great benevolent work he is carrying on.

He was promptly released on \$1,000 bail to appear for trial at Monmouth. In the meantime he will go on with his evangelistic work. He preached at Ocean Grove after his arrest.

When the trial comes the facts will all be brought out, and then will be time enough to reach conclusions. We hope that Dr. Wharton will be promptly cleared at the trial; and we will refuse to believe he has acted in

bad faith, until it shall be clearly proven that he has done so.

We think it unkind in the Homiletic Review to fill its August number entirely with good things that one cannot afford to lose. In such hot weather there ought to be some things one would be willing to skip. Two of the best things in this unsurpassable number are by Prof. W. C. Wilkerson and Dr. J. W. Everts.

Prof. Wilkerson gives a letter which he received from a skeptic who cannot understand why the Professor believes in the infallibility of Scriptures, and he answers the skeptic in a flawless argument. Dr. Everts tests the new Polychrome Bible of the higher critics by the Assyrian flood tablet, and shows conclusively that Genesis is not a patched-up fraud. We thank God for the orthodoxy and scholarship of these two distinguished Baptists.

LORD SALISBURY is quoted as saying in his speech upon the assassination of King Humbert that it is an insane desire for notoriety which influences such men as murdered Humbert, Carnot and the Empress of Austria.

We think he is right. We came to that conclusion when Giteau killed President Garfield. We are sure that the lives of the leading men of the world would be safer, if it was understood that no notoriety would be gained for the murderer who would kill one of them. Lord Salisbury said he was not prepared to suggest a remedy for this awful evil; but one thing at least, we think, should be tried. Let no newspaper mention the name of the assassin nor publish his picture, nor say one word about him personally. When he is tried even, let his name not appear in print, nor anything which could in any way identify him. If, as Lord Salisbury said, and as we think, the ruling motive of these human monstrosities is an insatiable desire for notoriety, this concerted silence will go far towards protecting the lives of the rulers of the world.

Some years ago a negro burglar in New York City killed a lady—if we remember rightly, a Mrs. Dr. Hall—who awoke while he was in the room. The papers gave his name, his history and his picture. Every incident of his life which could be learned was published day after day. When he was condemned to death, morbid persons carried him flowers, to the intense indignation of all just-minded people.

Not long after, a little servant girl, aged twelve, put poison into the coffee of the aged couple who had taken her to raise. Fortunately, she put in so much that the odor led to suspicion, and the coffee was tried on the cat which died in a moment. When asked if she had been badly treated, she said no, they were as kind to her as they could be, but she wished to get her name and picture in the papers, and have every one talking about her as they did about the murderer of Mrs. Hall. She said no ladies came to see her and gave her flowers, and if she could only have killed her master and mistress they would bring her lots of flowers.

We have referred before to this incident which made a deep impression upon us; as victim after victim to this insane desire for notoriety dies, it recurs to us again.

The nations of the world must

have executives, either presidents or kings or emperors. And it is impossible to guard them from the cunning of these men seeking notoriety at any cost. If they only killed tyrants some infidels who believe in doing evil that good may come might be reconciled to the murders. But they aim rather at the men and women whose deaths will give them the most widespread notoriety, such Presidents as Garfield and Carnot, and such beloved kings as Humbert.

THE Bene Jesurun Temple in Cincinnati, is always well attended, even in summer, when many of the other synagogues are well-nigh empty. The American Israelite was asked by a reader why this was the case, and replied: "This is a Jewish pulp it exclusively; here nothing but Judaism is expounded; no politics, no polemics, no ogling of modern notions in science, theology or philosophy; no special attractions are offered to either Sunday Jews or Sabbath Christians; no novels and novelties; no sensational and no so-called popular subjects are discussed here: it is Judaism pure and simple, which is expounded, argued, illustrated and defended here, logically and fearlessly, exactly, without any consideration of what this or that party or parties might think or feel about it. This it is which makes and attracts genuine Jews, makes and keeps them loyal to the cause."

And this style of preaching will cause any church to be well attended and well attended by men. We commend the extract to the thoughtful consideration of every pastor among our readers, no matter of what denomination he may be. Let him substitute the name of his denomination for Judaism and Jews in this paragraph, and know that the result of such faithfulness will follow in his case.

All the various devices for attracting have signally failed. It is time to go back to the earnest expounding of Christian truth, logically and fearlessly. All true preachers should do this, whether men will hear or whether they will forbear. But it is a joy to feel that faithfulness will be rewarded not only in Heaven, but by success in the salvation of souls and in the building up of strong congregations of strong men.

A WRITER in speaking of the decline in conversions, asks two important questions: "May not our negligence in instructing our children in the catechism have something to do with it? May we not have neglected to duly develop the denominational spirit among our people? It is only too well known that the great majority of our pastors neglect to instruct the children of their congregations in the catechism of our church. They leave this work to the teachers in the Sunday School."

The duty of teaching the catechism devolves upon the parents of the children, and it is an evil day in the world when they shirk this responsibility upon either pastor or Sunday School teacher. It is the duty of the pastor to urge the parents to do their duty in this thing.

How many pastors do not even know if the parents are having their children learn the catechism, much less urging this duty upon them! Yet there is no safeguard for the young as they go out into life to compare to a knowledge of the catechism, and the proof-texts, which are the most important part of it.

Editorial Varieties

The tendency of the age or the "spirit of the times" is something about which we need not concern ourselves. Let us obey God's commands and we will know that our own spirit is right.

The brethren in North Carolina have made a united effort for the Biblical Recorder with the result that its subscription list has reached 15,000 and is still advancing. We congratulate the Biblical Recorder which deserves its success.

The Right Hon. Joseph Napier, Lord Chancellor of Ireland, in a speech at Kester Hall, said: "I have attained the object of my ambition, but I have learned there is nothing else worth living for, but to love and serve Jesus Christ."

The Presbyterian says that more and more the "new theology" is throwing off the mask, and showing its Unitarian garb. We said several years ago that the real object of attack was the Unitarian movement, and were obliged for uncharitableness.

In speaking of the reception given by the East church to Dr. Christian, we inadvertently omitted the name of the Rev. W. W. Hamilton from the list of speakers. His speech was particularly happy and appropriate, and we beg pardon for the omission.

The Unconventionalist tells the good news that their three leading societies have received contributions this year well in advance of those for the same months last year. Their Foreign Mission Society reports an increase of 100,000 in their Home Mission bodies an increase of \$3,622.

Dr. F. B. Warfield, in speaking of the advantages of the college, says truly that in the big university, "the professor ceases to become a teacher and becomes a mere demonstrator. The essential concern of the true teacher is not with the subject taught, but with the person to whom it is taught."

It is indeed a most shameful inconsistency, as pointed out by the Examiner. "We see the same community that pays large sums to sustain the schools and benevolent institutions, and submits to heavy taxes for the maintenance of peace and order, deliberately granting licenses to agents of debauchery and manufactories of crime."

If men must sneer at piety, we wish they would not take the occasion of College Commencements to do it. In a recent baccalaureate sermon, we find this sentence: "We live in a religionless age, who are orthodox because they have ceased to think, and pious because they are not virile enough to be impious."

In a meeting in London the other day, Dr. John Clifford said that a short time before a child in a school was asked: "What is an Anabaptist?" and wrote in reply, "An Anabaptist was the wife of John the Baptist." He added, "I may say the child's knowledge actually equals the knowledge of many people who criticize us to-day."

Christian Work has charity for everybody but consistent Calvinists. It says that "some think that divine revelation ceased Dec. 4, A. D. 1647," when the Westminster Confession of Faith was finished. Oh, no, they do not; they think revelation ceased when John ended Revelation with a curse upon those who should add to the words of the book.

The Washington Post tells a good story. At a dinner party a guesting girl had a seat next a famous man who has few peers as a Shakespearean scholar. The girl said to him: "I'm awfully stuck on Shakespeare. Don't you think he is terribly interesting?" Everybody listened to hear his reply: "Yes, I do think he is interesting. I think he is more than that; I think Shakespeare is just simply too cute for any thing."

The interest of Baptists in the story of their fathers is increasing instead of diminishing. If we can judge by the way Dr. Harvey's Baptists in History is selling. There is no other book with which we are acquainted in which a Baptist can learn so much of our history in so little space and at such low price. Bound in cloth, Baptists in History is only \$5 cents; bound in paper, 10 cents. For sale by the Baptist Book Concern, Louisville, Ky.

In speaking of Dr. MacLaurin's resolution offered at Detroit to make the Missionary Union a representative body, the Canadian Baptist says: "The wonder is that the un-baptistic, close-corporation system of conducting the great enterprises of the body should have continued so long. Are we not raising the anti-anti-anti programme business too far ourselves in our Associations and Conventions?" Southern Baptists need to seek themselves the same question.

One of the best of denominations is the Reformed Church in America. According to the latest reports, there are 715 ministers and 100,000 members. Its paid membership has averaged only 1,000 a year for ten years. It gives about \$20,000 a year to missions. We fear from these figures that the Dutch Reformed Church, as it is usually called, is paying more attention to the raising of money than the salvation of souls. Let the other understand.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. W. T. Amis preached on "Self-denial," and on "Remember." Two received by letter.

Broadway—Bro. W. H. Whitsett preached on "The problem of prayer."

Portland avenue—Pastor Truller preached on "Divine forgiveness," and on "A man after God's own heart." One received by letter.

Chestnut-street—Pastor Weaver preached on "The threefold testimony to the Messiahship of Jesus." Bro. Weaver has been away the last three weeks, holding meetings at Waddy and Little Mount. Had good results. This was the third meeting held at Little Mount.

Twenty-sixth and Market—Pastor Thompson preached on "A lukewarm Christian," and on "A Christian's transgression."

German—Pastor Wm. Ritsmann preached on "Paul's request for prayer," and on "Forgiveness." Bro. Ritsmann left Tuesday for the North for a much-needed vacation, attending, on his return, the German Baptist Central Conference at Chicago.

Parkland—Pastor Taylor preached on "Doing good," and on "Fidelity." One received for baptism.

Parkland—Pastor Taylor preached on "Doing good," and on "Fidelity." One received for baptism.

East Mead—Bro. H. D. Allen supplied for Pastor Cooper.

Twenty-second and Walnut—Bro. Dea Champs preached on "Seeking the lost," and on "Obedience."

Clifton—Pastor Foster preached at the evening hour. Dr. Warder spoke at the morning hour on "The Baptist mission." Five were received by letter. Bro. Foster has been away in a meeting at Union Grove. There were twenty-eight additions to the church. The church was greatly aroused on missions, and will undertake to support a missionary. Bro. F. F. Jones is pastor at Union Grove, and is doing a fine work.

East—Pastor Christian preached at both hours to good congregations. This was his last service before going to his new field in Chicago.

NOTES.

Bro. Lewis preached at Jefferson on "Christian effort."

Bro. Dea Champs reports three conversions as the result of last week's Gospel Wagon work.

Suitable resolutions were adopted with respect to the departure of Dr. Christian from the city.

Bro. Green preached at Preston-street as usual.

Bro. Whittinghill preached at the Oak Run mission.

THE STATE.

Pastor T. B. Rouse writes: "We have recently closed a two weeks' meeting at Mt. Zion church, McCracken county. Eleven professions of faith, 10 received by baptism, 2 by letter. Pastor L. Y. Brown, of Wingo, Ky., was with us one week and did some very faithful preaching. Praise the Lord."

Pastor Wm. Rudolph writes: "We have just closed a fine meeting at Caba church, Graves County Association. Meeting continued for 11 days, with about 30 professions of faith, 23 additions, 18 by baptism. Church greatly revived. The pastor had no ministerial help in the pulpit, doing all the preaching himself. To God be all the glory."

Bro. F. J. Tager writes: "Elder L. E. Theobald, on about the 30th day June, began a meeting of days at Bedford, the county seat of Trimble, where it was said that the hearts and minds of the citizens of that town and surrounding vicinity were not much open or very respectful to Gospel preaching. But Elder Theobald, on coming into their midst (having taken the care of the solid Baptist church), soon found it very different indeed. He brought in them the plain Gospel message of living truth and peace, confirming them that the Gospel of peace was in them, and all their hearts showed opportunities. The shouting and loving Christ died for them, and that the great God loved them with an eternal love. This was done and said by Eld. Theobald in his plain Scriptural way, which soon produced a twenty-five additions, and the church greatly revived."

noble citizens of Bedford, and this spirit was in the aged, and the middle-aged, and the young, and I think I can testify that the spirit showed out fully among all the denominations of that town, as you may well know that Baptist meetings well conducted benefit all that come within their influence. Such was the following result to the little but faithful Baptist church at that place: 17 by experience and baptism, some yet to be baptized; counting all backsliders, by letter, making a total of 33."

Bro. W. L. Ramsey writes: "The Lynn Association will meet with Magnolia church September 5. Visitors will come by railroad to Hollysville, then by private conveyance six miles to the church."

Pastor G. D. Billeisen writes: "The Lord has again graciously visited our church and community through a series of meetings lasting two weeks, closing August 5. Bro. L. Vickers, pastor of the Ludlow Baptist church, a consecrated, God-fearing, zealous and bold proclaimer of the truth, assisted me in this meeting. His sermons were backed by the Holy Spirit, and brought conviction to the hearts of the searchlight of truth upon the hearts of indolent and indifferent Christians. Although the weather was warm and the farmers are very busy at this season of the year, nevertheless there was good interest shown every night, and I had the privilege of being revived. We rejoice with the angels of God over thirteen sinners who surrendered themselves unreservedly to God, also one by letter. The brethren tell me it was the best revival in this county for many years. May the great work of the church continue to be with us, and may his spirit ever pervade my people and give his servant power and wisdom to preach the truth as it is in Christ Jesus. Pray for us, that the spirit of revival may ever continue, and that souls may be born into his kingdom, and that the lambs may be fed with the bread of life."

Pastor E. H. Maddox writes from Stanley: "We closed here August 8 a 14-days' meeting. There were 18 received for membership, 10 of whom were baptized on the ordinance and 7 by letter restoration. Twenty-six have been received for membership since last May. Carroll Sidney Maddox, a young licensed preacher, preached twice, and was of great help in prayer and private work. The church is now working to have a strong band of soul winners here soon. Our next meeting begins at Chestnut Grove, August 19, with Eld. Thos. M. Morton aiding."

Pastor B. H. Carroll, Jr., writes: "The Pewee Valley Baptist church has just closed a ten days' meeting, presided at by Pastor J. W. Porter at Mayville, Ky., a former pastor here. Bro. Porter is personally magnetic, evangelically gifted and homiletically powerful. The meeting strengthened the ties formed during his four years' pastorate here, formed many converts and repairs on the parsonage. Our Sunday collections averaging about \$12.00 a month go to denominational work and the church and pastor are thoroughly in sympathy with each other and with every denominational activity."

Brothers L. L. Kyle, of Richmond, and J. I. Willis, of Harrodsburg, have just closed a good meeting at Miller's School House, near Valley View, resulting in 16 additions by baptism. On Friday evening we organized a Baptist church, probably to be known as Valley View Baptist church, with 31 members, with more to be added. We are getting along well and want a house next. We are pleased to see some of the best people of this section interested in this new church. Bro. Willis did excellent preaching to the satisfaction of all present. We are all pleased and give God the glory."

Bro. J. W. O'Hara writes: "Our regular revival service closed at Knob Creek church on last Friday evening. Sixteen were added to the church, 6 by letter and voucher and 11 by baptism. Bro. W. J. Ray did the preaching. His sermons were very pointed and awakened many who were hardened in sin. Some very serious difficulties were settled. Our work there gives promise of being very successful another year."

GOOD MEETING AT UNION GROVE.

Pastor Foster of the Clifton Baptist church aided Pastor Jones, of Carroll county, in a meeting at Union Grove, resulting in twenty-five additions, and the church greatly revived.

OTHER STATES.

The many who love him in this State will rejoice in the blessing which Pastor J. M. Sallee is receiving on his work in his Belleville church, Texas. He was assisted in a meeting by his son, W. E. Sallee, and the meeting closed with 31 additions to the fellowship of the church.

A meeting in the Macedonia church, Tenn., closed with 12 conversions and 17 approved for baptism. We suppose 5 came from other denominations.

An eleven day's meeting in the Wildersville church, Tenn., resulted in about 30 professions of religion and about 19 additions to the fellowship of the church.

Pastor Jno. Thompson writes: "Fifteen persons have been added to the membership of Fellowship Baptist church, Jefferson county, Miss., by experience and baptism, in a revival meeting of seven days. The church and pastor was ably assisted by Rev. Fred Jones, of the First Baptist church, Pensacola, Fla., who did the preaching. Bro. Jones preaches Christ and him crucified, and is also, mighty in the Scripture to prove the same and convince men that there is 'no other name under heaven given among men, whereby we must be saved.'"

On Sunday Aug. 5th, Bro. R. H. Purser of Wesson, Miss., was called to the church at Brookhaven in same State, and will probably accept.

Willie Webb Venable, the son of Bro. R. A. Venable, pastor of First Baptist church, Meridian, Miss., is convalescing from a most severe spell of fever from which it was thought his recovery was doubtful.

Bro. J. P. Hamby closed a meeting with his White Sand church in Lawrence, Miss., Aug. 3rd, by baptizing twelve and the reception of one by letter and one restored. The church was greatly revived.

The church at Hazlehurst, Miss., is to commence a meeting on the first Sunday of September in which Bro. W. A. McComb, pastor at Crystal Springs, is to assist Pastor Faucett.

Bro. N. B. Graves, recently of Louisiana, has been called to the care of the church at Crockett, Texas. Wherever he goes, Bro. Graves speaks a good word for the Kingdom and frequently sends us a good list of new subscribers. He writes: "I have a nice church here, nice people, and I think we are getting along well. Only here a little over a month." We hope to hear often from this church, and that the Lord is blessing pastor and people.

Bro. Lucius Robertson writes: "After the Louisiana Baptist Convention at Shreveport, I remained in North Louisiana for a few days and seen made a fine thing in Arkansas. I have been aiding, Pastor C. M. Myrick in a one-week meeting at New Edenburgh, Ark. August 5th, there were 16 baptisms. When we closed there had been 18 additions and about 100 more of the large number will be professed. I think, he has baptized in the near future. I have never seen a better single-week meeting. The Lord was abundantly gracious. I start for home to-day."

Twenty-three have been added to the fellowship of the Beech Grove church, Tenn., as the result of a recent meeting.

Shady Grove church, Tenn., has set apart Bro. R. N. Cate to the full work of the Gospel ministry.

A seven days' meeting in the Hillsboro church, Albemarle Co., Va., resulted in 20 professions of religion and 15 additions to the fellowship of the church.

The Beth Eden church, Md., has set apart its new house for the worship of God.

Pastor A. K. Love has accepted the call to Scotland Neck, N. C.

Pastor W. S. Pusick, of Elizabeth City, N. C., has resigned.

Pastor J. F. Love, of Suffolk, Va., will enter upon his work as pastor at Wadesboro, N. C., Sept. 1st.

Governor-elect C. B. Aycock of North Carolina is a Baptist.

The Dyer church, Tennessee, has set apart Bro. T. F. Roberts to the full work of the Gospel ministry.

A meeting in the Mt. Carmel church, Alabama, closed with 16 additions to the fellowship of the church.

A church has been constituted at Winstead, Sharp county, Ark., with 17 members.

A ten days' meeting in the Gum Springs church, Dallas county, Ark., resulted in 15 additions, all by experience and baptism.

Twenty have been baptized into the fellowship of the Mesa church, Arkansas, and others stand approved for baptism.

The Farmington church, Texas, has set apart Bro. Joel S. Graves to the full work of the Gospel ministry.

A meeting in the Canyon church, Texas, closed with 13 additions to the fellowship of the church.

Forty-four have been added to the fellowship of the Brownwood church, Tex., as the result of a recent meeting.

A church has been constituted at Fort King, Fla. They hope to build a house of worship soon.

Fifteen have been added to the fellowship of the South Side church, Deason, Texas. All by experience and baptism.

A meeting in the Leonard church, Texas, closed with 25 additions to the fellowship of the church.

Forty have been added to the fellowship of the Pelzer church, S. C., as the result of a recent meeting.

The Ephesus church, near Raleigh, N. C., has set apart Bro. J. D. Bowen to the full work of the Gospel ministry.

A church with 138 constituent members has been constituted just west of the Saurietown mountain, N. C., which takes the name of Olive Grove church. A house of worship had been built and was set apart to the worship of God after the organization of the church.

The Valley Grove church, Tenn., has set apart its new house for the worship of God.

The Mount Vernon church, Ark., has set apart Bro. W. S. Hyrd to the full work of the Gospel ministry.

As the result of a meeting a church was constituted at Nasa, Mo. There were 16 constituent members, and 11 others have been received.

A meeting in the Kaufman church, Texas, greatly revived the church and added 9 to its fellowship.

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

Pastor J. F. Mettee held a meeting in his Berlin church, Tenn., which resulted in 30 additions to the fellowship of the church.

Twenty-seven have been added to the fellowship of the Antioch church, N. C., all by experience and baptism.

OWENSBORO THIRD CHURCH.

The statistical letter to the Daviess County Association was approved at the annual meeting of the Third Baptist Church, last night. It shows that during the year '98 there were 71 received by letter, two by relation, and one by restoration. Also that 70 have been granted letters of dismission, 48 have been excluded, and 11 have died, leaving a net membership of 1,081.

The contributions of the church for the year amount to \$10,315.78, and the amount given during the four years since the church was organized is \$42,694.83. The value of the church property is set down at \$46,000. During the four years 410 have been received for baptism and 422 by letter and restoration, making a total of 832 that have been received into membership, and with the 491 constituent members, 1,323 that have been connected with the church.

Owing to the rigid discipline requiring members to take letters when they move away, during the four years, 117 have been granted letters, 86 have been excluded, and with the 29 who have died, a total diminution of 232, leaving the present membership 1,091.

This is a "people's church," working for and securing representatives from all classes, rich and poor, high and low. It deals kindly and works patiently for a long time, with violators of the covenant, but, at last, without partiality, it excludes those whose lives misrepresent its principles.

By monthly installments, we are slowly but surely paying in our subscriptions to the building fund, and hope, in the next few years to have finished paying for our building, and dedicate it free of debt, without calling on the denomination for help. We hope to take our stand along with other churches in the matter of missionary and benevolent work. We paid \$704.87 to missions last year. FRED D. HALE, Owensboro, Ky., Aug. 9.

For Dyspepsia Take Horsford's Acid Phosphate. Dr. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

RESOLUTIONS ON DR. CHRISTIAN.

A special committee appointed by the Pastors' Conference, Louisville, presented the following resolutions on the retirement of Dr. Christian from his pastoral relations in this city, which were unanimously adopted:

Inasmuch as our esteemed member, Dr. J. T. Christian, believes it to be the leading of the Lord that he accept the pastorate of the La. Salle-avenue Baptist church, Chicago, therefore be it

Resolved 1. That in this way we express our high appreciation of Dr. Christian as a gentleman, a Christian, a citizen, and a good minister of Jesus Christ.

2. That we feel in his departure a personal as well as a real denominational loss to our city, and we shall sadly miss his wholesome counsel and helpful leadership.

3. That we commend him to the membership of the La. Salle-avenue Baptist church, to which he goes, and to our denomination in Chicago, and confidently predict for him a most splendid work.

4. That these resolutions be published in the Western Recorder and Argus, and the copies of the same be spread on our minutes and given to Dr. Christian.

B. A. DAWNS, H. E. TRAILER, C. M. THOMPSON, Com.

REV. J. N. HALL MARRIED

Just After Baptizing Seven Converts.

The Rev. J. N. Hall, the well-known Baptist preacher and editor of the American Baptist Flag, formerly of St. Louis, was married August 9th, to Miss Nellie May McFerran, Tenn. The wedding took place at a Baptist baptizing, where the preacher had just baptized seven converts. As he came up out of the water Miss Smith met him near the water's edge, and Dr. J. B. Moody solemnly pronounced the sacrament of marriage. We extend congratulations and wish the couple all temporal and spiritual blessings. H.

A WOMAN'S MEETING.

Miss Annie Armstrong will be in Louisville on the 21st of this month, on her way to the West, and a meeting has been arranged to be held in McFerran Memorial church at 8:30 o'clock on the afternoon of the 21st, that the members of the Central Committee, both men and women, interested in mission work may meet Miss Armstrong and have the benefit of suggestions and plans for the coming year's work. It is to be hoped that many of our co-workers will avail themselves of this opportunity to get in closer touch with the woman's work. M.

The Baptist opposition to any vestige of a ritual as an aid to worship, on the ground that it will lead to developed and unwholesome ritualism, seems to be more and more the opinion of the English church. In the Outlook for July 21, we read that "in no less than fifty non-Roman Catholic churches in London one may now hear mass!" Our contemporary goes on to say that the strength of the Ritualists, and non-Ritualists in the Church of England is decidedly helping to promote disestablishment.—Biblical Recorder.

"AREN'T you the evangelist, preaching up here at the church?" said a man in a New Jersey city to a stranger one morning.

"Yes, sir," replied the preacher.

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? If you don't prove it to my satisfaction, I will publish you in all the city papers as the most consummate liar that ever struck the city."

"Where is your infidel?" said the preacher.

"I claim to be one," was the reply, "and I want you to know I am no fool, either."

"Don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and have traveled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir, there is nothing in it." "Will you please tell me," said Mr. Hyde, "if a man who will persecute, late of years, against nothing but a fool, what, in your judgment, would constitute a fool?"—Hastings.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

"AND IN DEATH THEY WERE NOT DIVIDED."

BY JOSEPH S. DUNN.

[At the storming of the Tugala Heights by Bull's force on Ma Juba Day]...

A mother, daughter, father, son, Lie in the trenches dead!

The mother old, the son a boy; The father bent with care;

Of olden heroes of our age; Their splendid deeds recall;

And later times have heroes, too, All worthy of the name;

But there was ever such deed done, Or more surprising yet.

A mother, daughter, father, son, All in one vanquished grave!

A LITTLE FEMINE CASABIANCA.

BY GEORGE MADDEN MARTIN.

The close of the first week of Emmy Lou's second year at a certain large public school found her round, chubby self, like a pink-cheeked period, ending the long line of intermingled little boys and girls...

When Emmy Lou went back to school for the second year she was the chubby self and her concern "mother" had come to mean but a memory which faded as it came, a vague consciousness of encircling arms...

Among other things incident to that first year, too, had been recess. At that time everybody was turned out into a brick-paved yard, the boys on one side of a high fence, the girls on the other...

away, and one day, toward its close, in the presence of Miss Clara, two solemn-looking gentlemen requested certain little girls to elpher and several little girls to spell, and sent others to the blackboard or the chart...

How old are you, Sue? I am as old as your cat. And how old is your cat? My cat is as old as my dog.

Having so delivered herself, Emmy Lou sat down, not at all disconcerted to find that she had been holding her Primer open down.

Following this, Emmy Lou was told that she had "passed," and seen from the jubilation of other children that it was a matter to be joyful over, Emmy Lou went home and told the elders of her family that she had passed.

When Emmy Lou went back to school for the second year she was the chubby self and her concern "mother" had come to mean but a memory which faded as it came, a vague consciousness of encircling arms...

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and a teacher from the floor above came in. At her whispered confidence, the Large Lady left the room hastily, while the strange teacher, with a hurried "one-two-three, march out quietly, children," turned, and left sitting at her desk, saw through gathering tears the line of First Readers wind around the room...

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started out in search, while Aunt Cordelia sent the house-boy down-town for Uncle Charlie. Just as Uncle Charlie arrived—and it was past five o'clock by then—some of the children of the neighborhood, having found a sunny spot in the yard, were off to work, and being in the First Reader with Emmy Lou, arrived also, with the small boy in tow.

When Emmy Lou went back to school for the second year she was the chubby self and her concern "mother" had come to mean but a memory which faded as it came, a vague consciousness of encircling arms...

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No. 41	No. 42
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St. Owensboro 7:55am	11:55pm
St. Henderson 8:15am	12:15am
St. Evansville 8:35am	12:35am
St. St. Louis 8:55am	12:55am

ST. LOUIS TO LOUISVILLE AND EAST.

No. 43	No. 44
St. St. Louis 9:15am	1:15pm
St. Evansville 9:35am	1:35pm
St. Henderson 9:55am	1:55pm
St. Owensboro 10:15am	2:15pm
St. Louisville 10:35am	2:35pm

LOUISVILLE TO EVANSVILLE AND RETURN.

No. 45	No. 46
St. Louisville 10:10pm	10:10pm
St. Owensboro 10:30pm	10:30pm
St. Henderson 10:50pm	10:50pm
St. Evansville 11:10pm	11:10pm

ALL TRAINS RUN THROUGH TO EVANSVILLE.
through parlor cars and Pullman sleepers on all lines to Evansville and St. Louis.
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THE REPORTS OF THE ROCKS
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"How much it cost to live! Only a little over half the month gone, and yet there are but \$25 left of the month's salary! I must either have a larger salary or cut down expenses. And the worst of it is that my family, instead of helping me to save, regard me as ungenerous," and here he drew a long and troubled sigh. He was so worried that he could not sleep, and there were furrows of anxiety on his brow the next morning as the family sat down to breakfast. The subject of money had marred the pleasure of more than one meal in the household within the last few months. This breakfast was not to be an exception.

"Father, can't I have that gun and hunting-suit?" ventured Herbert. "And I want that lovely album," broke Clara.

As these renewed requests came pouring in Mr. Simpson's face darkened, as he almost lost his temper. "Children, I told you last evening that I couldn't buy any luxuries just now, and I want no more coaxing. The children relapsed into silence, not daring to break again. He was pouted over their oatmeal. It was anything but a cheerful breakfast mood as he hurried down to his office.

In the evening at the supper table Herbert however had a proposal to make to Clara.

"Father, I believe I'll leave school at the end of this term," he said. "I'd like to go to work and earn a little money."

Mr. Simpson looked thoughtfully out of the window for a few moments, as if revolving some matter in his mind. "You would like to earn your own way would you?" he said finally. "Let me see, you are now sixteen. Well many a boy of your age has been compelled to paddle his own canoe because he had no home or parents to depend on. I've thought of a project, and we'll see how you will like it."

Herbert listened intently.

"Although I should much prefer to have you go to school," Mr. Simpson went on, "yet if you want to go to work, I will make this proposal: I will furnish you your board and lodging free, but you must buy your own clothing and any extras that you may wish to get. Board and lodging, you see, would be worth about \$4 a week."

Herbert looked at his father quizzically, as if he were in a great quandary. "I don't know, father. Seeing that he was he said: "All right, I'll begin to look for work next Monday."

For nearly a week accordingly Herbert sought work, almost wearing out a pair of shoes trudging about the city.

"A man offered me a dollar a week," he said scornfully, one day at the dinner table. "It's terribly hard to find the kind of work I can do."

"Don't get discouraged," said his father, cheerfully. "Perhaps he was glad to have him learn something of the real difficulties of life."

At length Herbert found a position in a store at \$3 a week. Early in the morning he had to hurry to his work, and it was often ten o'clock at night when he returned home, sometimes so weary that he could scarcely hold himself up to his bed. Mr. Simpson watched his son's course with interest.

"I need a new pair of shoes, father," Herbert said at the close of the first week. "I've worn out my old pair tramping around town."

"I thought, my son, that our bargain was for you to furnish your own clothing from your wages," said Mr. Simpson.

"Oh, yes, I forgot," and Herbert's face was bent thoughtfully over his plate.

The pair of shoes cost \$3. As Herbert handed the money over to the clerk, his thoughts ran thus: "There goes every cent of my week's wages—for a pair of shoes too! I'd like to know how long it will take to save to get my gun and hunting-suit."

After he had worked four weeks more he found that he needed a new suit for Sunday, by necessary everyday use. He found his old one being too much worn and soiled, and that a new suit would cost \$16, and even then he felt that it had a cheap look. But he had only \$12, and so he had to go to church and Sunday-school in the soiled suit for two more Sundays. It was humiliating, but he set his teeth and swallowed the lump in his throat. He was learning his first lessons in the fine art of economy.

"There go all my wages to date," he muttered with a somewhat bitter laugh, as he paid over the \$16 for the suit. "My! how much it costs for clothes! Not a cent saved yet for my gun and hunter's suit!"

"He was now receiving \$4 per week. The next week's wages went for a hat, a shirt, and collars and cuffs. "How can I must wash the pennies! I can't even get me a tie, or a shirt stud or a pair of cuff-buttons until

I've earned more money. No wonder father used to watch his bank account so closely!"

In this way the spring and summer passed. One evening, on Herbert's return from a day of intense drudgery, Clara sidled up to him and said: "You're earning lots of money now, aren't you, Herbert?"

"Yes, indeed," he replied, laughing ruefully. "I've found a gold mine. I'll soon be a millionaire."

"Well, then," coaxed the selfish girl, "I think you might buy me that album—it's so lovely—and a piece of bric-a-brac I saw in the store today."

"How much would they cost?"

"The album, only \$5; the bric-a-brac, \$3-\$8 in all."

"Only \$8!" repeated Herbert, with lofty scorn. "I should have to work for two weeks, almost night and day like a slave to earn this sum. No, no, my elegant lady, I can't afford to get such luxuries."

"You're becoming as close-fisted as father is," pouted Clara. "I think you're real mean, so you are!"

Without replying, Herbert rose and stalked thoughtfully up to bed. The reference to his father's "close-fistedness" made him meditative.

"It was selfish of Clara to ask it of me," he muttered. "She might know by this time how hard it is to get money, even for necessary things, to say nothing of luxuries. But then that's the way I used to think about father. Poor father! How he must be worried over those money matters!"

Still the desire for a gun and a hunter's suit lingered with the boy until the first of September. Having succeeded in laying aside a few dollars of his hard-earned wages, he went to a gun store to price the article he desired so much.

A good gun would cost you \$20; a suit about \$10."

Herbert looked at the man in dismay. Why, he would have to work seven and a half weeks to earn the required sum! Besides, he needed a cheap suit for everyday wear, and in a few weeks he would need an overcoat. He turned away without making the purchase.

"I can't spend my hard earned wages for such luxuries," he thought as he stepped out of the door; "and a gun and a hunter's suit are luxuries. See how much it costs for clothes for only one paper, and a father has three persons not only to clothe, but also to support in every way. I don't see how he manages it! Poor father!" he added; "I feel ashamed of myself for the way I misunderstood him."

In the meantime Mr. Simpson was watching his son's struggles with deep interest and sympathy.

"Poor boy!" he said to himself. "How he works and economizes! I think he has learned his lesson by this time, and I must help him."

"One is, that it's hard to earn money," "Well, Herbert, I would like very much to have you go back to school this fall. You ought to be better fitted for life than you are. What is your opinion?"

"But I can't earn my clothing if I go to school," protested Herbert.

"I will see to that, Herbert, if you really want an education."

"Indeed I do—more than anything else," declared the boy, tears gleaming in his eyes.

"Then give up your place at the store and start to school next week. Has your summer's experience been of any value to you?"

"Ever so much," replied Herbert, frankly. "I know what money is worth, and I'm going to help you to save."

"Thank you, my boy. We shall avoid being regarded that would be as sinful an extreme as extravagance; but if we can all agree to economize as much as possible it will help."

After that Herbert and his father were "mutual friends," they were to be "buddies."

The next day Herbert called Clara and Fred to his room, and delivered to them "a little off-hand speech," as he called it.

"I've learned some things this summer," he said, smiling pleasantly. "One is, that it's hard to earn money; another is, that it costs a great deal simply to live and get only the things that we must have. And so, folks, from this on I'm going to help father to save. You and I ought to take as much interest in his bank account as he does."

And so the Simpson children have stopped grumbling and are helping their father instead of worrying him. And perhaps a part of Herbert's education will be more useful to him than the lesson he learned out of school.—Selected.

It's all very well to be clever and witty. But if you are poor, why it's only a pity.—A. H. Clough.

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- ADGURT. Clear Fork—Gupton's Grove church, August 14. Davison County—Owensboro, August 14. Kibbarn—Glean's Creek, Woodford county, August 14. Shelby County—Stimpsonville, August 14. Green River—High Grove church, August 15. Gasper River—Danmor, August 21. South District—Beech Grove church, August 21. Barton River—Tompkinsville, August 21. 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 22. Baptist—Campden, August 20. Tab's Creek, Freedom church, August 22. Ten Mile—Poplar Grove church, August 22. East Concord—Harmony church, Bell Co., August 21. Irvine—Liberty church, August 21.

- SEPTEMBER. Central—Lebanon, September 4. Rockcastle—Brookhead, Sept. 4. Ray'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—Kills' Branch church, September 7. North Concord—Springfield church, September 7. Greenville—Ingram Chapel church, September 7. Mt. Zion—Mt. Zion church, Sept. 7. Steedon's Valley—Vann's Branch church, Tennessee, Sept. 8. Boone's Creek—Allensville church, September 11. Nelson—New Haven, September 11. Russell's Creek—Salem church, September 12. Sulphur Fork—Bedford church, September 12. Warren—Friendship church, September 12. Second North Concord—New Hope church, September 14. Concord—Mansel 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. Gordon—Corinth church, October 3. Laurel River—Providence church, October 5. South Concord—Big Spring, Oct. 5. North Bend—Bank Lick, October 9. Little Bethel—New Highland church, October 10. Union—Powersville, October 10. West Kentucky—Mississippi church, October 10. Upper Cumberland—Turtle Creek church, October 11. Enterprise—Mashford church, October 12. West Union—Wickliff church, October 17. Ohio Valley—Clay church, Oct. 23. Blood River—Oak Grove church, Tennessee, October 24. South Union—Gosh Creek—Graves County—Dublin church, October 21.

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

COURAGE! Up your heart! When ye do tire, he will bear both you and your burden.—Samuel Rutherford.

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.

MAGAZINES.

The International Monthly for August contains: The Trend of Modern Agriculture in the United States, by George W. Hill, of the Agricultural Department, Washington City; American Literary Criticism and the Doctrine of Evolution, by W. M. Payne; Recent Advance in Psychology, by E. B. Titchener, of Cornell University; Man and the Environment, by Patrick Geddes, of Dundee University; Modern Political Germany, by Theodore Barth, of Berlin. Published at Burlington, Vt.

We thought to publish the contents of Table Talk for August, but found they made a column which filled two pages of the magazine, and gave it up. And all this for \$1 per year! Table Talk is the authority for things in its line, and any housekeeper will find one number of it a treasury of information. Published by Table Talk Publishing Co., Philadelphia, Pa.

Besides continued stories and short ones, the August number of the Gentlewoman contains much of interest and value. Sarah Grand writes upon "How to Take a Holiday;" Faith Green continues her lessons in Physical Culture; Dr. A. H. Bradford contributes a short sermon on Isa. 35:1. And best of all is Hexekiah Butterworth's Talk with Young People, Published in the German Herald Building, New York City. Price \$1 per year.

There is no task so difficult as to teach pleasantly to pupil and preceptor. This has been the aim of Prof. Henry S. Pauson in his own classes and in his books on American and English literature, which are widely used in the best schools. His first magazine paper on his aims and methods appears in the New Lippincott for September. It is called Young America at the Gates of Literature, and it deals clearly with a subject forced home upon all parents at this season. The remarkable series of Great Battles of the World which the lamented Stephen Crane prepared for the New Lippincott Magazine just before his death is continued in the September number with the magnificent narrative of Lutzen. Until the appearance of these papers on the subject with which Crane was most identified in letters it was not known what powers of historic narrative he possessed.

The possibilities of the "animal story" are remarkably well shown by Mr. W. A. Fraser in his new tales, entitled Mooswa of the Boundaries. These are stories of Rod, the Boy, and the fur-bearing animals of the Northwest and the half-breed trappers who hunt them. Each of the tales teems with curious bits of wood-lore and little-known facts about the moose, beaver, bear, lynx, fox and wolf. Mr. Arthur Heming, who has illustrated the stories, is a sportsman and naturalist, as well as an artist. The first of the Mooswa stories will appear in The Saturday Evening Post of September 1. [Additional literary on third page.]

A LITTLE religion is a painful thing; but more religion takes the pain away.—William Arnot.

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Liberty College, GLASGOW, KY., 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 of excellent quality 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 the favorable consideration of parents that have sons and daughters to educate, and we believe they will entrust their children to teachers that will thoroughly develop and train their minds, instruct them in the genuine courtesies of life and start them in life with right views of living and a correct system of ethics.—J. W. JOHNSON, Secretary Board of Trustees. Send for Catalogue.

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IMPERATIVE CALL FOR REFORMATION IN MANY SUNDAY-SCHOOLS.

BY W. A. JARBEL, D.D.

From a deep conviction that there are grave evils connected with many of our Sunday-schools that are hidden beneath the good they are doing, and have done, this is written. These evils are:

1. Sunday-schools "Lesson Help" in many Sunday-schools, are teaching and forming the habit of irreverence and disregard for the Bible. "Lesson Helps" were originated to be helpers to the study of the Bible. They were never intended to take the place of the Bible, as do Roman books of devotion, but to help in Bible study. In preparing the lesson they should never be looked into until the lesson has been well studied in the Bible. When this is done, look over the "Helps" and get what you can out of them. Then, going to the class, teacher and scholar should leave the "Helps" at home, and have the Bible with them as the only study in the class. Instead of this, thousands of Sunday-school scholars never look into their Bibles to prepare their Sunday-school lessons either at home or in the classes; that little study they do—when they do any at all—being done only with the "Helps!" What would be thought of a Christian who should rely only on books of devotion and commentaries for his Bible food—just what Romanists do—or a preacher who should do to them only for his sermons, and who should read only from them in his pulpit? If such doings would be fraught with the great evil of Bible irreverence and disregard, and blight of soul and general and particular disaster to Christianity, as we see in Romanism, what a fearful sowing they are doing through many Sunday-schools!

2. The perversion of "Lesson Helps" produces and encourages intellectual and spiritual indolence in Sunday-school teachers and their scholars. Where is the Sunday-school that would retain a teacher, even one month, if he and the pupils came to school without studying the lesson, and spent the time there with little or no study of the lesson, and who thus heard and related the lessons? Looking on the text book, the teacher asks, "How many times do five times five make?" To which the pupil, looking on the book, answers, "Five times five are twenty-five." "What is a noun?" To which the pupil, looking on the book, answers, "A noun is the name of a thing;" so on, ad nauseam. Out in thousands of our Sunday-schools we have this: The teacher, with the lesson paper before her eye, reads the question, "Who is Jesus?" To which, looking at the same paper, the scholar reads off the answer, "Jesus is the Son of God." "Where was he born?" To which the scholar reads the answer, "On the way to Damascus." "What was the woman who was a sinner in the city?" To which the scholar reads off the answer, "The woman with the ointment." "What lesson do you learn from this?" To which the scholar reads off the answer, "That if we believe in Jesus he will save us?" Yes, this is all that "learning and teaching in Sunday-school work!" It is Sunday-school indolence, Sunday-school waste of time and Sunday-school sin. Though I have seen teachers thus go before Sunday-school classes, I will not say I have seen them do so, lest I seem to be drawing only

on my imagination. Such teaching and preparation can beget only intellectual and spiritual indolence, poverty of mind and soul, flabbiness of character, thorny desert of life and corresponding weakness of churches that are fed and kept up by them. If such a course is intolerable in week-day schools, how much more ought it to be intolerable in Sunday-schools!?

3. Many of our Sunday-schools are educating the young to disregard the preacher, the preaching of the Gospel and to absent themselves from the sanctuary. Think of the sad, prophetically evil sight, seen in connection with hundreds of our Sunday-schools—in seeing the children at the close of the school, instead of remaining to hear the Gospel, and to worship with the church, while the people are assembling at the close of the Sunday-school, leaving for home. What thoughtful, spiritual person can fail to see that, where this is the case, Sunday-schools are thus educating the coming generation to disregard the preaching of the Gospel, church worship and to absent themselves from the sanctuary; and that they are sowing the next generation a fearful harvest for pastors and churches?

4. Many of our Sunday-schools are producing and encouraging disregard to religious training by parents at home. The day of catechetical home instruction that so well grounded children of the past generation, in the great principles and the precepts of life and true character—who had truly pious parents—is passed, like the day has passed when parents taught their children to "say their a, b, c's," and to spell as a preparation for week-day schools. In both cases this work has been shouldered off the parents onto the teacher. As to the day-school this is well; as to the Sunday-school it is disastrous to the precious privilege of parental opportunity and to parental responsibility, placed before the parents in "line upon line and precept upon precept" in the Holy Scriptures.

If one of the foregoing evils is prophetic of a lamentable harvest for future pastors and parents, how much more so are the combined four? This has led some of the wisest, most thoughtful church leaders on both sides of the Atlantic, to raise the question as to whether the evils from our Sunday-schools are not greater than their good. If our Sunday-schools are to continue with these evils, I am not prepared to say that the question of their continuance is not well raised. Who, facing a continuance of these evils, can confidently say that, turning the religious instruction of Sunday-school pupils over wholly to the parent and to the pulpit, would not be far better than as it is?

Finally, suggested corrections. 1. The reformation must begin with the fountain head of "correction and instruction in righteousness"—the pulpit. Until the pulpit awakens to the sufficient understanding and conscience as to its responsibility for the family, the Sunday-school and the church, there is little hope of change for the better. 2. Parents must, then, take up the work as begun in the pulpit. The future of the young is mainly in the proper co-operation of preacher and parent. In other words, parents and preachers are the religious educators of the young, the creators and moulders of the Sunday-school and the future churches. In this neither can fully succeed without the help of the other, much

less in the opposition of the other. As to the children with unsaved parents, of course, preacher and his other helpers will have to make the best of the difficulty they can.

3. Close the ear to the devil's suggestions, that "the children will get tired staying so long at Sunday-school and church," and that "to make them attend will disgust them with the Lord's service." This is one of the devil's lies—a lie that he could not make any sound-minded person believe as to the day-school. Who could be made believe that making children stay from six to seven hours in the week-day schools "tires the little things out," and will "disgust them with schools and education?" But they are called on to remain but little over one-third of this time at Sunday-school and church. Strange that some people have plenty of "sense" about secular things, and none, or so little, as to religious things! I utter the experience of hundreds of thousands when I say, when a child, my parents took me to church (I also attended Sunday-school), and I there remained to much longer service than we now often find, and without being "disgusted with church service." See that your children always "stay to church." There is so much foolish petting and tawling children as to religious matters that the young are being spoiled, and, as never before, are getting so they must be handled as the thinnest and poorest of glass; and, as Krumacher says, are "taught to dance on the authority of their parents."

4. Whether or not parents concern themselves as to these evils, preachers, Sunday-school superintendents and teachers can do much to remove them. They must insist on Bible handling and study, and on the children remaining for church services.

As these evils are mainly rooted in lack of spirituality in parents, in preachers and Sunday-school workers, seek a genuine revival. Station A, Dallas, Texas.

COMMON SENSE VERSUS GREAT LEARNING.

In his last bright book, "Over the Teacups," Dr. Holmes gives us a spicy chapter upon "Specialists." It begins with the account of a friend who narrates his various visits to various medical experts, to receive advice and treatment for certain minor maladies. Considering his years, he did not look upon it as particularly alarming when his wife discovered that he was getting bald; but when the dermatologist, after examining his scalp with a magnifying glass and one hair with a microscope, warned him that he was threatened with alopecia, he could not sleep o' nights. The slight redness which appeared in his eyes at one time caused him a temporary inconvenience; but when he learned from an oculist that he was troubled with conjunctivitis, he felt that he might as well apply for admittance to a blind asylum at once. And after having had his internal surfaces lighted up by electrical contrivances, his chest thumped with percussion-hammers, and every separate organ investigated by specially devised instruments, he found the words of the General Confession acquire new meaning to him when he repeated "There is no health in us." But the upshot of it all was, surviving all these mortal maladies and coming out from under the treatment of his various specialists safe, if not

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wholly sound, his advice to men of good common-sense was: Don't be bullied by specialists or snubbed into silence by lordly experts. A pimple is not necessarily a mountain because your specialist calls it an *acne*.

One cannot read the volumes of any expert of to-day without seeing how all questions of heaven and earth are settled for us out of hand. A few years ago everybody who had any self-respect proudly talked about himself and his ancestors as belonging to the Aryan race. But just as the common people were getting to comprehend the pedigree of the "Indo-European families," it is discovered by the experts of to-day, as Mrs. Mary Gamp would put it, that "there ain't no Mrs. Harris," and that the mighty Aryan race never existed except in the imagination of the ethnologist. About thirty years ago the specialist solemnly assured us from the most careful measurements, that the gorge at Niagara had required not less than 200,000 years to excavate; but the last book issued by science to-day, as deliberately makes affidavit that the whole work has been accomplished in a little matter of 10,000; a discrepancy somewhat startling.

The specialist is naturally *aut Caesar aut nullus*; either everything or nothing. As a commentator he knows more about the exodus than Moses; as an archaeologist, he understands the history of Rome better than Pliny; as a naturalist, he comprehends the origin of man as well as if he had made him himself. If he does not magnify his office, pray who will? He has no doubts, no clouds, no hesitancy; indeed in his case it is doubly true that "he who hesitates is lost." If you want to know the thickness of the ice over the site of Sandusky in the Ice Age, say 25,847 years ago; he has measured it to a millio-metre and can answer you off hand. Do you care to ascertain the origin of the Hyksos dynasty of Egypt. He can put his finger upon the exact spot where the great grandfather of all the Hyksoses was rocked in his cradle. And if you wish to be sure who wrote a certain phrase in a particular verse of a specified chapter in Second Chronicles, he will not only tell you that with absolute certainty, but he will tell you who wrote each particular word in it, and who first put a *sh'va* under the first consonant, and how much better the whole passage might have been

written had the author been an expert.

One of our English wits gave as his reason for not believing in ghosts that he "had seen too many of them." The expert who is least credited in a court of justice is he who knows too much. The man of good common sense and wide reading is not so easily moved off his base by every claim to omniscience. He knows from the story of the past, what is as true in the word of letters as in that of morals, that "The meek shall inherit the earth." He has seen too many inflated theories perish to look upon them as impregnable. He knows that just in proportion to the "boom" of any theory is the final collapse. The level-headed business man never discounts the notes of one known to be "a plunger." The man who has reached middle life in good condition under the care of his family physician does not care to parcel out his frame now among a dozen experts, each organ to a separate zodiacal sign, like the man on the inside cover of an old-fashioned almanac,—not unless he is ready to make his will. And the scholar of fair attainments knows that his library is filled with hypotheses which were once as brilliant and startling as the meteor that sweeps flaming through the heavens; hypotheses which are now as lifeless, dull and cold as *no-lites* collected, labeled and shelved in the museum of a geologist. Great learning has its place in the settlement of great questions; but it is no less true that it has its peculiar dangers; and in the final outcome, as much may be due to that conservatism of the common multitude which if it can not "prove all things" knows how to "hold fast that which is good."—Interior.

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THE FARM

KENTUCKY TRADE (TRADE)

The hay crop is an excellent one; much freer from weeds than usual.

The Paris Kentuckian reports a lot of 1,400-pound cattle sold at 50.

W. B. Coyle, of Rollings, sold recently one pair of 8-year-old work mules for \$80.

Dr. T. H. Daugherty, of Sadiesville, has sold 145 lambs, averaging 81 pounds, at \$4 50 per head.

Smith & Nell, of Gradyville, bought 550 sheep in Cumberland county a few days ago at \$3.—Glasgow Times.

The price of corn in the commercial centers is still about 8 cents a bu higher than at this date last year.

Albert Burns, of Lexington, bought of Dodd & Skinner a harness horse for \$150 and one of S. T. Harris for same.

There has not been in years such a fine prospect for a big corn crop in the bluegrass section as at present.

Sidney G. Clay has bought 67 feeders to be delivered in October from Hopkins & Bryant at \$4.40.—Paris News.

Our government is now having great difficulty in finding horses for the cavalry service. Foreign powers are also buying in the United States.

O. A. Peters this week bought of Raleigh Saunders a bunch of 1,125-lb. two-year-old steers for immediate delivery at \$4.50.—Flemingsburg Times-Democrat.

Robert Wilson, of Nepton, says the product of twelve of his ewes, wool and lambs, this season, was an average of \$10.50 per head.

The Stanford Democrat notes the sale of a mare mule colt for \$85; 214 ewes at \$3.65; 800 ewes at \$3.50; a bunch of cattle, 1,250 lbs., at 44c.; 115 shoats, weight 90 lbs., at 44c.

Joe F. Jones, Sr., of Beckersville, a few days ago, sold to O. S. Johnson eleven Shorthorn cattle for \$1,000, and his son, Wm. Jones, sold to the same party five for \$500.—Winchester Sun.

Otharles Lates, of the firm of Lates & Co., has been in Jessamine county for several days. He bought in Lexington 255 ewes at \$3, and sold to James L. Adams, of Jessamine, 710 stock ewes at \$3.50.—Interior Journal.

Gill Cowan, of Hustonville, recently bought about 40 select calves at \$20 per head. Farmers are happy over their wheat crops which are turning out a much better yield than was at first expected.—Advocate.

The troubles in China have greatly affected the ginseng trade. In the remote districts of the Kentucky mountains, many people depend entirely upon its sale. Since the Boxers began their trouble, the price has fallen from \$3.75 to \$2.25 per pound, the lowest price in four years.

John Boyle recently sold 40,000 pounds of last year's crop of tobacco at 9c per pound. Will Watts, of Orlensburg, bought of James L. Smith, Minor, Bogue and others a number of feeding cattle at 4c for October delivery. F. W. Bogie sold 20 head of butcher cattle to Ohas. McKenna for 4c per pound.—Jessamine Journal.

THE FRENCH FOWLS.

Their Value for Table Purposes.

EDS. COUNTRY GENTLEMAN—The world gives credit to the French for the highest art in preparing for the table; the highest position is granted them in all matters pertaining to the culinary department. So it is not to be wondered at that greater attention is given to the utility side of poultry-raising in France. With the French, the number and quality of eggs produced and the value of the carcass as food have by far more consideration than any exhibition points of fancy form or color.

In the sub-divisions of our Standard, we have allotted space to the following French breeds: Houdans, Crevecoeur and La Fleche, all of which rank very high as egg-producing table fowls in their native land. With us, they are largely considered a fancy fowl. The Houdans and Crevecoeurs are built much on the same lines as the English Dorkings—short in legs, deep and full in body. Their skin is white, and their flesh is classed second to none of the many known breeds for table purposes, and they are thrifty producers of beautiful table eggs. Both have full crests and beards, fashioned after the Polish fowls. The La Fleche is a solid black fowl, built much after the fashion of the Black Spanish in shape of body. They are fuller and deeper in breast.

There can be no question as to the foundation of all these fowls resting with the Polish. All had crests originally; two of these still wear the beard and crest, the crest having been bred from the La Fleche by the English fanciers to meet their demands. All three breeds were formed for egg-producing and table qualities. This the Polish gave to them, and we feel warranted in saying that the present Houdans, as we have them, are largely of English Dorking and Polish blood, while the Crevecoeur are of Polish and Black Cochon blood. Both of these breeds are very large in body and full in breast, and of the finest for table use.

To fill the proper demand for a Headup, they must be very full and long in body, like a Dorking. A full-grown Houdan should weigh about seven pounds, and when dressed should present a plump, well-rounded body, having a clear, smooth skin, through which the rich, pinkish-colored meat shows to advantage. All admit the grand table qualities of the Houdan, but we are so wedded to the golden-yellow skin on our table poultry that the clear white skins of these French varieties count against them with us. However, many are finding out their real value as egg-producers and table fowls.

The color of the Houdan is a broken black and white, with the black predominating. They have a V-shaped comb, called a leaf comb, from the fact that it is rather flat and irregular in shape; it rests against the crest of the head. We, in the country, have reduced the size of the comb very much from its original form, and I presume that in the near future they will be produced with as little comb as our Polish have at the present time. They have a round, full crest and beard—or, as often called, muff; full, projecting feathers at the throat; the color of the shank pinkish-white, spotted with slate or black. They also have five toes, like the Dorking.

The Crevecoeur is a full-bodied, black fowl, somewhat larger than the Houdan; rather long in body

and short on leg. They have full crests and beard and a V-shaped comb; they have the regular four toes, like our American fowls, but few of them are ever seen with us, and those few are usually in the show pen. While they are spoken of very highly as a profitable utility fowl, so few of them have ever come to this country that it would be impossible to speak knowingly of them under our climatic changes. While they may prosper and do well in the mild climate of France, they are yet to be tested with us.

The La Fleche is a very large black fowl, with much of the Spanish type as to form. Originally, as above stated, they had a small crest, but this is gone. They have a V-shaped comb that looks like a small horn on their heads. The fowls have been tried with us, and we presume no out-of-the-regular type of fowl has ever given the satisfaction they have given to those who keep them. As egg-producers, they stand high; as a table fowl, they fully equal any, and they stand our varied climate admirably. I know of no breed that could give equal satisfaction upon some gentleman's place, whose delight would be to have some fine breed of fowls that would give good results and prove to be a pleasure as well as a novelty in their line, and at the same time very profitable as poultry for the family. I trust that the time may come when our men of wealth will take equal interest in their poultry plant that many take at this time in the horses, cattle and dogs.

Endless sums are spent on trainers and handlers, as well as on superintendents for stables, barns and kennels, but the poultry is usually placed under the charge of some one who knows as much about them as he does about astronomy; while if well cared for, the poultry could be of equal pleasure and of quite as much profit as the other fads that are never quite so useful.

Many poultry plants have gone down under incompetent management, as with other departments of the gentleman's place. The remedy is competent management; and in this line, as in all other things, brains and experience will demand their value, and those who long for the pleasure of a successful poultry department must not hope to secure the same through cheap help, for in this line cheap incompetent help is worse than none. The hens would do better if turned out to live in the trees than under such indifferent care.—T. F. McGrew, in Country Gentleman.

DIPHThERIA.

A few years ago, when diphtheria was raging in England, a gentleman accompanied the celebrated Dr. Field on his rounds to witness the so-called "wonderful cures" which he performed, while the patients of others were dropping on all sides. All he took with him was powder of sulphur and a quill, and with these he cured every patient without exception—that is, he put a teaspoonful of flour of brimstone into a wine-glass of water, and stirred it with his finger instead of a spoon, as sulphur does not readily amalgamate with water, and on the sulphur becoming well mixed he gave it as a gargle, and in ten minutes the patient was out of danger, as brimstone kills every species of fungus in man, beast and plant in a few minutes. Instead of spitting out the gargle, he recommended the swallowing of it, and, in extreme cases, in

which he had been called just in the nick of time, when the fungus was too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had shrunk to allow of it, then the gargling. He never lost a patient from diphtheria. Or, if the patient cannot gargle, take a live coal, put it on a shovel and sprinkle a spoonful or two of the brimstone at a time upon it, let the sufferer inhale it, holding the head over it, and the fungus will die.—London Lancet.

GOOD RECIPES.

MOCK DUCK.

Season a large veal steak and spread it with a regular poultry dressing, seasoning it well and adding some chopped salt pork. Roll up carefully and tie securely by wrapping twine or tape around it many times. Cover with thin slices of salt pork, fastening them on with wooden toothpicks, and put in a pot with a very little water.

Simmer, closely covered, for an hour. Then put it in a roasting pan, pour the gravy over it, and roast slowly for another hour, basting very often. Serve with the gravy poured over it. A round steak can be used instead of the veal.

LARDED SWEETBREADS, WITH PEAS.

Lard the sweetbreads, after blanching them, with strips of fat salt pork, put them on with a very little water—about a cupful—and simmer for half an hour. Drain carefully. Melt a couple of table-spoonfuls of butter in a frying pan, put in the sweetbreads, and let them brown quickly, so that they will not be hard; season with pepper.

Heat a cupful of cream, stir into the gravy, thicken with flour, pour it into the frying pan, and let it boil up once. Serve with toast and surround with green peas, either fresh or canned. Add more salt if needed, and a little sherry may be poured in just before taking it from the stove.

STEWED LAMB.

Have the butcher take out the bones from a shoulder of lamb, stuff it, and bind it into a roll, fastening it securely with tape. Put the bones and trimmings on to boil with any odds and ends of meat in the house. When you have about a quart of broth, strain it.

Cover the bottom of an iron pot with chopped salt pork, let it brown slightly, put in the lamb and a minced onion, pour in the broth and stew, tightly covered, until tender. Take out the lamb, put green peas in the gravy, and cook them until done. Strain and keep them hot when you put the lamb back just long enough to be sure it is hot. Thicken the gravy, and serve around the meat.

CHICKEN SALAD WITH CHEESE.

Rub the yolks of three hard boiled eggs to a smooth paste. Mix in very slowly two table-spoonfuls of salad oil, stirring with a fork all the time, add a teaspoonful of mustard, half a spoonful of Cayenne, half a teaspoonful of salt, and two table-spoonfuls of vinegar. When thoroughly mixed, add a cup and a half of grated cheese. Mix with the salad a cupful of cold chicken cut into small dice. Line the salad bowl with tender white lettuce leaves, pile the chicken, etc., in the middle, garnish with little pieces of celery and the whites of the eggs sliced in rings.—Table Talk.

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Leave Louisville.

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Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him.—R. W. Emerson.

Items of Interest.

NEWS THE WORLD OVER

The Duke of Saxe-Coburg died on July 31 from cancer of the tongue. He was Queen Victoria's second son, and was known as the Duke of Edinburgh. When he inherited the Duchy of Saxe-Coburg, he renounced for himself and heirs the right of succession in England. His only son died a year ago, and as the Duchy is under the Salic law, his brother, Duke of Connaught, is his heir. But he and his son are unwilling to lose their rights in England and have renounced their claim to the Duchy. This makes the Duke of Albany, son of Prince Leopold, Queen Victoria's son who died some years ago, the successor of Saxe-Coburg. The young duke is a minor.

We are always glad to read the record of heroism. Michael Dwyer, five years old, was playing with a little friend, Joseph Beano, on a canal boat at the foot of Lincoln street, New York. Joseph accidentally fell overboard. Michael sprang into the water after him and was drowned in his brave effort to rescue his friend.

The condition of the native Christians in China is most pitiful. As they are citizens of China, foreign nations do not protect them as they do their own citizens. They have been killed by the hundreds. The great majority of those killed were Roman Catholics, but the poor converts were not responsible for the behavior of the Jesuit priests, which was the chief cause in bringing on the trouble.

The London Missionary Society made a spirited reply to Lord Maitland's speech about the missionaries. It said the trouble in China was not in the least due to the missionaries, but to the existing state of territory by the Powers. Russia, Germany, France and England are all holding Chinese territory, and the Chinese are a proud people who believe their civilization the best upon earth. With Protestant missionaries neither the people or the government of China have any quarrel.

Lord George Hamilton, the British Secretary of State for India, has received the following from the Viceroy of India, Lord Curzon of Kedleston: 'The rainfall has been fairly general this week in Bombay, Deccan, Berar, Khandesh, the central provinces, the Ganges valley, and the Punjab, but has been much below the average for these tracts, except in Southern Deccan. Little or no rain has fallen in Rajputana, Gujarat, and central India. The cholera mortality continues high in Bombay. The May mortality there was appalling. The number of persons receiving relief is 6,018-200.'

An English correspondent of the 'Country Gentleman' says that their government has been sending 20,000 gallons of rum monthly to their soldiers in South Africa. We do not believe it. Lord Roberts has been famous for years for his insistence upon teetotalism among his troops, and Lord Roberts is all-powerful now with the government and the people of England.

Rev. J. S. Whitwright, an English Baptist missionary home on furlough, says that one of the things which has had great effect in stirring up the Chinese was Lord Charles Beresford's book. He made a fine impression during his trip in China, but, unfortunately, when he got home, wrote a book to which he gave the title, 'The Break-up of China.' This has been translated into Chinese and scattered through the country, and Mr. Whitwright says was a most disastrous thing.

The London Baptist, speaking of the famine, says: 'How is India alone to cope with this tremendous obligation? The case is, in fact, far over-reaching for an immediate grant in relief from the British Parliament.' The Indian government has spent, according to Lady Curzon, \$60,000,000. But this is India alone—money raised by taxation from the people of India. Great Britain has done nothing, and the private subscriptions of individuals in England have been not more than half what they were in the last famine.

A pair of twins in Brazil were united very much as the Siamese twins were. When the girls were eight years old, the surgeons thought they could be separated safely and the operation was performed in Rio Janeiro. One of the girls died, but the other has recovered and seems in good health.

A statement prepared by the Adjutant-General shows that the total strength of the United States army in the Philippines on June 30th was 62,000 officers and men. Of this number 31,251 were regulars and 30,749 volunteers, thus distributed among the different arms: Infantry, 34,200; cavalry, 4,000; artillery, 2,800; staff corps, 2,750. The total strength includes 1,100 officers and men of the Ninth Infantry since transferred to China.

There were more than 1,500 wounded on the fourth of July in the cities in the United States. It was hoped there would not be the same awful story of lackjaw this year as there was last. But already eleven of the children in Chicago alone have died of lackjaw and several have died in New York City. Cannon fire crackers ought to be forbidden by law everywhere.

DEATHS.

Actual subscribers who insert an obituary notice of 100 words free. We charge one word for all over 100 words, invariably in advance. Good notices are those you know at once what the charge will be. The money accompanies the notice and will be brought down to 100 words.

ALEXANDER. Bro. A. M. Alexander, one of our oldest and most useful members, died July 21, 1900, at his home, 178 West Maxwell street, Lexington, Ky.

Andrew Madison Alexander was born August 4, 1828, in Allen county, Ky., near Scottville, and educated at Georgetown College. On March 4, 1866, he was married to Miss Permelia Wilson of Fayette county, to whom were born five children, two sons and three daughters, all of whom are still living and are noble Christian men and women.

When about sixteen years of age, our brother joined a Baptist church and has since been a faithful member of the same. He joined Upper street church in 1875, with his family, on a letter from Baywood church where he had been an honored deacon and efficient Sunday-school superintendent for a number of years.

Bro. Alexander's wife died Jan. 5, 1884, whose memory he revered to the day of his death. Since his connection with Upper street church, Bro. Alexander has borne to his church and faithful in the performance of his official duties. His oldest daughter said to me she thought her father had been a reader of the WESTERN RECORDER from boyhood and a subscriber since his marriage in 1867, and she could not remember the day their home was without the Recorder.

Bro. Alexander was an elegant gentleman, of courtly manner, of refined tastes, of good culture and of a high sense of honor. He was a man of broad sympathies and unflinching conviction. He was always solicitous for his pastor's welfare. He has rendered me frequently to inquire how I was getting along and I rarely ever left home that he did not come to look after my family. I shall miss him. He lived a long and useful life. Many are the deeds of unselfish Christian charity which he has rendered; many are the noble services which he has rendered the church of God; many are the friends he has made, but he is with them no more; his spirit has gone to God who gave it, and his body we consigned to the dust whence it came. When the chilly waters of death closed around him, he shrank not, but launched out into the abiding tide, knowing that he could not drift beyond his Father's love and care. Sweetly he sank to rest, as a tired child, with visions of the bright beyond where loved ones were waiting to welcome him home.

"Happy are the dead who die in the Lord, henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them." Quietly and sweetly sleep on, dear brother, until the resurrection morn. By his pastor,

Wm. D. Nowlin.

MILLER. Died, at her home in Wiser county, Tennessee, June 20, 1900, Miss outan (Scott) Miller in the 53th year of her age. Sister Miller was born in Scott county, Ky., the 18th of July, 1816; married Thomas Miller Dec. 23, 1841, and soon after removed to Tennessee; she professed faith in Christ and joined the church in her girlhood days. After removing to Tennessee, her membership was with Antioch church for several years, but, moving to Wilson county, she joined the Linwood church and died a member of the same. She was fond of reading the Bible and other good books. Her favorite paper was the WESTERN RECORDER for which she was a subscriber until her death. She expressed a wish that she might leave nothing unfinished, and her desire was fully realized. Her second eyesight returned thirteen years before her death, so she had no need of glasses. Her life was beautiful and so her death. She complained of nothing at all—simply lay down on her bed, told her children she never felt better; presently she became unconscious, breathed gently a little while, then ceased. Her spirit was gone and she had fallen asleep in Jesus.

H. D. BRADLEY, W. A. BRADLEY, S. G. BRADLEY, Committee.

VEECH. I was called on, on the 24th of July, 1900, to preach the funeral of old Sister Sophia Veech, aged 91 years, 3 months and 25 days. She died July 24th. She lived a Christian and Baptist for 67 years. She was the mother of six children, four sons and two daughters; two of her sons, Monroe, who died several years ago, and Morris were Baptist preachers. Seven children survive and mourn for mother. We will say, dear children, the separation will be short; your loss is mother's gain. May God bless the bereaved.

MENCKE W. WHAYNE. East View, Ky., Aug. 2, 1900.

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Items of Interest.

NEWS THE WORLD OVER.

Joseph Emerson, LL.D., has died at Bay lott, Wis., aged 75 years. He was Professor of Greek in Beloit College, as he had been since 1864, and was one of the most renowned educators of the country—a wise instructor and a most noble man. Ex-Senator Lake Fryer died at his home in Athens, Ala. Henry Wittmore, the geologist, while temporarily insane, fell down a stairway in his home in Little Falls, N. Y., and was instantly killed. He was 51 years old.

A detachment under Lieut. Asaottter was attacked by the Filipinos under General Lacuna at Nueva Kelta near Manila. The Americans fought till their ammunition was gone and then surrendered. General Lacuna returned the wounded to General MacArthur and promised to treat the prisoners well. Five men of the twenty-fourth regiment were captured by the Filipinos in another fight. In view of the activity of the enemy, the War Department agrees that General MacArthur was right in his opposition to sending more troops to China.

It is reported from Japan that the people generally do not approve of the fight against China by their troops. This is natural, for the Japanese are also "yellow men" and the Chinese are their natural allies to resist while aggression. Japan refused England's offer of money to pay for war expenses, and the Japanese papers are denouncing the speech of Emperor William, and General Teranohi has urged his government to send no more troops to China.

The Chinese government has again given the Ministers their passports and ordered them to go to Tien-Tsin, and they have again refused to leave Peking. An imperial edict ordered General Yang Lu to take picked troops and to escort them to Tien-Tsin and the edict holds him personally responsible for their safety. The edict concludes: "By such acts do we show our good intentions to people from afar."

We never could understand a rule that would not work both ways. Now here are the papers saying that the invasion of Siberia by the Chinese and the bombardment of Singapore "is in itself a declaration of war rendering formal notification needless." And yet the bombardment and capture of the Taku forts by the "Powers" was not a declaration of war on China!

It is thought that perhaps the fate of Andrea who started to the North Pole in a balloon has been learned. Indians, who were hunting on the east coast of Hudson bay, reported to the "Western" that they found the bodies of two men and a third man dying. The Indians could not understand the language he spoke, but stayed by him till he died.

According to the recruiting officers, more recruits are rejected in Chicago than in any

other city in the country. The trouble with the majority is defective vision. It is thought the prevalence of dust and smoke in Chicago accounts for this. Not that Chicago has more dust than other cities, but the wind to blow the dust into the eyes of children.

Since the report last week, the allied troops took Yang Tsun, after a hard fight, and have advanced to within 25 miles of Peking. The legations are still holding out, but Oonger has urged haste on the part of the relieving column. Admiral Heymour ordered 8,000 English troops on their way from India to go to Shanghai, whereupon France ordered 1,500 men to land there and Germany is sending men there also as fast as they can go.

General Prinsloo's surrender made things look blue for the Boers a week ago, principally because it might weaken the hearts of the West, Botha, Delany and Olliver. It seems rather to have made them resolve to fight the harder. Delany captured a garri- son of 100 men, number of guns not stated, defeated Olliver and drove him back, and has forced the evacuation of several towns. The Boers are said to have kept only 10,000 men in the field.

The German Emperor, in a speech to his soldiers who were setting out for China, said: "When you meet the foe know this: No quarter is to be given, and no prisoners are to be taken. Use your weapons so that during a thousand years no Chinaman shall dare look on a German." In the day of Judgment, will it not be more tolerable for Prince Tuan, the Boxer, than for this Emperor? Hence writing this paragraph, we have read that Minister White insists the Emperor did not mean this, and it is the French interpretation of what he did say; that the Emperor speaks impassion- ately and does not mean all that he seems to mean. Let us gladly give him the ben- efit of this explanation.

The Mexican Government authorities have been notified of a terrible catastrophe at Matehuala, a thriving mining camp south of Monterey, in the State of San Luis Potosi. Fire, kindled in the La Paz mine, and before a miner could reach the sur- face many of them were entombed and either burned to death or suffocated. The fire raged ferociously for several hours. Eleven bodies were taken out, and others were known to be in the pit.

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 mu- cous surfaces. Such articles should never be used except on prescriptions from re- liable physicians, as the damage they will do is far sold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., To- ledo, 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 sold in Toledo, Ohio, by F. J. Cheney & Co. Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

"DEAR LORD."

"Dear Lord," "Our dear Heav- enly Father," etc., are ex- pressions used by good men, and are becoming quite common in prayer, but the writer never hears them that it does not grate on his feelings as a familiarity unwarranted either by precept or example in Holy Writ. And yet these are mild by the side of the shockingly familiar terms used by some.

The distinguishing feature of all addresses to Deity in the Bible is reverence. Even the be- loved disciple John cannot come so near as to say "dear," Peter, the impulsive, who was the first to declare the true nature of his Master as the Christ of God; Paul, who in labors and perse- cutions above all others, extend- ed the Master's kingdom far and wide; these use the name of their Lord with great reverence and awe. Neither Abraham, the friend of God, nor David, a man after God's own heart, ever use such terms of familiarity in ad- dressing him.

In fact, you may take the ex- ample of every writer, every prophet or speaker, in Old Testa- ment or New, examine every prayer recorded in the Word of God, and not a single instance can be found of this unbecoming familiarity indulged in by many of our modern ministers and members in their petitions to the Most High.

The nearest approach to any- thing like it is in the "Lord's prayer," where we are taught to say, "Our Father, who art in heaven." But what is the Scrip- tural idea of "father" except a term of reverence? "Honor thy father, etc.," is one of the com- mandments, and he that obeyed not his father was to be stoned to death.

That we are to look to God as one who "pitieth those that fear him, even as a father pitieth his children," as one who supplies every need with far greater wis- dom and bounty than a father provides for his offspring, does not affect the question.

That the form of expression objected to only denotes the feel- ing of love and tender affection of the petitioner is granted, but it is not this to which we ob- ject. It is the unwarranted fa- miliarity which, as has been shown, finds no parallel among all the grand array of Biblical writings. H. W. Davis.

CRITTENDEN ASSOCIATION.

This body met with the Oak Ridge church August 8th and 9th and was one of the most enjoy- able, profitable and successful in all her history. A very large number of ministers were pre- sent, and some of the very best in the state. Each item of business was well and thoroughly dis- cussed to the edification of the four or five thousand people present.

The same moderator and clerk were again elected. The several sermons preached were of the highest type and greatly en- joyed. We were especially pleased with the collection for the Orphans' Home of \$3,922 on Thursday. All the churches com- posing the association report some progress and a healthy con- dition and each year are making an increase in contributions for the various objects that are ap- pealing to the denomination.

The order during the whole session was splendid and pro- visions abundant. The good peo- ple of Oak Ridge deserve the highest praise for their strenu- ous efforts, having spared neither



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time nor money to make it a suc- cess.

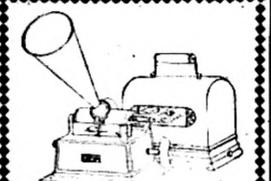
Next year we go to Pleasant Ridge, Fendleton county. May the Lord continue to inspire the churches with more and more zeal in the noble work.

Fraternally,
W. R. ELLISTON.

A lady who once heard White- field preach in Scotland upon the words, "And the door was shut," being near two young men, but at a considerable distance from the pulpit, overheard one say in a low tone to the other, "Well, what if the door be shut? An- other will open." Mr. White- field had not proceeded far when he said: "It is possible there may be some careless, trifling person here to-day who may ward off the force of this impres- sive subject by lightly thinking, what matter if the door be shut?—another will open." The two young men were paralyzed, and looked at each other. Mr. White- field proceeded: "Yes; another will open. And I will tell you what door it will be; it will be the door of a bottomless pit; the door which conceals from the eyes of angels the horrors of damnation.

This morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's ac- tions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and wait- eth not to worship is as foolish as though he had not put on his clothes, or cleaned his face, and as unwise as though he dashed into battle without arms or arm- or. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.— Spurgeon.

DISCIPLESHIP to Christ is not a long labor, or a long pathway, at the end of which we secure a re- ward in payment for what we have done. It is a life which has its inheritance, as its birth- right, at the outset, and moves forward in the conscious posses- sion of it.—Timothy Dwight.



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THE MARKETS.

LIVE STOCK.

Report for week ending Aug 11

CATTLE.

Extra good export steers, 1,200 lbs.	10 00/00
Light shipping, 1,500 to 1,800 lbs.	8 00/00
Best butchers	8 00/00
Fair to good butchers	8 00/00
Common to medium butchers	8 00/00
Thin, rough steers, poor cows and cowboys	8 00/00
Good to extra open	8 00/00
Common to medium open	8 00/00
Feeders	8 00/00
Stockers	8 00/00
Hulls	8 00/00
Veal calves	8 00/00
Milch cows—Choice	8 00/00
Fair to good	8 00/00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	8 50/00
Fair to good packing, 150 to 200 lb	8 50/00
Good to extra light, 100 to 150 lbs.	8 50/00
Fat shoals, 150 to 180 lbs.	8 50/00
Fat shoals, 100 to 150 lbs.	8 50/00
Pigs, 80 to 120 lbs.	8 50/00
Knights, 100 to 200 lbs.	8 50/00

SHEEP AND LAMBS.

Good to extra shipping sheep	8 00/00
Fair to good	8 00/00
Common to medium	8 00/00
Stubs	8 00/00
Wethers and scullaways, per head	8 00/00
Best butcher lambs	8 00/00
Fair to good butcher lambs	8 00/00
Tail-ends	8 00/00

Report for week ending Aug. 11.

LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to August 11, with comparisons:

Year	Week.	Year.
Year 1900	2,814	97,201
Year 1899	2,814	106,063
Year 1898	2,814	74,714
Year 1897	2,643	110,187

SALES.

Total sales of new crop	103,512	106,063	60,709
Sales new crop to date	103,512	106,063	60,709
original intention	90,021	94,812	65,244

REJECTIONS.

Rejections this week	90.1		
Percentage of rejections to auction sales	25		
Rejections Jan 1 to date	27,098	23,720	15,267

RECEIPTS.

Receipts this week	3,701	2,015	649
Receipts Jan. 1 to date	77,287	65,977	63,773

BURLINGAME—1899 COMP.

	Red.	Color.
Trash, green or mixed 3500	6 50	6 00
Trash, sound	6 00	5 50
Common lugs	6 00	5 50
Medium lugs	5 50	5 00
Good lugs	5 00	4 50
Common leaf, short	5 00	4 50
Common leaf	4 50	4 00
Medium leaf	4 00	3 50
Good leaf	3 50	3 00
Fine and selections	3 00	2 50

Half Rates to Lexington, Ky., via the Southern Railway.

August 13th to 18th, inclusive, the South- ern Railway will sell round-trip tickets to Lexington and return at one fare for the round-trip, good to return until August 25th. Make regular daily trains in each direction between Louisville and Lexing- ton. Also special trains between Shelbyville and Lexington at 50c p. m. For informa- tion, apply to 270 Fourth St., Louisville, and Union Depot, Seventh and Water, or call on nearest agent Southern Railway. Wm. H. Taylor, A.G.P.A. W. A. Tuley, G.P.A.