

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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The *British Weekly* says: "Evangelical preachers in the free churches have practically ceased to pray for the unconverted or to plead with them." We wish those preachers who have so ceased would tell their brethren why they have done it. They surely had a reason for it.

If praying for the unconverted and urging them to repentance has ceased in evangelical pulpits, is it any wonder that conversions have declined? Is it not a wonder that any have been converted? Is it not time for great searching of hearts in Zion?

BROTHER, have you ever really worshipped God in your life? Are not your prayers mere thanksgiving for things He has done for you and yours, or supplications for blessings you desire? Such prayers are right, but they are not worship. In worship you must adore God for what He is in Himself.

We read in a valued exchange, "Wherever a Christian goes, he should carry his religion with him." The sentence ought to read, "He will carry his religion with him." Otherwise he is not a Christian, and that which he left behind was not religion, but a pretense to it. One might as well talk of the possibility of not carrying his life with him.

It is a cause for rejoicing that many stories of the massacre of missionaries in China are not true, though there is no ground to hope that all are spared. Many of them are showing great heroism. The Presbyterian missionaries on the Island of Hainan have sent the women to safety, but the men are standing at their posts. Two missionaries of the Congregationalists at Paotinfu say we "cannot leave if we would, and would not if we could. Of course, if the worst should come, we can only say that we are at our posts."

The *Central Baptist* touches on what is the saddest thing in the whole Chinese trouble: "The message brought was of a Saviour who died rather than turn back from saving the lost. 'He counted not his own life dear unto himself.' How shall the retreating missionary explain his conduct when he is called on to forsake his trusted converts and leave them to stand all alone the struggle which faces them? Though he may be able to justify to himself an escape from a death which would do no good, he cannot so easily explain it to those whom he leaves without hope."

OUR LIMITATIONS.

BY A NORTHERN PASTOR.

Ten years ago Baptists seemed to be in a better position to render service of wide reaching significance to our Redeemer's Kingdom than any other evangelical denomination. There appeared to be a common persuasion of the inspiration of the Holy Scriptures, and a recognition of their essential, indispensable value to religious life. To take away the Bible would have been nothing short of taking away religion. To cripple faith in the Bible would have been to cripple religion a most vital point.

Within the past ten years Northern Baptists have been divided on the inspiration and trustworthiness of the Bible. Most pastors, thank God, hold to the Book as containing doctrines that are final for faith and practice. Many teachers and students fitting for the ministry have practically surrendered their trust in inspiration; and they have launched upon a rationalistic method of Bible treatment, that strikes at the heart of every evangelical doctrine. This method is called "new" in contrast to the "old." Something new has been found out, and many theological students of the Baptist denomination are persuaded that in order to reach solid ground they must pass through this stretch of doubt, of skepticism. What a pity it is these young men have not good sense enough to read church history and find out for themselves who the men have been who blessed and enriched Christian life in the past. They find no skeptics among them, who still pretended to love Christ and to preach the Bible.

But, after all, we are shut up to the Bible. We are limited to the Book. I understand very well that the effort to put the theory of evolution in the place of inspiration, leads to a venturing upon the license of breaking this limitation. In just so far as this substitution is made all evangelical effort is doomed. If men break over at this point, they break to their defeat and destruction.

We are limited to the Bible. We never can go to Rome for religion. Some weak ones may and will, and here is the Satanic ruthlessness of higher criticism—it pushes men either toward blank skepticism or toward the seeking of relief in an awful error. Protestantism defeats its own ends every time it breaks with the authority of the Bible.

We are shut up to the Bible for our theology. The body of truths we hold and preach are taken from the Bible. Wherever our faith in the Bible grows weak, there our theology grows weak and our preaching grows weak. And a weak theology weakly preached will make weak Christians—or none.

We go to the Bible for the doctrine of immortality. O blessed doctrine, on which all other Christian doctrines rest! The soul will live: "We must all be made manifest before the judgment-seat of Christ." We go to the Bible for a clear doctrine of sin, of repentance, of faith, of sanctification. We go to the Bible to learn about God. Let some one produce a book which teaches a clear doctrine of God which has not borrowed its light from the Bible. Men, untaught, "feel after God, if haply they may find him." We who are taught not only feel after him, but find him. Break with the Bible and you head straight toward heathenism.

In the Bible we find the way to Christ. His Gospel leads us to him. Here is light. All we need is here. A perfect Gospel reveals a perfect Savior.

In the Bible we find the doctrine of the

Holy Spirit, who so graciously co-operates with us in our weak efforts to glorify God. He applies our Savior's teaching and work to our hearts.

In the Bible we discover a wonderful Providence organizing human events, and Divine grace, with a view to the Kingdom of Christ.

In the Bible we get a view of man's future beyond the grave. Heaven-hell, two eternities in one, are made known to us. O my soul, look on these things and remember.

In the Bible we learn our present duty, or present privilege. We learn here how to pray, how to rest in God, how to serve.

Here is our limitation, but it is such a limitation as grants the noblest scope to faith and human endeavor, as presents the highest possibilities to our being, as in no wise degrades us in thought, emotion, or will, or affection, but rather exalts us to the height of full liberty in Christ our Lord. After all, the limitations set by the Bible are limitations against sin and error, and God alone knew just how to set these limitations. So he gave us the Inspired Book. Are you satisfied with the Bible, or have you caught the "investigating" fever, and joined the mad race in search for something better?

BEARING CHRIST'S CROSS.

BY REV. D. N. SCHAEFF, D. D.

The true disciple still helps Jesus Christ to bear his cross. On the morning of the crucifixion day, Simon of Cyrene shared with Christ the physical weight of his cross. The church to-day shares with him the spiritual and mental strain. "On him of Cyrene they laid the cross that he might bear it after Jesus." So Luke reports, meaning not that Jesus was wholly relieved of the burden, but only of a part of it. Attracted to the line of the procession from casual curiosity or genuine sympathy for the Son of Man, he was unwillingly forced to give aid to him on that dismal walk from Pilate's courtroom to the Place of the Skull.

It is one thing to help Christ bear his cross. It is quite another thing for every man to bear his own cross. The world puts fretting cares and sorrows upon all men. Each soul knows its own bitterness and has a bitterness of its own. To the usual trials incident to life, he who would follow Christ has added a cross of his own. "In the world ye shall have tribulation." Persecutions and losses may come to you for my sake. Peter wrote, "rejoice inasmuch as ye are partakers of Christ's sufferings." Paul prays that he might know not only the "power of Christ's resurrection," but also the fellowship of his suffering, and speaks of "the sufferings of Christ abounding in us." Such passages are more than a figurative statement that a Christian suffers. They mean that in some real way he shares Christ's sufferings because he is joined with Christ.

The shame of Christ's cross rests upon every Christian. The offense of the cross is not yet ceased. In various coteries where works of charity and benevolence are commended, if a man ascribe his motive for them to Jesus Christ and him crucified, he will come in for a certain amount of ridicule, as depending upon another for that which a reasonable man ought to find in himself.

The guilt and sin of the world each disciple feels the weight of with his Lord. Christ's work of atonement is completed. No help is necessary to make it sufficient. He died once for all. We cannot do anything that will add to the saving merits

of Christ's incarnation and death. Nevertheless the Christian feels the burden of the world's guilt as well as the burden of his own guilt. It was such a feeling which led Jonathan Edwards and many another severe divine to spend days in painful fastings. It is this which leads many a one to give his life to foreign lands that the Gospel may be published. I have recently seen a mother and father give up bravely and cheerfully two fine boys to missionary work abroad, and watch them cross their threshold already impoverished of the footsteps of two other children who preceded them on the same errand. These parents are bearing their own cross, but they are also helping Christ to bear that cross of his which was heavy with the weight of the world's sin and condemnation. Paul said: "I fill up that which is behind of the sufferings of Christ." That much-studied passage does not mean that the apostle endured any suffering Christ had been unwilling to endure, but that being Christ's apostle, it was necessary that he should be partaker with him of sufferings on account of the world's sin and in effort to relieve it. The man of the world may sincerely regret the evils and misfortune in the world. The Christian goes further, feels sorrow for the sin of the world and prays that it may be lifted off.

The old legend of St. Christopher is creditable to the Christian heart. The great giant Opher determined to serve only the strongest. He found the mightiest of kings and served him till he saw that he showed signs of fear at the mention of Satan's name. He then found Satan and turning in, served him till he saw that he trembled at a cross. Then following the advice of a hermit, he built a rude hut on the bank of a turbid and treacherous stream, over which he helped passengers, meaning thereby to serve the strongest. On a dark, wild night, he heard a cry as of a child, "Come and help me over." It was thrice repeated, and the giant girding himself, issued forth and took the child on his shoulders. Such a weight he had never carried on his back, and he almost sank again and again. Reaching the other bank, he said, "Who art thou, for if I had had the weight of the world on my shoulders, it would have been no heavier?" "Thou hast borne him who made the world." Thy service is accepted. Thy name shall no more be Opher, but Christopher, for thou hast borne the Christ."—Interior.

A FRIEND of mine told me once that when he went to a boarding-house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the son came he would go into the sitting-room to see if there were letters and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder, and that the others are. And so it is with the Church of God. You see these boarders in church every Sunday morning, but they don't take any interest; they come to criticize. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God; and we have got too many boarders.—D. L. Moody.

The greatest benefit which one friend can confer upon another is to guard and excite and elevate his virtues. This your mother will still perform, if you diligently preserve the memory of her life and of her death.—Samuel Johnson.

TWO NEW SAINTS.

BY MARY ANGELO TAYLOR.

Rome during the last six months has been the scene of a kaleidoscopic succession of types and costumes, reminding us that for a large section of Europe this is still the holy city. Peasant pilgrims carrying their shoes in their hands as on sacred soil, spending nights on the basilica steps or casting Peter's pence at the feet of the priest, transport one back to another age. A 19th century police interrupted it, but the horde of Hungarian pilgrims, chanting their stately hymn down the principal thoroughfare, had been enough to remind the spectator of the time when the repentant knight Tannhauser found his God more merciful than the pope. Incidental facts of railroads and electric trams have not touched the inherent medievalism of the pilgrims. Of course many, attracted by the extreme reduction of rates, have come as on any cheap excursion, and the workmen who built the new organ for the Wesleyan chapel travelled on pilgrim tickets, but many of the faces anxiously rushing from church to church show a dumb, perplexed eagerness which is pitiful. I may be biased by my evangelical standpoint, but, as I look from these ignorant, yearning peasant countenances to those of the monks and priests who are their leaders, I feel that "the hungry sheep look up and are not fed." How we Protestants have come short of our high commission to substitute spiritual for material religion!

Tram, cab and omnibus service, police and hygienic measures have been excellent and the general health has been wonderful, considering that thousands of the dirtiest class have been weekly arriving and lodging in the town. Driving, the other day, through the Borgo Santo Spirito, the ancient quarter where Saxon pilgrims lodged in the 12th century, I was struck afresh with the continuity of Roman history, noting a shabby hostelry for pilgrims in this spring of 1900. The streets have been full of costumed groups from the mountain districts and that "undiscovered country," the Island of Sardinia, as well as quaintly-attired folk from Spain, Portugal, France, Germany and Austria. I have heard much naive talk in strange dialects and much triumph over heavy crucifixes to be lugged back to distant homes. A neat old Tuscan confided all about the little pockets in her stays and petticoat for the secreting of funds and raised her hands in horror when a sister pilgrim lost her purse containing not quite £1.

"Oh, dear! Twenty francs! Holiest Virgin! So much! Why, with twenty francs one may open the doors of the world!"

The church functions culminated in a double canonization by the Pope in St. Peter's of Jean Baptiste La Salle and of Rita da Cascia. Green tickets entitled the bearers to squeeze into the nave by the front doors; with white and yellow ones, the fortunate possessors entered by side doors and had seats in the lettered tribunes. In the best tribune sat the diplomatic corps, the Roman aristocracy, relatives of the Pope, the Grand Master of the Knights of Malta, important citizens from Cascia and the De La Salle family. One tribune was reserved for reigning sovereigns and in the Catholic organ *La Voce della Verità* there was a bitter article on the fact that this tribune should be empty, with acid references to the present sovereigns of Italy.

The ceremony did not begin until 8 o'clock, but by four in the morning the colonnaded square was invaded by crowds of pilgrims of monks. The ever piquant anomaly was renewed by Italian troops marshalling and protecting the crowd outside the church, the papal guards disposing the same people within. In both, Italian courtesy prevailed. While the handsome lieutenant firmly prevented three persons from entering on one ticket, he apologized and regretted his duty with Latin grace. Confiding persons rushed about the piazza trying to soften official hearts and exchange two green tickets for one white one. The worst behaviour was shown by the Gallic monks who fought their way in regardless and deserved the remark of a stately French-

man, that the most insubordinate in crowds are always women and monks, but that the monks are the most violent. Veils and dresses were torn and, after the first onslaught of the crowd, the space before the church resembled a mock battle-field on which were found gloves, umbrellas and broken camp stools, three shoes, a few sandals, several veils, a skirt and two priests' hats. In the church one breathes again; St. Peter's has never been so beautiful. Myriads of gleaming candles, rich hangings, painted banners and standards, twinkling lights everywhere. It is no longer a fable that—

"In Xenadu did Kublo Khan
A pleasure dome decree."

But, as the daily paper says, "it is not an edifying spectacle. Whether it be the vastness of the place or the number of persons or the long waiting, any religious feeling dissolves like a lump of sugar thrown into a hoghead of water." People chat, lunch on solid sandwiches, nibble chocolate, sip cordials, stand on their seats to see over the sea of heads, and in the tribunes especially it is like waiting for a theatrical performance. Spanish girls who know how to wear their lace veils and coquettishly display a scarlet carnation between the leaves of a missal, flirt with the handsome papal guards and blond Saxon damsels, softened by a consciousness of their becoming headdress, wile their way with smiles to desirable perches. One pretty American, with the charm which obtains, reaches a commanding post and retains it by offering to retreat whenever the stalwart soldier in bearskin desires her to do so. Of course, he sweeps other aspirants relentlessly aside like miserable flies, but she remains. They are fine-looking fellows, these papal guards, and those who admire the easy strength of the sturdy Swiss, in Michael Angelo's costume of red, black and yellow, can hardly believe that so much muscle is sustained by an unvarying diet of milk, bread and cheese in various forms.

At another recent function at St. Peter's, a violent scuffle occurred between the French and German pilgrims who each insisted on the monopoly of singing in their own language. Such little rifts will occur in the vaunted harmony of Mother Church, but this time the order was good, and it was only as the Pope passed out that the excitement rose to a fanatic pitch among some of the pilgrims who flung themselves down, beating their breasts with hysterical cries of "Holy Father, do us grace," "Holy Father, forgive me and I will confess to you my sin," etc. Lame persons were thrust forward to be healed and several women, who were pushing up an epileptic girl, exclaimed to the pretty American: "Would you have the heart to stand in front of a Casciana?" (Cascia is the birthplace of the new saint Rita) and the American promptly surrendered her post. There was something repulsive in the convulsed faces and the anguish of a little nun too small to see the Pope was quite pitiful. In the tribunes the spectators were very tranquil.

The papal ceremonies have been so often seen and described that it is needless to repeat the oft-told tale of the exquisite silver trumpets, the brilliant purple and scarlet vestments of canon and cardinal, the gleaming mitres of the bishops and the diaphanous Pope borne high between his snowy plume fiabelli. A new feature on this occasion was a choir of 100 boys posted in the high gallery of the great dome to respond as an angelical choir to the famous singers below, and it was really very beautiful and effective.

To the Protestant mind, there is something farcical about the trial to which a person's memory must be subjected before he or she can be beatified and then canonized, i. e., pronounced a saint by Leo XIII. A trial is held in which there are pleaders for the would-be saint and a devil's advocate to contest his rights thereto. Investigations are made about the miracles performed, and the odor of sanctity in which the person died and as to whether the body has suffered corruption. Two miracles suffice for beatification and two more for canonization. Beatification is the first step in heavenly promotion and entitles to "honours of the

altar" in a town or district, while canonization gives a right to universal worship. For the preliminary investigations, called the informative process, the bishop of the future saint's home must obtain the Pope's permission. It would be tedious to describe the long ceremony of canonization which finally takes place in St. Peter's. Three times the Pope is requested by the consistorial advocate to canonize the holy candidate. Each time the instance is made more insistent and between each repetition the secretary of briefs responds for the Pope that the merits of the beatified one are known, but, in a question so vital, divine guidance must be invoked and the Pontiff prays and intones the "Veni Creator Spiritus" and recites the "Oremus Deus qui corda fidelium." After the final repetition, the Pope answers that, illumined by divine sight, he is determined to inscribe the blessed in the catalogue of saints and pronounces the following sentence of canonization in Latin:

"In honour of the holy and indivisible Trinity, for the exaltation of the Catholic faith, for the increase of the Christian religion and by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul and by our own; after having long and seriously deliberated and implored several times the Divine help, with the counsel of our venerable brethren the Cardinals of the Holy Church, the Archbishops and Bishops living in Rome, we decree and state to be in the number of saints the blessed N. N. We inscribe them in the catalogue of the SAINTS, establishing that throughout the Church, their memory be celebrated, with devotion on the anniversary of their birth. That is to say Saint N the day N, etc. In the name of the Father, Son and Holy Spirit. Amen."

The consistorial advocate thanks His Holiness for the Cardinal procurator and begs him to decree that the act of canonization may be established by Apostolic Letters and the pronatories are ordered to draw up the act and the secret chamberlains to witness it. The bells of St. Peter's give the signal to those of all the Roman churches to ring lustily for an hour, and before 1870 salvos of cannon were fired from Castle St. Angelo. The offerings presented to the Pope for each new saint are: Two painted and gilded candles, two large gilded loaves, two small carved kegs of wine, three decorated cages containing two doves and two ring-doves and birds of different kinds. The wax candles represent Jesus Christ, wax being the product of virgin bees as Jesus Christ is the son of the Virgin Mary. Their lights indicate the divinity of Christ. By this oblation is represented the conduct of the new saints who, walking in the light of Christ, followed the example of the Redeemer. The loaves of bread, as the symbol of all food, signify that the saints fed on the bread of angels to reach heaven. The wine symbolizes the sanctifying grace with which the new saints were abundantly enriched. The doves represent the fidelity which the new saints had in the service of God and, as a dove announced the end of the deluge, these saints have left this life of combat and suffering to enjoy the peace of the blessed in the celestial country. The birds of different species indicate the ardent desire the saints had to fly to heaven.

Having spoken of the process of saint-making, a few words about the two new saints may not be amiss. Rita was born in Umbria, home of artists and saints, in 1381. She was such a pious baby, she did not nurse on Fridays. A swarm of white bees clustered around her cradle, some even entering her parted, baby lips, as if to deposit mystic honey within, and ever since her death a swarm of these same unique bees have lived between the cell formerly occupied by the saint and the place where her remains were laid. It is said that one was taken to Urban VIII. (Barberini, it will be remembered, whose coat of arms are three bees on a shield) but, as soon as the box was opened, it escaped and flew back to its home. Rita was a devout child and, grown to maidenhood, would gladly have avoided matrimony, but her parents compelled her to marry a coleric, violent man whose children followed in his ways. Having lost

her husband and two sons, she gave her goods to the poor and retired to the Augustinian convent of Cascia where she spent the remainder of her life in penance and prayer. Legend relates that Sister Rita was grievously tormented by a thorn which, detaching itself from the crucifix before which she prayed, thrust itself into her brow, causing a festering, incurable wound. On her deathbed, she sent one of the sisters to gather a rose in the garden and, though it was a frosty January, the rose was found, as was also a fresh fig she desired. This miracle was lately commemorated in the small Roman church dedicated to her by the distribution of fresh roses to the faithful. Her body did not decay and it gave forth an exquisite perfume. Miraculous power is attributed to her relics and Urban VIII. decreed her Beatified.

Jean Baptiste La Salle was a more prominent and active person. He lived in the latter half of the 17th century and founded at Rheims a school for youths, aspiring to the priesthood which had other ramifications throughout France, and in time became the Institut des Freres des Ecoles Chretiennes. This institution had an extensive development in France and abroad. The brethren of the Christian schools were for primary what the Jesuits were for more advanced instruction, and proved by their number, aggressiveness and reactionary power a force in France. The organization has been defined as the strongest militia of the clerical party. Suppressed in 1792, the congregation already numbered 121 institutions; it was re-constituted and, in 1878, had 1,604 public schools and 385 free schools.

Rome, Italy.

PERHAPS not least of the good things of the Christian life is the fact that he has the key to the whole situation of life. When he has prosperity, he knows it is only an incident. When he has suffered loss, he knows that the Lord gave and the Lord taketh away, and can still say, "Blessed be the name of the Lord." When he can not understand what is done or why, and only knows that his heart is sore, he knows this, that nothing else comes so near telling him the secret as his religion of the Lord Jesus Christ. The satisfaction is not complete. We can not demonstrate now. But this faith in God, this belief that he doeth all things well, and that "all things work together for good to them that love him" will do what nothing else will do.

In James 1:2-4, it is shown that patience is a crowning virtue, an approach to perfection. "Let patience have her perfect work." How? By "the trying of your faith." Why? "That ye may be perfect and entire, wanting nothing." As often as ye "fall into (not enter in, but fall into) divers temptations," count it all joy. What, be glad of temptation and tribulation? Yes, not because of itself, but because of what it works. The good heart will change evil to good with the meeting, but the wrong heart will be itself the more hardened thereby. "Lead us not into temptation," but if we fall into it, be not discouraged. God is near. It doth not yet appear. But in God's good time it will. It leads to perfection, entirety.—Ex.

Those who make the most noise in the world are not those who have the most power in the world. Quiet influences are the potent forces in God's esteem, and even in man's sight. As Aubrey Moore says: "Great men think, while ordinary men talk. Great saints pray; ordinary men preach. High-sounding words and showy acts may impose upon the few, but it is silent effort which moves the world." This truth is not held popularly; yet Elijah learned it when he was divinely shown that God was not to be recognized in the whirlwind, the earthquake or the fire, as He could be in "the still small voice." Even this world's wisdom testifies to the truth in the adage, "Deep waters run stillest." It is God's voice which says, "Be still, and know that I am God."—Sunday-School Times.

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WESTERN RECORDER

AT LOUISVILLE KY. IS PUBLISHED

This LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

"Please give your opinion in the RECORDER as to Associations having articles of faith. Is it customary? Is it necessary?" Of course, Associations ought to have articles of faith, and I never knew of one which did not have. Churches would not join an association of churches which made no declaration of their common faith. No church applies to an Association for membership if it carries its articles of faith which the Association examines. Why should a church report to the Association as to what its faith is, if the Association has no definite faith?

The great majority of the Associations adopted the Confession of 1845. Some have adopted the shorter and weaker New Hampshire. But this has been because it was shorter, I do them the justice to believe, and not that it was weaker. I have a copy of the Philadelphia Confession which famous Long Run Association in Kentucky had printed and distributed to the churches some years ago in order that friend and foe might assuredly know what they believed.

In the great Campbellite defection, when churches were dropped from Associations because they had gone off into Campbell's heresies, and when minorities were recognized as the true churches by the Associations, because the majorities were wrong, what could the Associations have done if they had had no articles of faith?

A personal friend writes this question and wishes me to answer in the RECORDER: "I have argued with you in favor of my millennial belief these many years, but never could convince you from the Scriptures. But now I wish to know if events, crowding rapidly upon each other in these days, have not proved to you that the world is growing worse?"

"Take the accounts of what has been done as given not by their enemies but by the actors themselves, in front of the world, never mind whether the wars are just or not, let us take it for granted they are both inevitable and righteous. It is only the things which have been done in them on which I wish to fix your attention. You have read of the infamous atrocities of Belgian officials in Congo, murders of women because their husbands had not brought in the rubber demanded, cutting off the right hands even of babies, &c. And you have not read of the stern punishment of these officers by Christian Belgium. But Belgium is a Catholic country, you say."

"Then take the Protestant and Greek nations. Letters published in English papers told of the murder of surrendered Boers by the Lanciers, who gleefully spoke of the murders as 'pig-sticking.' On another occasion, among the prisoners who fell into the hands of the English when the Boers retreated was one young man in Manila. There had been an outcry from the temperance people about the last. I admit. Many oppose the fighting with the little brown men, but I have nothing to say about that in itself. Admit that the war is a most righteous one, certainly the killing of prisoners or the refusal to allow surrender, the looting of homes, &c., ought to have roused a storm of indignation in a free Protestant people, but it has not."

I read a letter in which it said that when the Taku forts were captured the wounded Chinese were killed. Also when Tien-Tsin was taken the wounded were killed, the houses

looted and burned. Thank God the Americans had no hand in these atrocities. But they were committed by Protestant and Greek Christians, and no indignant protest has gone up from the Christians in the countries disgraced.

"Come home to the best land of all, God's own country, where there are more evangelical professors of religion and more Baptists than anywhere else in the world, the South of the United States is a pond. Leaving aside the question of the justice of Lynch law in the case of undoubted criminals, in New Orleans men and old women who were known to be entirely innocent were killed by the mob of hoodlums simply because their skin was of the same color as that of a desperado who killed two policemen. And the perpetrators of these dastardly murders have not been punished, and you and I know they will not be."

"Now, my dear old friend, face these things fairly and honestly, and acknowledge that the world is growing worse, the end is drawing rapidly near, and you post-millennarians are wrong."

I give my friend's letter in full because it is interesting and states the case against post-millennarian Christians strongly and fairly. Of course, as the letter indicates, the worst sign of the times is the apathy, if not the acquiescence, of Christians in these things. If the light in a nation be darkness, how great is that darkness! If the salt has lost its savor, wherewith shall it be salted?

I reply, in the first place, that we who believe in the post-millennial view have never taken the position that the world would grow steadily better. There have been eddies in its onward course which have seemed to threaten the destruction of all that is good, and which force his saints to trust God in the dark. The race has never been so lost as when God swept away all except eight persons in the ark. True religion seemed reduced to one man, and the world lay under a curse. And my friend will observe that the seven thousand who had not bent the knee to Baal were saying nothing in public. I could not have read any protests of theirs had I lived in those days.

None of these things enumerated are as awful as the massacre of St. Bartholomew, nor the slaughter of the Albigenses and Waldenses, nor the tortures of the Inquisition. And the nominal Christians in those days did not merely view these crimes with apathy, but exulted in them as doing God service. And they did not show that the end of the world had come, for the world has gone on these three hundred years at least, and how much longer no man knows and no angel, only the Father. We can see and acknowledge that there come times when the world grows worse for awhile, but it does not descend as low as after each lapse as was before, and so it is ever better, for the world has gone on, and wholly evil, we must remember, as it was before the flood.

The things enumerated, and a long catalogue of other things, in some respects even worse, the general corruption, the breaking down of representative government, the desecration of the Sabbath, the conflict between labor and capital increasing in desperation, the spread of anarchism and lawlessness, the generally hysterical state of the race—these and other things indicate that our boasted civilization is breaking down, and may go the way of the civilizations which have preceded it. But till it began to break down it was undoubtedly superior to the former, and will be succeeded by one higher still.

The mistake has been made of calling it a Christian civilization, and calling the nations Christian nations. A nation is not Christian when even a majority of its citizens have been regenerated, and of what nation has this ever been true, with a barely possible exception of Scotland in its best days, and the South Africa Republic. To have a right to the name Christian, a nation must, in all its national deeds and in all its enactments "do justly, love mercy and walk humbly with its God." Of course, in the strict use of the word Christian, no nation can be called that, because strictly a Christian means a regenerated person. Yet a nation could rightly be called Christian when, in all its national actions it did those three things which God requires of man.

For these reasons and others, I decline to give up my old view of the millennium, and believe that with many sad lapses the world is yet growing better, and that ere the end come the earth shall be filled with the knowledge of the glory of God as the waters cover the sea.

STUBBLE.

A man who never pays his dues to the church because he knows the church will not sue him.

A man who never attends church, but expects the preacher to attend all the funerals in the family, and is mad if he is not willing to ride ten miles to the grave.

A young woman who is too delicate to go to prayer-meeting on a rainy night but not too delicate to use a heated, well-ventilated room all the previous night.

A man who is asleep to the moral interests of his community and then raises a big hullabaloo because the enemy sows tares in his front yard.

A church that seeks external prosperity and neglects the inexpressible need of a dying world.—The Christian Intelligencer.

See the advertisement of our Fast Sellers for Agents and Collectors on 11th page.

PURITANISM.

BY REV. AMORY H. BRADFORD, D. D.

If I were asked, "What is the most ominous fact in the life of to-day? I should, without hesitation, answer, The defeat of the people. The fundamental principle of modern civilization is the right of the people to rule; but in this country, at least, they do not rule. In a small town the question is merely one of granting a franchise to a trolley company. Outside monopolies buy up a council or procure special legislation and drive through their schemes without the slightest regard to the wishes of those whose families have lived there for generations."

What does this modern world need? A revival of Puritanism. There will be no better times until individuals and societies have risen to a personal and realization of the everlasting truth that all men live in the daily presence of the Almighty and are forever responsible to him. What made the Ironsides invincible? They could fight all day because they had prayed all night. Those who have seen God will not dare his displeasure. Preachers who experience God will have time neither for pyrotechnics nor pantomime; teachers will realize with Thomas Arnold that a life of absolute truthfulness and genuineness is the first and most inspiring of all instruction; and legislators will enter our capitols with the humility of those who have received divine aid.

As it brushes away the assumed authority of churches, councils, schools, and all assemblies of presumptuous and fallible men, Puritanism declares that while there must be perfect freedom of thought, it is a freedom consistent with the obligation of every man to believe and obey the truth. Puritans believe something, and believe it with all their hearts. In these days more than anything else are needed bravery, intellectual honesty and thoroughness, unwillingness to be satisfied with any sham, however ancient or honored, determination to think every subject through until truth is found, wherever it may lead. These qualities have always been and always will be the very essence of Puritanism.

The lines separating right and wrong, virtue and vice, are growing dim in this modern world; luxury and effeminacy are taking their place; literature is becoming the dirt-covering of cancers with cloth of gold—the stage has forgotten its Greek dignity, and become largely a place where vice panders to vice. Let the old Puritans come back; let them with their austere moralities deal with the paganism, luxuries, fashionable vices, the political literature, the brazen eloquence of those who disgrace the stage. The modern world needs no distortions of Puritanism, but it needs its essential spirit—the spirit which will never compromise with evil, which is impetuous to the fascinations of vice, and which is loyal to purity in the individual, the family and society, as King Arthur was to his knightly vows.

Nothing will give to the American people the realization of their ideals but the Puritanism for which the Pilgrims stood; namely, the people and the whole people acting together, can always be trusted. Puritanism, above everything else, places God the Sovereign, and declares that before that Sovereign all men have equal rights. We must get back to that form of Puritanism. The people, when they have a chance to speak their real convictions, are seldom wrong. College and school, press and pulpit ought to unite in a crusade for the deliverance of the people from those who, masquerading in the livery of liberty, are its worst enemies.—Treasury.

CHARACTER BUILDING.

BY REV. S. E. WISHARD, D. D.

It is true of the natural man that the best things are least sought for. The seen things have obliterated almost all desire for the unseen. The present has entirely obscured the future. Values are estimated for the amount of present comfort and aggrandizement they can bring. And even the new man is much bewildered by the glamour of this world. We purchase stock, open mines, subdue lands, invent machinery, explore the heavens above and the earth beneath. We build houses, citadels and cities, and forget to build the only structure that is to stand the waste of time—character.

There is one character, the divine, from which emanates all force, life, thought, character. "Power belongeth unto God," and to him belongs holy character because he is holy. Turning from the divine character to the human we find something here immensely important next thing that belongs to the human, and because it has its beginnings in God. A new birth, which is from him, makes it possible to begin to build right character. There is no righteous character until love and holy motive begin to have sway in the individual life. There are natural qualities of character which the natural man may cultivate, but may build a character of integrity, of truthfulness between man and man. He may reach human standards by personal restraints and discipline, but can never reach the divine standard of living until he has received the

divine life.

When the soul has been made partaker of the divine nature, it enters a new field of influence. New elements of power enter the life. The love that constrains, the Spirit that teaches, separates, quickens, and the providence that disciplines—these all become possible in character building. They make it possible for us to triumph over all obstacles, perils on sea and land, oppositions of men and devils, even martyrdom itself, such as Paul endured, are met and transformed into holy and heroic character. The strong characters in history have been the men that have been tried in the furnace of God's providence. They have been men who have fought on the battlefield of truth with error. Character of the living, forceful kind, is not a hothouse plant. It has been exposed to the frost and pinch of winter, the heat of summer, to all the droughts and floods of unsympathetic nature.

Right character is conqueror, and becomes such by conflict. This is God's plan, and to subvert it, to attempt to build it by any other method, is to fly in the face of his providence and to make an ignominious failure.

The building of righteous character is the end to which all moral government is moving. Sickness and health, poverty and wealth, disaster and success, failure and triumph, the endless machinery of providence that plays in the life of a child of God, is designed to make his character complete. It is our duty, beloved and anxious that "all things work together for good to them that love God." The blisters and bleedings, the bendings and breakings, the haltings and hastenings, the clouds and storms, and long, dark nights that make us moan and cry out, these are God's chastenings and character. To complete this work, so that we shall be presentable in the great day, we must unite our little gods that would divide our affections. He shivers to agone our vain ambitions, consumes into smoke our dreams of wealth and luxury; gives to the caterpillar our harvests. He gives us up to failure and ruin, but hammers away and fashions still this character which has cost him so much.—Herald and Prolsbyter.

God only knows how difficult it is to make us quiet, that we may "behave ourselves as a weaned child." But because of his loving kindness he does not give us up to failure and ruin, but hammers away and fashions still this character which has cost him so much.—Herald and Prolsbyter.

The only work that will tell must cost you something. Gold, silver, and precious stones can never be built into the New Jerusalem, unless you are parting with them from the stores of your own life.—F. B. Meyer.

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 Interior does the Atlantic Monthly no more than justice when it says: "The Atlantic follows its traditions, and in so doing is the one thoughtful bridge between the literature of the nineteenth and the twentieth centuries. Below it Troths and brawls the turbid flood of sensationalism."

The author of "The Workers," Walter A. Wyckoff, has published nothing since the appearance of those two remarkable volumes, in the September Scribner's; he will reappear as a writer with an account of his journey to the far North with one of the Peary relief expeditions. He will tell particularly of his observations of the strange race of Esquimaux, known as the Arctic Highlanders. The articles contain much valuable observation, and are well illustrated. Below it Troths and brawls the turbid flood of sensationalism.

The Outlook.—The contents of the August Magazine Number are varied and thoroughly readable, the list of articles including "The Cuban teachers at Harvard University," by Sylvester Baxter, with many illustrations; "The University of Virginia," by Hamilton W. Mable, with illustrations from beautiful photographs of this famous old college; a group of articles on "The Educational Value of the National Side of Student Life, in which President G. Stanley Hall, of Clark University, treats the American aspect of the subject, Dr. E. D. Warfield, President of Lafayette College, the English aspect, and Mr. E. F. Baldwin, the German aspect; A New Type of School Architecture," by Frances Wilson, containing photographs of some of the finest features of New York's new school buildings; another installment of Mr. Mable's William Shakespeare; Poet, Dramatist and Man," dealing with the "Poetic Period."

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 3.

THE SEVENTY SENT FORTH.

Luke 10:1-11; 17-20.

MOTTO TEXT—"The harvest truly is great, but the laborers are few."—Luke 10:2.

"After these things the Lord appointed other seventy also."—After his rejection by the Samaritans. He had previously sent out the twelve apostles; now he sends seventy from among his other disciples, keeping the apostles with himself. "And sent them two and two before his face into every city and place, whether he himself would come."—The testimony of two witnesses as to his teaching and his miracles would make more impression. They were going among enemies where they would meet with great discouragement, perhaps with persecution, and they could encourage and help each other. He was going through this region for the last time, and he could not tarry long in each place. By telling that he was coming, and preaching the kingdom is at hand, they would prepare the way for him in the hearts of the expectant people.

"The harvest truly is great, but the laborers are few."—How very few in comparison to the souls to be saved in Judea alone, and the whole world was the field. How very few they are to this day. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest."—The Greek means "send forth with haste and urgency." No laborers will do good service except those whom God calls and sends forth. There is always need for urgency, for each generation of men is passing rapidly to the grave, and after death comes the judgment.

"Go your ways: behold I send you forth as lambs among wolves."—Unarmed and defenseless as lambs. But he sent them, and therefore he would protect them. There should no real ill befall them. "Carry neither purse, nor scrip, nor shoes."—Scrip was a leather bag in which provisions were carried. They were to have no change of sandals with them. They were to have nothing not absolutely necessary for their journey, and to trust him to supply all their necessities. "And salute no man by the way."—Eastern salutations were long and elaborate, and took much time. And time was precious on this last journey of his. "Beautiful is salvation, but more beautiful is prompt execution."—Ambrose.

"And into whatsoever house ye enter, first say, Peace be to this house."—This was the usual Jewish salutation on entering a house. It behooves the servants of God to be very courteous. They were indeed bringing peace to the house with their message of salvation. By "Peace" in their salutation the Jews meant all blessing and welfare.

"And if the son of peace be there, your peace shall rest upon it."—The son of peace is a Hebrew form. It means one who wishes peace, and is ready to do all that he can to secure it. The peace that they offered was peace with God in the forgiveness of sin. "If not, it shall turn to you again."—The seventy should be

blessed in their work for others, though they failed. "If the failure be through no fault of ours, it will be no failure to us."

"And in the same house remain, eating and drinking such things as they give."—Into the house into which they were first welcomed. They were to show the hospitality, and consider themselves members of the family while they stayed. "For the laborer is worthy of his hire."—What they brought in blessing to the house was worth more than the food they ate. They were not receiving alms as though they were paupers. "Go not from house to house."—If they should, from the elaborate hospitality of the East they would waste much of their time in visiting and in feasting.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you."—The same course was to be pursued towards a city as towards a private house. "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."—He gave them power to work miracles. This would prove the truth of the message they brought, and cause the people to throng to the Lord when he should come. For he sent the seventy to the places to which he intended to go.

"But into whatever city ye enter and they receive you not."—For there would be places in which men who came healing the sick and bringing peace would not be received—might even be persecuted. They were not to contend with those who opposed them, for time was precious. Yet they were to show their sense of the awful guilt of refusing to receive the message they brought in a most impressive way.

"Even the dust of your city which cleaveth on us, we do wipe off against you."—A symbolic action, expressive of the breaking of every connection, even the least. But their last words hold open to them a door, if they will repent of their treatment of the apostles and receive the Lord when he came.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."—How long they were out on their mission cannot be said. The possession of devils was rightly considered the worst of all ailments among men. They had not only healed all diseases, but in the power of his name cast out the devils.

"I beheld Satan as lightning fall from heaven."—A vision of the triumph of his kingdom over the power of the adversary, who would fall from his place as prince of this world as lightning, unmistakably and swiftly. Serpents and scorpions were types of the most deadly forms of evil, and the disciples should triumph over these.

But they must not rejoice chiefly in their victory—that way lay spiritual pride. All the mighty works they could do in his name were as nothing in comparison to the great blessedness that they were among the chosen of God whose names were written in heaven. Let this thought go with the unconverted till they are brought to repentance and faith in the atoning blood for salvation.

This truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—Sir Philip Sidney.

OWENSBORO, KY.

The Davies County Association convened with the First Baptist church on the 14th inst.

Bro. W. A. Rawson has kindly promised to report proceedings. The following brethren were chosen officers for the ensuing year: Dr. J. S. Coleman, moderator for the twenty-eighth time. This was the forty-fourth annual session attended by him. Then there were 700 members; now about 10,000 members in 57 churches. Next to Long Run, it is the largest District Association in the State. S. B. Howard and L. P. Tanner, Assistant Moderators; O. E. Kades and C. E. Wells, Secretaries, and J. H. Parish, Treasurer.

Owensboro is increasing in population, and is one of the best business cities in the State. Contracts for sewers and new streets have been let amounting to \$200,000.

The three Baptist churches are working in harmony, and now have a tent, and meetings are held in different parts of the city, and much good is being done. What an example this is for other Baptist churches to follow even in larger cities.

While in the city I enjoyed the hospitality of Rev. T. Simpson McCall, the President of Owensboro Male and Female College. Bro. McCall is one of the foremost educators in the State. With his talented and refined wife and daughter in the home and school, we know of no institution that offers greater inducements to young ladies and young gentlemen than Owensboro Male and Female College.

During my visit I dined with Dr. Fred D. Hale and family. Bro. Hale's success is phenomenal. He now has one of the finest churches in the South, with about eleven hundred members. He is a mighty force. May God long preserve his life and usefulness. W. P. H.

COFFEE AND HEART DISEASE

Weakly and Nervy Attacks the Heart's Action.

"My heart seemed to be jumping out of my body one morning after I had had some coffee, clear, without cream or sugar, for I had been told that coffee would not hurt me if used that way. We were all frightened at the serious condition of my heart until I remembered that it might be from the coffee.

"So when the trouble passed off, I concluded never to use coffee again. It had hurt me greatly, used in the ordinary way with cream and sugar, but I had hoped that it would be less harmful without the cream and sugar, but the result was no better.

"Since that time we have been using Postum Cereal Food Coffee and my heart has never troubled me at all. We are all delighted with the Postum because we know how to make it and know how valuable it is as a health beverage.

"In speaking to a friend lately about Postum Cereal, she said she did not like it. I found the reason was that it had not been made properly. After I told her to take four heaping teaspoons of Postum to the pint of water and let it boil full fifteen minutes after the real boiling started, she was greatly delighted with it and has been using it since and has been very much better in health. Your truly," Mrs. L. S. McKillimney, 1218 G St., N. W., Washington, D. C.

If you would be revenged of your enemy, govern yourself.—Benjamin Franklin.

PREVAILING PRAYER.

BY REV. THORODOR L. OUYERER.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah the model mother, Ruth the model daughter, and Dorcas who sanctified the needle. One of these was that Syro-Phoenician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her as it were at arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," said the compassionate Jesus: "oh, women, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of one who knows just what is best for us. One of the things that it is best for us to have is a complete trust in God. He does not cheapen his mercies; nor does he toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith—a faith that works while it prays—a faith that is not balked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our Heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmuring to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A child-like faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phoenician mother would have done egregiously wrong if she had gone home submissively under a first seeming discouragement. "There's nae gude done John, till ye get into the close grups." So said Jesus the doorkeeper to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a sovereign, he has commanded us to pray without ceasing. The ceasing would

be a sin. God reserves to himself the right to grant our requests when he chooses, and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him; i. e. such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer. Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part; if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication," when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-doors; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the Apostles was, by fervent intercessory prayer. That Syro-Phoenician mother's message to the churches to-day is—prayer is power! Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent corrupting "world," for as long as the world has influence on Christians they will gain none on the world. The other is to come into closer companionship with Christ Jesus. Closer—in clean, godly-living; closer in self-sacrifice; closer in love-labor for the salvation of souls. Then the "close grip" in prayer will bring down the sought-for blessings.—Evangelist.

OUR FOREIGN MISSION WORK.

The Foreign Board is enlarging our work in foreign lands, as instructed by the Convention in Hot Springs. Six new missionaries have recently been appointed—Rev. Frank Marr and wife, of Texas, to Durang, Mexico; Mrs. R. W. Hooker, to Leon, Mexico; Rev. C. J. F. Anderson, of Hertford, N. C., to Italy; Rev. D. F. Sutherland and wife, to Mexico.

Rev. D. F. Sutherland is now pastor in Quitman, Texas, but he is a native of Kentucky. He went to Texas and practiced law and was elected to the Legislature, but decided last year that he was called to preach, and now gives his life to the missionary work. He is in his fortieth year, but thinks that by faithful effort he can learn to speak and preach to the Mexicans.

The Board has decided to reopen the school at Saltillo, Mexico, to train young preachers—a great need as the work develops in for trained men who can teach and lead the people.

There are several important fields in connection with our Foreign Mission work which need men as soon as possible. The Board is anxious to get several consecrated, strong men to send to these places. In praying for our Foreign Mission work let us not forget to pray the Lord to send forth laborers into the harvest.

We are glad to report that the Board has heard from all our missionaries in China, and all are safe, though some have lost their goods. In North China Rev. J. W. Lowe and family barely escaped the Boxers. Their goods, which were left, were destroyed or stolen. Most of the missionaries in North China have gone over to Japan to await results, ready to return to work as soon as the way is opened. Rev. C. W. Pruitt, who expected soon to come home on vacation, decided to come at this time and then be ready to return to work when the troubles are over. In this he has acted wisely.

In Central and Southern China the missionaries have been in not so great danger; up to last accounts they were at their posts, unless it was deemed best to remove to some other point. All were in China. Some people ask, "Why not bring them all home?" (1.) They are needed there now unless it is imperatively necessary for them to leave. Their presence is a blessing to the poor native Christians, many of whom are suffering fearful persecution. (2.) It would take about \$12,000 in cash to bring all of the missionaries home. It is likely they will soon be needed back in China. To return them would take \$12,000 more; \$24,000 cash is hard to get.

Dr. R. T. Bryan writes that the opportunities will open soon before us in China as never before, and advises that we be ready for them.

Some people are finding fault with mission work on account of the temporary reverses and unexpected disasters which have come. Some even go so far as to say they will never give another dollar for missions. Some of these people have not been giving much heretofore, and we fear did not give the little that was contributed from deep abiding principle. When the devil shows his face it is no time for Christians to cringe and grow fearful. This year in the face of what the devil saw was a wonderful advance of God's people, he tries to cause a

reaction. But he will find that God will overrule all for his glory. We believe that those of us who live the next twenty-five years will see miracles of grace in China—millions and millions won to Christ. Let the timid-hearted among us keep quiet. Let those who love the Lord and believe in his work come to the front.

From May 1 to August 15 our receipts have been some better than last year for the same time. Virginia leads all the States, having given \$4,068.54. The leaders among us make special appeals for other causes, but the brethren of Virginia never forget Foreign Missions. Christ's parting command is ever with them. We give the list of the six States which have given the most to August 15:

Virginia	\$4,068.54
Georgia	2,868.75
South Carolina	2,112.05
Texas	1,776.93
Kentucky	1,438.24
Mississippi	910.88

We hope to get fine receipts from Kentucky this year.
Fraternally,
R. J. WILLINGHAM.

DEAR RECORDER—Will you please correct two mistakes in my short article recently? You had me to say that Constantine was converted from Pagan Rome and Papal Rome in the year 306. He (Constantine) was converted from Pagan Rome to Papal Rome, or Catholicism, in the year 306. Your record showed me to say again, that Constantine deferred his baptism until near the close of his life, which occurred in 337 A. D., which would have made him to have lived 331 years after his baptism. I said, and history records, that he died 337 A. D., after having lived 64 years.

B. E. MASTERS.
Lane, Texas.

A MOUNTAIN CLIMBER.

Editorial Note on Change of Food.

When an change in food can rebuild a man 77 years of age, it is evidence that there is some value in a knowledge that can discriminate in the selection of proper food to rebuild the body. A few months ago the physician attending Warren S. Johnson of Colfax, Cal., 77 years old, told him that death from old age would soon claim him. He suffered from general weakness and debility.

An old lady advised him to quit coffee and drink Postum Cereal Food Coffee and to eat Grape-Nuts breakfast food every morning. He took the advice, and has gained 12 pounds. Says he is as well as he ever was, and can take long trips in the mountains which he has been unable to do for a long time.

There is a reason for this; in the first place, coffee acts as a direct nerve destroyer on many highly organized people, both young and old, and many people haven't the knowledge to select nourishing, healthful, rebuilding food.

Both Postum Food Coffee and Grape-Nuts breakfast food are made from selected parts of the field grains that contain delicate particles of phosphate of potash and albumen. These two elements combine in the human body to quickly rebuild the gray matter in the brain and in the nerve centers throughout the body.

Direct, sure, and certain results come from their use and can be proven by any person that cares to make the trial. Both the Postum Food Coffee and Grape-Nuts are kept by all first-class grocers.

IRVINE AND A BAPTIST ACADEMY OR COLLEGE.

Irvine is the county seat of Estill, located on the Louisville & Atlantic railroad and Keokuk river, 112 miles East of Louisville. The railroad runs through the Bluegrass region, and is being extended to Beattyville. The service is first-class, and the scenery is beautiful. Appropriations have been made by the United States Government to make additional locks and dams that will afford navigation to Louisville.

The population is about 800, and, for morality, industry, enterprise and general intelligence as a community, they are far ahead of the average. Irvine has four churches and one bank, and the lumber interest is large. It is a good business point. The valley and bottom lands are very fertile in some parts of the county. They have land that sells from \$75 to \$100 per acre.

Estill Springs, the most famous health resort in the State, are inside of the town limits. It is claimed by those well posted that the medical qualities of the white sulphur and iron waters are equal to any in the United States. The grounds are beautiful and well kept. The hotel buildings are well adapted so far as convenience and comfort are concerned, and the fare is of the best the country affords. The shade under the giant oaks and the exhilarating breezes is a benediction to the guests. The nights are cool and pleasant and all rest well and eat heartily. The attendance this season has been larger than the capacity of the hotel, and additions are to be made to the building. Hon. J. M. Thomas, of Paris, Ky., is the proprietor. He is State Senator from the Twenty-eighth District. His son, Mr. Rogers Thomas, is the efficient and popular manager. There are, under his wise management, no dissipation like those that usually prevail at watering places.

THE ACADEMY OR COLLEGE.

Col. E. F. Marlow, one of Irvine's leading citizens, appeared at the last meeting of the Executive Board of the General Association and proposed that an academy or college be established in Irvine, to be under the control of the Baptists of Kentucky. The interview resulted in the appointment of a committee consisting of Pastors C. M. Thompson, of Twenty-sixth and Market, and B. A. Dawes, of Highland church, and the writer. The committee reached Irvine on the 17th, and were met at the depot by many of the most prominent citizens, including the Presbyterian minister, and taken in carriages to Estill Springs. No committee was ever treated better than we were. In fact it was difficult to get Bros. Dawes and Thompson to leave, and I was very much inclined as they were. All were enthusiastic on the school question. Their aim is to raise all the money they can, from \$7,500 to \$10,000, at least we believe they will do their best, and that will be all that can be expected.

The meeting on Saturday was well attended by representative citizens of the town and county. The meeting was presided over by Hon. Robert Riddle; invocation by Rev. W. T. Selby; welcome address by Prof. Thomas P. Throop; other addresses by Capt. J. M. Thomas, Hon. W. H. Lilly, Hon. Green Garrett, of Bowen, W. P. Harvey, B. A. Dawes and W. T. E. Williams, banker. Among the prominent

men present, in addition to those mentioned, were Hon. Hugh Riddle, Hon. L. A. West, J. A. West, Mr. Davidson, Thomas Williams, W. E. Neal, Mr. Vaughn, liverman, James Williams, Revs. A. G. Coker, S. F. Thompson, S. E. Whipkey and J. R. Neal.

Bro. H. G. Garrett, of Bowen, one of the most intelligent among our laymen in the State, was present, and manifested great interest in the movement. We venture the prediction that a people so much in earnest as those of Irvine cannot fail to accomplish their object.

Bro. Dawes preached at the Methodist church on Saturday night; I preached Saturday, 11 A. M., at Cow Creek Baptist church, and on Sunday, at 11 A. M., at the Methodist church in town; Bro. Calvin M. Thompson preached Sunday night at the Springs. In behalf of the Committee and the Executive Board of the General Association, I return thanks to the citizens of Irvine and Estill county.

W. P. HARVEY,
Chairman Com.

ELKHORN ASSOCIATION.

The one hundred and fiftieth anniversary of the Elkhorn Association was held with Glen's Creek church, Woolford county, Ky., August 14-15.

This is one of our oldest and strongest associations in the State. The Elkhorn is the "Bluegrass" Association, as it embraces the counties of Fayette, Woolford, Scott, Bourbon and Jessamine—Bluegrass counties. All of the twenty-nine churches were represented, I think, except one. The reports showed progress along all lines.

Capt. J. R. Howard, moderator, and R. H. Gray, clerk, were re-elected by unanimous vote. These brethren are very efficient officers.

We had a number of prominent visitors, one of whom was the editor of the RECORDER, and no one has a heartier welcome to our meetings.

Miss Mary A. Hollingsworth was with us and was made happy by a cash collection of \$50 and pledges for more than that amount for the Orphans' Home.

We were disappointed in not having Dr. Bow, our State Secretary, with us.

The entertainment was superb. I don't think I have ever seen an association entertained more handsomely.

Glen's Creek is one of our finest country churches, and has one of our best preachers as pastor, Prof. McEllothlin, of the Seminary. In fact, our association has a ministry which cannot be surpassed by any other in the State.

We decided to meet next year with Long Lick church, near Georgetown.

Four of our churches celebrate their centennial next year.

Brethren, come and be with us next year. Fraternally,
Wm. D. Nowlin.

GREENVILLE ASSOCIATION OF Baptist churches holds its next session with "Ingram's chapel" September 7, 1900. The O. V. & Atlantic railroad makes close connections twice a day with the O. & O. at Mt. Sterling to Rothwell, thence by close connections with the "Red River Valley" (narrow gauge) to "Mountain Top" station, a mile from the place of meeting.

Only last year the Greenville Association, at the suggestion of Corresponding Secretary, Dr. Warden, enlisted most heartily in co-operative work with our

HEALTHY BABIES ARE THOSE RAISED ON



BORDEN'S

EAGLE BRAND

CONDENSED MILK

SEND "BABIES" A BOOK FOR MOTHERS

Borden's Condensed Milk Co., New York.

State work. Quarterly meetings of the District Board were begun, and have been kept up during the year. Missionary L. M. Brown has done efficient work. (See report in minutes of General Association for the past year.) Moderator Dr. Centre is a grand preacher and wise leader. Corresponding Secretary Bow has promised to be with us. Shall we have the pleasure of looking on the bright face of the old State organ, the RECORDER? Come, one, come all.

S. F. THOMPSON.

HONOR FOR A BETHEL BOY.

Mr. E. Preston Dargan, who graduated at Bethel College as Valedictorian of the Class of 1899, covered himself with literary glory at the recent "Finals" of the University of Virginia.

The are four prizes offered for contributions to the University of Virginia Magazine: for the best original story, the best original essay, the best original poem and the best translation from an ancient or modern language. The prize for the poem was not awarded this year. But of the others, Mr. Dargan's story won second honorable mention, his essay first honorable mention, and his translation shared the prize equally with another. Decided excellence in so many departments of composition shows very unusual versatility. The translation was from the French of one of Alfred de Musset's lyric poems. The Professor of Romance Languages, who acted as a judge in the contest, said that of the numerous translations of that particular poem he knew Mr. Dargan's was unquestionably the best. When it is remembered that Alfred de Musset is among the most popular of the French poets and that many translators have exercised their skill in turning his verses into English, the compliment is seen to be a handsome one.

Mr. Dargan's friends are very proud of his success and are expecting great things of him in the future.

We congratulate our young friend and his honored parents, Dr. and Mrs. E. C. Dargan, as well.

"Oh, yes! she was a dreadful good woman, mother, no doubt of that. All the same, I can't really and truly think of her only as castin' kind of a shadder round her even in heaven, and I know she must have been afraid at first that the angels were a little to happy."

SILENCE, when nothing need be said, is the eloquence of discretion.—C. N. Bovee.

CHRIST'S DAY IS NEAR.

BY REV. A. BONAR.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Hedest the time!

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! Linger not!

Fold not thy arms!
What has the pilgrim of the Cross and Crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward
He comes; he tarries not; his day is near;
When men least look for him he will be here;
Prepare for him!

Let not the flood
Sweep thy firm foot from the eternal rock!
Face calmly, solemnly, the billows' shock,
Nor fear the storm.

Withstand the foe!
Die daily, that forever thou mayest live;
Be faithful unto death; thy Lord will give
The crown of life.

OUR PULPIT.

SILENCE TO GOD.

BY ALEXANDER MAULAREN, D.D.

Truly my soul waiteth upon God.
My soul, wait thou only upon God.—Psalm 62:1-5.

We have here two corresponding clauses, each beginning a section of the psalm. They resemble each other even more closely than appears from the version for the "truly" of the first, and the "only" of the second clause, are the same word; and in each case it stands in the same place, namely, at the beginning. So, word for word, the two answer to each other. The difference is, that the one expresses the Psalmist's patient stillness of submission, and the other his self-encouragement to that very attitude and disposition which he has just professed to be his. In one he speaks of, in the other, to his soul. He stirs himself up to renew and continue the faith and resignation which he has, and so he sets us both the temper which we should bear, and the effort which we should make to prolong and deepen it, if it be ours. Let us look at these two points then—the expression of waiting, and the self-exhortation to waiting.

"Truly my soul waiteth upon God." It is difficult to say whether the opening word is better rendered "truly," as here, or "only," as in the other clause. Either meaning is allowable and appropriate. If, with our version, we adopt the former, we may compare with this text the opening of another psalm (73), "Truly God is good to Israel," and there is here you see in that vehement affirmation, a trace of the strength through which it had been won. The Psalmist bursts into song with a word, which tells us plainly enough how much had to be quieted in him before he came to that quiet waiting, just as in the other psalm he pours out first the grief, and then recounts the weary seas of doubt and bewilderment through which he had waded to reach it. That the word is the record of conflict and the trophy of victory, the sign of the blessed effect of effort and

struggle in a truth more firmly held, and in a submission more perfectly practiced. It is as if he had said, Yes! in spite of all its waywardness and fears, and self-willed struggles, my soul waits upon God. I have overcome these, and now there is peace within.

It is to be further observed that literally the words run, "My soul is silence unto God." That forcible form of expression describes the completeness of the Psalmist's un murmuring submission and quiet faith. His whole being is one great stillness, broken by no clamorous passions; by no loud-voiced desires; by no remonstrating reluctance. There is a similar phrase in another psalm (109:4), which may help to illustrate this: "For my love they are my adversaries, but I am prayer"—his soul is one supplication. The enemies' wrath awakens no flush of passion on his cheek, or ripple of vengeance in his heart. He meets it all with prayer. Wrapped in devotion and heedless of their rage, he is like Stephen, when he kneeled down among his yelling murderers, and cried with a loud voice, "Lord lay not this sin to their charge." So here we have the strongest expression of the perfect consent of the whole inward nature in submission and quietness of confidence before God.

That silence is first a silence of the will. The plain meaning of this phrase is, resignation; and resignation is just a silent will. Before the throne of the Great King, his servants are to stand like those long rows of attendants we see on the walls of Eastern temples, silent with folded arms, straining their ears to hear, and bracing their muscles to execute his whispered commands, or even his gesture and his glance. A man's will should be an echo, not a voice; the echo of God, not the voice of self. It should be silent, as some sweet instrument is silent till the owner's hand touches the keys. Like the boy-prophet in the hush of the sanctuary, below the quivering light of the dying lamps, we should wait till the awful voice calls, and then, "Speak, Lord, for thy servant heareth." Do not let the loud utterances of your own will anticipate, nor drown, the still, small voice in which God speaks. Bridle impatience till he does. If you cannot hear his whisper, wait till you do. Take care of running before you are sent. Keep your wills in equipoise, till God's hand gives the impulse and direction.

Such a silent will is a strong will. It is no feeble passiveness, no dead indifference, no impossible abnegation that God requires, when he requires us to put our wills in accord with his. They are not slain, but vivified by such surrender; and the true secret of strength lies in submission. The secret of blessedness is there, too, for our sorrow comes because there is discord between our circumstances and our wills, and the measure in which these are in harmony with God is the measure in which we shall feel that all things are blessings to be received with thanksgiving. But if we will take our own way, and let our own wills speak before God speaks, or otherwise than God speaks, nothing can come of that but what always has come of it—blunders, sins, misery and manifold ruin.

We must keep our hearts silent, too. The sweet voices of pleading affections, the loud cry of desires and instincts that roar for their food like beasts of prey, the querulous complaints of dis-

appointed hopes, the groans and sobs of black-robed sorrows, the loud hubbub and Babel, like the noise of a great city, that every man carries within, must be stifled and coerced into silence. We have to take the animal in us by the throat and sternly say, Lie down there and be quiet. We have to silence tastes and inclinations. We have to stop our ears to the noises around, however sweet the songs, and to close many an avenue through which the world's music might steal in. He cannot say, "My soul is silent unto God," whose whole being is buzzing with vanities and noisy with the din of the marketplace. Unless we have something, at least, of that great stillness, our hearts will have no peace, and our religion no reality.

There must be the silence of the mind, as well as of the heart and will. We must not have our thoughts occupied with other things, but must cultivate the habit of detaching them from earth, and keeping our minds still before God, that he may pour his light into them. Surely if ever any generation needed the preaching—Be still, and let God speak—we need it. Even religious men are so busy with spreading or defending Christianity, that they have little time, and many of them less inclination, for quiet meditation and still communion with God. Newspapers, and books, and practical philanthropy, and Christian effort, and business, and amusements, so crowd into our lives now, that it needs some resolution and some planning to get a clear space where we can be quiet and look at God.

But the old law for a noble and devout life is not altered by reason of any new circumstances. It still remains true that a mind silently waiting before God is the condition without which such life is impossible. As the flowers follow the sun, and silently hold up their petals to be tinted and enlarged by his shining, so must we, if we would know the joy of God, hold our souls, wills, hearts and minds still before him, whose voice commands, whose love warms, whose truth makes fair our whole being. God speaks for the most part in such silence only. If the soul be full of tumult and jangling noises, his voice is little likely to be heard. As in some kinds of deafness, a perpetual noise in the head prevents hearing any other sounds, the rush of our own fevered blood, and the throbbing of our own nerves, hinder our catching his tones. It is the calm lake which mirrors the sun, the least cat paw wrinkling the surface wipes out all the reflected glories of the heavens. If we would mirror God our souls must be calm. If we would hear God our souls must be silence.

Alas! how far from this is our daily life! Who among us dare to take these words as expression of our own experience? Is not the troubled sea which cannot rest, whose waters cast up mire and dirt, a truer emblem of our restless, laboring souls than the calm lake? Put your own selves by the side of this Psalmist, and honestly measure the contrast. It is like the difference between some crowded market-place all full of noisy traffickers, ringing with shouts, blaring in sunshine, and the interior of the quiet cathedral that looks down on it all, where are coolness and subdued light and silence and solitude. "Come, my people, enter thou into my chambers, and shut thy doors about thee." "Com-

mune with your own heart and be still." "In quietness and confidence shall be your strength."

This man's profession of utter resignation is perhaps too high for us; but we can make his self-exhortation our own. "My soul wait thou only upon God." Perfect as he ventures to declare his silence toward God, he yet feels that he has to stir himself up to the effort which is needed to preserve it in its purity. Just because he can say, "My soul waits," therefore he bids his soul wait.

I need not dwell upon the self-stimulating as involving the great mystery of our personality, whereby a man exalts himself above himself, and controls, and guides, and speaks to his soul. But a few words may be given to that thought illustrated here, of the necessity for conscious effort and self-encouragement, in order to the preservation of the highest religious emotion.

We are sometimes apt to forget that no holy thoughts or feelings are in their own nature permanent, and the illusion that they are, often tends to accelerate their fading. It is no wonder if we in our selectest hours of "high communion with the living God" should feel as if that lofty experience would last by virtue of its own sweetness, and need no effort of ours to retain it. But it is not so. All emotion tends to exhaustion, as surely as a pendulum to rest, or as an Eastern torrent to dry up. All our flames burn to their extinction. There is but one fire that blazes and is not consumed. Action is the destruction of tissue. Life reaches its term in death. Joy and sorrow, and hope and fear, cannot be continuous. They must needs wear themselves out and fade into a gray uniformity like mountain summits when the sun has left them.

Our religious experience, too, will have its tides, and even those high and pure emotions and dispositions that bind us to God can only be preserved by continual effort. Their existence is no guarantee of their permanence, rather is it a guarantee of their transitoriness, unless we earnestly stir up ourselves to their renewal. Like the emotions kindled by lower objects, they perish while they glow, and there must be a continual recurrence to the one source of light and heat if the brilliancy is to be preserved.

Nor is it only from within that their continuance is menaced. Outward forces are sure to tell upon them. The constant wash of the sea of life undermines the cliffs and wastes the coasts. The tear and wear of external occupations is ever acting upon our religious life. Travelers tell us that the constant rubbing of sand on Egyptian hieroglyphs removes every trace of color, and even effaces the deep-cut characters from basalt rocks. So the unceasing attrition of multitudinous trifles will take all the bloom off your religion, and efface the name of the King cut on the tables of your hearts, if you do not counteract them by constant, earnest effort. Our devotion, our faith, our love is only preserved by being constantly renewed.

That vigorous effort is expressed here by the very form of the phrase. The same word which began the first clause begins the second also. As in the former, it represented for us, with an emphatic "Truly," the struggle through which the Psalmist had reached the height of his blessed experience, so

here it represents in like manner the earnestness of the self-exhortation which he addresses to himself. He calls forth all his powers to the conflict, which is needed even by the man who has attained to that height of communion, if he would remain where he has climbed. And for us, brethren, who shrink from taking these former words upon our lips, how much greater the need to use our most strenuous efforts to quiet our souls. If the summit reached can only be held by earnest endeavor, how much more is needed to struggle up from the valleys below.

The silence of the soul before God is no mere passiveness. It requires the intensest energy of all our being to keep all our being still and waiting upon him. So put all your strength into the task, and be sure your soul is never so intensely alive as when in deepest abnegation it waits hushed before God.

Trust no past emotions. Do not wonder if they should fade even when they are brightest. Do not let their evanescence tempt you to doubt their reality. But always, when our hearts are fullest of his love, and our spirits stilled with the sweetest sense of his solemn presence, stir yourself up to keep firm hold of the else passing gleam, and in your consciousness let these two words live in perpetual alternation: "Truly my soul waiteth upon God. My soul! wait thou only upon God."

HISTORY OF OUR FLIGHT FROM INTERIOR CHINA.

The experiences of missionaries in China during the past month have been unparalleled in the past century of missions, and I have thought that a simple statement of the facts in connection with our escape from Tai Au Fu, and the events that led up to it, might be read with some interest.

There has been more or less uncertainty and restlessness in our section ever since the Brooks murder last winter. Very few missionaries have felt safe to travel without a military escort; but we had in Shantung Province begun to feel that things were getting fairly well settled again, when Bro. Herring and family, in going through an unfrequented part of the province late in May, had a narrow escape from a serious attack. On the second of June two English missionaries were brutally murdered about 100 miles south of Peking, in the province adjoining ours. This news reached us on June 6th. We knew that this meant that England would take hold of affairs with a strong hand. On the 9th of June a Methodist missionary from our (Tai Au Fu) city, who was in Peking attending Conference, wired Bro. King as follows: "Shut in Peking. Perilous. Take Barrow Verity to Chin Kiang immediately. Advise missionaries to leave.—Verity." I had arranged to leave on an extended trip on the 15th of June, but decided not to go. This telegram of Mr. Verity's was soon followed by others that revealed a very serious state of affairs in and all around Peking and Tien Tsai.

On the 18th of June we wired our Consul in Chefoo about the situation, and he replied: "Situation extremely critical. Cannot advise. Use your own judgment." We Gospel missionaries and Anglicans at Tai Au decided to leave at once. Our Consul, Hon. John Fowler, chartered a Japanese vessel and sent to a port at the mouth of a small

canal about 225 miles from our place, and wired us accordingly. So on the 21st of June, eighteen Americans and three British set out from Tai Au in chairs and wheelbarrows, under an escort of eleven foot soldiers and fourteen cavalymen. After a day and a half on these barrows, we hurried on to very small canal boats. My family of seven and one Chinaman had two of these small boats, mat covered, which would not turn rain. In these we were packed almost like sardines. In our party from Tai Au were Dr. and Sister Crawford, 79 and 70 years of age, and Bro. Dawes' baby girl, four weeks old.

At Chinaufu, where we took boats, our crowd was augmented by fifteen other refugees. The Governor of Shantung Province, who lives at Chinaufu, gave us a guard of well-trained and well-armed soldiers, numbering forty-four, to accompany us down the canal to the steamer. This Governor, Yuen Shi Ka'i, has been extremely kind to us missionaries, and we all hope that in the new China that is almost sure to come out of this commotion, the nations will duly honor him. These guards were extremely careful. They stood on picket each night by turns all night. One night, we learned afterwards, we were in great danger of being attacked by Boxers, but they did not venture in face of these well-trained guards. We were made to think of Paul as in the hands of soldiers. After three days on these small boats, we had to get on to larger Chinese junks in order to be carried fifteen miles out to the steamer, it being too shallow for the steamer to come in. It was only two hours on junk before favorable wind, but we met a head wind and had to put back to the dock, and remained packed in these junks till mid-night, when we started again, and after going about six miles we were again opposed by the wind, and in the afternoon dropped anchor. About 5 p. m. there arose quite a storm and rain. We had only straw mats to shelter us from the rain, and several got pretty wet. We had a rough night, and early next morning started again before a side-wind to the steamer, but the wind rose higher and the waves became quite furious. Our wind would not bring us near the steamer without tacking, and the waves made that impossible, so when near the steamer—say about two miles—we anchored and signaled her, and, after long waiting, she came near, but still we had to lift anchor and move again. Then two sailors swam on life-preservers to us and brought rope, and for more than an hour the officers endeavored to get us on board, but all in vain, and so we had to cut away our anchor and drive back before the wind to the shore. On arrival, we were refused lodging in the inn, and had to requisition the inn through the local official. We spent one night in the inn, and then hired other junks and got off again about 8 o'clock in the morning, and were on the steamer by 9 a. m. and moving out toward Chefoo. Our party had been augmented to 72 British and Americans. We were very much packed on the steamer. Decks and all were occupied at night by poor, refugee missionaries, some of whom had been on the rack, with scarcely time for a square meal or change of clothes, for ten days. Most of us had left home with few things, having left our houses and all our possessions in

a very scattered and upturned condition. I failed to state that while on the canal boats four of my family and Mrs. Hudson were severely poisoned by a tin of corned beef, but were all over it in a day or two. Nearly everybody was also very seasick while endeavoring to get off the junks to the steamer. We were not quite 24 hours reaching Chefoo after getting on the steamer. We arrived there last Saturday, June 30, and found many other refugee missionaries there. The Consuls and military officials were also urging Europeans to leave Chefoo.

The Chinese have two forts at Chefoo filled with the latest and most powerful modern guns, and so soon as the dreadful situation in Peking is relieved the Powers will almost certainly demand their surrender, and that may mean the destruction of the foreign settlement there, for it will be like the Chinese to open fire on the innocent civilians rather than on the mighty warships that are in harbor.

On Sunday, July 1, the Hudsons, ourselves and Bro. Tedder came, on one of the largest warships in the world, to Leu Kong Tao, the island taken by Japan five years ago, and now owned by the British Government. They have opened this place for refugees, and have made considerable arrangements for them. They are also bringing their women from Tien-tsin here. It is 40 miles from Chefoo, and is a very healthy, clean place.

It is my purpose to stop here till I see what turn things take. It may be a year, or even two, before we can get back to our interior stations, so we are all at sea as to what to do.

We left the Crawfords in Chefoo. The Blalocks, Herrings and Daweses left Chefoo Sunday for Corea and Japan. Bro. King and Miss Marshall had gone south from Tai Au a few days before we left, and we have not yet heard of their whereabouts, but hope they are safe.

The situation is most appalling. We have heard no news now for over twenty days as to the situation in Peking. All the Ministers of different nations, and more than a hundred missionaries are shut up there. Something over two thousand of the allied forces under Admiral Seymour (British) attempted to relieve the situation, but were repulsed. Families are separated. Two gentlemen are there, to my knowledge, whose wives await, in awful anxiety, in different places. One of the ladies is here, her husband in Peking and their children in Tien-tsin. Tien-tsin is now relieved, but with considerable loss to the allied powers, and a reported loss of seven thousand Chinese lives and tremendous loss of property. What the end of it all will be is hard to see, but we are praying that our God may overrule all to his glory and the advancement of his kingdom. Pray for us, as we have but little left, but praise God for our lives.

G. P. BORRICK,
Leu Kong Tao, Shantung, China,
July 4, 1900.

DANVILLE, KY.

A contract to build a new house of worship for the Baptists has been awarded Geo. West & Son, to cost \$15,000, and to be under roof by December. Seating capacity 1,300.

The same contractors have a sub-contract for erecting a church building for the colored Baptists of Danville, to cost \$15,000.

There is church-building boom among the Baptists in Kentucky.

Harrodsburg and Mayfield are having churches built to cost \$15,000 to \$17,000 each; and Walnut-street church, of which our editor is pastor, is ready to give a contract for the erection of a church building to cost \$125,000. There are scores of other churches building or remodeling their houses of worship. Let us hope for aggressive work in all our missionary enterprises.

LITTLE RIVER ASSOCIATION.

The 87th session of this body, consisting now of forty churches, was held with the Rocky Ridge Baptist church, Trigg county, Ky., August 8, 9, and 10, 1900. These churches were all represented by letters, and except two, by messengers.

The reports made to the Association show some progress. Number of baptisms, 130; increase in membership about 20; contributions about the same as last year (this year being only ten months, last year twelve months). The introductory sermon was preached by Eld. O. L. Roberts, of Princeton. It was an excellent, Scriptural sermon, and made a good impression.

I. N. Strother and R. W. Morehead were re-elected moderator and clerk.

There were interesting and instructive sermons preached at the stand by Elders W. S. Roney, O. J. Cole, Fred Wittenbraker, W. H. Vaughan and J. A. McChord, visitors from sister Associations, and A. C. Dorris, of our Association.

Bro. J. G. Bow was with us but one day. He made an earnest and impressive appeal in behalf of missions—State, Home and Foreign—emphasizing the importance of the State work as the feeder of the others. Our people are very much pleased in having Bro. Bow as Corresponding Secretary.

Bro. Geo. H. Cox was with us one day. He gave us an account of the work of the Baptist Ministers' Aid Society, urging its claims in a most forcible manner.

The Western Recorder and the American Baptist Flag were faithfully and successfully represented by Bro. W. S. Roney, of Fulton.

The claims of the following colleges were presented and urged: The Ohio Valley, by I. M. Wise, the President; Bethel, by Prof. W. D. Wilson; Bethel Female College, by Prof. R. W. Harrison and J. S. Ferrell, and Clinton College, by W. S. Roney.

Several excellent speeches were made upon the various subjects upon which reports were submitted by our own members, as well as by the visitors.

The association adjourned at 11 o'clock Friday to hear a sermon from Bro. I. N. Yohannon, of Persia, and after final adjournment at 3 o'clock p. m. heard Dr. G. W. Young, of Richmond, Ky., on Temperance.

The next session of the association is to be held at Gracey, Ky. R. W. M.

The mission of the Bible is not ended; it cannot end in time.

Because of all the length and breadth and height of this Book, because of its sweetness and its grandeur, because of its message so terrible in its truth and so comforting in its love, because of its work in literature, in government, in the individual life, because of its close union with human destiny, therefore were it well worth our while to open its pages more often and to read more closely therein. The Bible can never be outgrown by man.

Black Goods Sale.

15c For light-weight Figured Stamine, 40 inches wide, worth 30 cents per yard; a stylish looking fabric.

20c Per yard, 36-inch Diagonal Serge, suitable for separate skirts and coat suits; a splendid weaver.

35c Per yard for Lupton's All-wool Iron Frame Grenadine, 44 inches wide; regular price 70 cents per yard.

50c Per yard for an elegant quality of French Cheviot, 40 inches wide, cheap at 50 cents; a most serviceable material.

65c Per yard for All-wool Hain-Bush Jacquards, nine attractive styles, 46 inches wide, something new; worth 80 cents.

Muslin Underwear Sale.

24c For Ladies' Muslin Drawers, trimmed with a ruffle of Lonsdale Cambric, headed with a row of tucks.

44c For Ladies' Muslin Drawers, trimmed with Hamburg embroidery or tuck and lace insertion.

39c For Ladies' Muslin Gowns, made surplice or round, neck trimmed with tucks and ruffle of Lonsdale Cambric.

75c For Ladies' Lonsdale Cambric or Muslin Gowns, made Empire style, square or pointed yoke, trimmed with tucks, embroidery and tuck and lace.

49c For Ladies' Muslin Skirts, made with a double ruffle of Lonsdale Cambric and trimmed with tucks.

74c For Ladies' Muslin Skirts, double ruffle of Lonsdale Cambric, trimmed with Hamburg or tuck and lace insertion, with edge to match.

49c For Ladies' good Muslin Chemise, square or pointed neck, trimmed with rows of tuck and lace and Hamburg insertion, finished with an edge to match.

Our Linen Sale.

24c For Pretty Linen Damask Center Pieces, with colored borders and fringes.

50c For one dozen White Batin Damask Dinner Napkins, in pretty designs.

5c For Linen Huck Towels 3c For Turkish Bath Towels 9c For White Batin Tray Cloths.

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The Shortest Route to Texas

One reason why travelers to Texas go via Memphis and the Cotton Belt is, that the Cotton Belt is from 25 to 100 miles shorter than other routes. This saving in distance makes a corresponding saving in time.

These trains carry Pullman Sleepers at night, Parlor-Cafeterias during the day, and Through Coaches and Free Re-lining X-ray Cars both day and night. This service compares favorably with that of any road in the country.

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

P. R. WYATT, T. P. A., Cincinnati, Ohio. W. G. ADAMS, T. P. A., Nashville, Tenn.
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E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.

It is the Book not of Death, but of Life. As the river seen in the prophet's vision issuing out of the sanctuary of God was a healing-flood and a life-giving stream, under the banks whereof grew trees with fruit for meat, and with leaf for medicine, so the Bible sent forth from the Almighty brings healing and life whithersoever it cometh.—Wm. M. Chancellor.

MENTION THE RECORDER in writing to advertisers.

If God had waited until we repented and asked His pardon for our sins before He gave His Son and brought to bear upon us all His loving-kindness to bring us to repentance, we should have spent eternity in hell. If you know that you hold any ill will toward anyone, and you wish God to work a mighty work in your soul, get down and ask God to cast the bitterness out of your heart.—R. A. Torrey.

EDITORIAL.

The appointment of a committee by the Southern Baptist Convention, to report on the subject of denominational papers, has given rise to considerable comment. It is said the Convention is undertaking to do that with which it should have no concern. But so far the Convention has undertaken nothing beyond deciding to consider a very interesting subject. If the committee shall be unwise enough to propose any improper action by the Convention, there is no doubt their proposition will be promptly rejected. We do not propose to condemn the Committee in advance. We have enough confidence in them to believe that they will not try to have the Convention endorse certain papers and, directly or indirectly, condemn others, and thus seek to make the Convention an arena for debating the merits and demerits of our denominational papers. Surely no one seriously thinks the members of the committee are stupid enough for any such performance.

But the subject of denominational papers is one of the most important before us, and it has not had the serious consideration it deserves. In our "eliciting, combining and directing," we have left Baptist papers out of the account. Yet they are a most important and an indispensable factor in our denominational work. That they are in the best possible condition for service, no one affirms. That there are some phases of the subject which may be properly considered by the Convention, will hardly be denied. The *Christian Index* of last week refers to this committee our oft-repeated and never-answered question: "On what principles ought the number, location and personnel of our Baptist papers to be determined?" That Baptist papers ought to exist, no one questions. If they ought to exist, there must be some principles which should determine the manner of their existence. What are those principles? Until we can agree on these, certainly no farther agreement is possible on the subject. To solve this problem is to render incalculable service to our cause.

We hope the committee will earnestly consider this question. We hope our wisest brethren generally will give some of their best thought to it. Our papers are not rendering the denomination such service, nor are they receiving from the denomination such support as, we ought to see. How can the situation be improved? Are we working along right lines? If so, then let us press ahead and remove the obstacles that now confront us. If not, then let us ascertain what are right lines, and let us go to work along them as speedily and as vigorously as possible. We will never find these right lines till we seek for them. We will never solve the problem till we fairly face it, and give to it earnest and prayerful thought. Whatever sets our people to seriously thinking on this subject will help to solve the problem.

According to the *Christian Observer*, the Southern Presbyterians number 225,800, an increase of 8,815 over last year. Their year of greatest gain was 1896, in which the increase was 18,872, nearly twice as many as last year.

The writer had a pleasant visit to Detroit where he supplied the pulpit of the First Baptist Church, Aug. 5th and 12th. This is a fine body of saints, who have an elegant and well-located house of worship—the fourth they have built—in the best residence part of the city. Pastor C. A. Fulton is the bishop of this flock, and he is greatly beloved by them. Dr. Z. Grinnell was for fourteen years pastor, and he did noble service, but owing to a peculiar affection of his throat, he was compelled to give up preaching, and he is now serving his generation by working on the *Christian Herald*. This stalwart Baptist weekly is a great power for truth and righteousness. Dr. and Mrs. L. H. Trowbridge devote their time to the paper, and they make the office a most attractive place to the visitor. It was difficult to keep from spending so much time there that one felt he was unduly interfering with the work of the editors. But attractive things attract, and attractive things are attracted.

It was noted by the papers that the two leading Baptist churches in Detroit were supplied by Louisville pastors—Dr. C. H. Jones being the supply for August at Woodward Avenue. Detroit is a beautiful and a clean city with many points of special interest, of which we will have more to say ere long. The Baptists are well represented there, though they have sustained a severe loss in the death, week before last, of Deacon C. C. Bowen. During his sojourn the writer was indebted for special courtesies to Dr. and Mrs. L. H. Trowbridge, and Messrs. J. P. Johnson and Geo. B. Field and family.

REV. CHARLES GARRETT, a Wesleyan Methodist minister in Liverpool, England, speaks most encouraging words in regard to the growth of the temperance sentiment among the denomination to which he belongs.

When he began work in Liverpool, twenty-five years ago, he says it was the usual thing among the Methodists to offer the minister a glass of wine when he came out of the pulpit. Of Mr. Garrett's veracity there can be no question; but surely he must have forgotten. The wine was no doubt sometimes offered, but it is hard to believe it was the usual thing. Certainly England was much farther behind the United States in temperance sentiment than seems possible, if his recollection is correct. For in 1875 we do not believe there were three Methodist churches in all this country in which the preacher was given a drink when he came out of the pulpit.

Now, he says, the Wesleyan Methodists are almost ready to take the position that no member shall remain in their bodies who is engaged in the liquor traffic. And twenty-five years ago there was hardly a Methodist church which would allow the announcement of a "Band of Hope" meeting to be read. The change has indeed been great, and we have great reason to thank God and take courage for the Twentieth Century.

The view has been naively advanced that our missionaries to the heathen ought not to be protected; that they should be allowed to be killed by the natives in order to be martyrs, and to repeat the history of the early Christians. These martyrs, it is claimed, would impress the heathen, and their dying testimony would make converts;

whereas protecting them and punishing the heathen for killing such as they do kill, has a bad effect on the heathen.

Every man ought not to hesitate to die when the proper "occasion for death" comes. A soldier must die rather than disobey orders in battle; a preacher must die rather than deny the faith, and a physician must die rather than flee from the plague when his services are most needed. So, for every man there is a proper "occasion for death," and when that comes he should not hesitate to die. This applies to the missionary, of course. He must die when faithfulness requires it, but just as the Government gives every practicable protection to the soldier, to the preacher and to the physician, so it should do to the missionary. A man is none the less a citizen of the United States because under treaty stipulations he goes to preach the Gospel. Why should an American merchant in China be protected, and an American missionary there be refused protection?

GEN. J. WATTS DE PEYSTER has published in New York an 80-page pamphlet to prove that the earth stands still while the sun, moon and stars all revolve around it. He translates a lecture, to the same effect by Professor C. Schoepfer, of Berlin, and adds a matter of his own.

The Rev. John Jasper is to be congratulated on the acquisition of such advocates of his theory. Here are an American "General" and a German "Professor" who stand beside him in proclaiming that "the sun do move." It is said Gen. de Peyster's pamphlet is being widely distributed and is making converts—and why not? In a country where "Christian (?) Science" (?) can find converts, we do not see why any doctrine the human mind can conceive should not make converts, too.

Thus the doctrine that "the sun do move" is not to pass away with the Rev. John Jasper, who so long and so valiantly defended it, but it is still to find champions and believers.

WHAT are they coming to in England? One of the peers has stood in the House of Commons with his hat on, just as if, as he used to be, a member of the House of Commons himself.

And an English judge has laid aside his heavy and hot wig, while he actually sat on the bench, against all precedent, simply because the weather was warm and he wanted to be comfortable.

And now they have introduced into London this summer "head coverings made of straw, plaited and sewn in the form of and made to resemble hats."

OUR readers know that the terms of the Recorder are in advance, and this is true of papers generally. For various reasons, sometimes simple forgetfulness, some of our most esteemed subscribers allow their subscriptions to run behind. Seldom do any pay for more than a year in advance, although there are a good many who are more than a year behind. But here comes Geo. W. Jackson, Esq., of Alabama, and pays his subscription for over three years ahead. In this way he shows his high appreciation of the paper. And it goes without saying that we have a high appreciation of such appreciators.

A society has been organized in Massachusetts to protect landscapes from "decoration by advertisement."

It is said that the removal of the time limit for pastors by the Northern Methodists has caused quite a flurry among their preachers. Before, they knew they must move at the end of five years, and they might move at the end of one. Hence they bore present inconveniences, knowing they would be short in duration, and looked forward to having a better field ere long. They knew that those occupying the best fields would soon have to move on, and that all the best pulpits ere long would be vacant.

But now that the time limit is removed, the present occupants of the best fields are liable to continue there, and the prospect of occupying them is taken away from those who hold the poorer fields. There were opportunities for promotion before which have now been removed. The "First church" pulpits were formerly vacated every five years, and the village pastor knew that if he did his work well and properly impressed the bishops and presiding elder, he had a fair chance of securing a "First church" in due time. Now, however, these "First church" pulpits will not become vacant except by death or by dissatisfaction. The "First churches" will get men that suit, and will hold them after getting. Hence the village pastor's chances of promotion are diminished.

Then, too, the preachers, it is said, are eager to get, as soon as possible, into fields where they will desire to stay. They are keen for the first "inning," since if they have to wait the delay may be long.

All this is quite according to human nature, and even preachers are not wholly free from that article; but we do not believe the flurry is anything like so great as some of the papers make out. As a rule, the Methodist preachers are earnest, self-sacrificing men, and, like our Baptist preachers, are willing to labor in whatever fields Providence may open to them. And we think that Providence, rather than bishops and elders, should decide the matter in each case.

It is hard for Americans to understand the Chinese, and it is not certain that the Chinese understand themselves. Think of people who regard having the small-pox as a blessing! Yet the Chinese do just that. Then their superstitions are so curious—at least to us. When in 1875 the emperor was sick, his disease was attributed to a dome of a church in Peking, and the church authorities were notified to take the dome down. While negotiations were pending, however, the astrologers succeeded in convincing the government that the imperial sickness was due to the transit of Venus, which had just taken place, and so the church escaped. The Chinese claim that foreigners take out Chinese eyes for commercial purposes, one being that by mixing the eyes with lead, these "foreign devils" can make silver. These are but samples.

One good effect of the troubles in China will be that our American people will become informed about that great and wicked country, and will take a new interest in our missions and missionaries there.

Russia has abolished banishment to Siberia. Russia is making progress toward liberty.

If a good face is a letter of recommendation, a good heart is a letter of credit.—Lytton.

Editorial Varieties

We are sorry to hear of the sickness of the Rev. J. C. Porter, editor of the *Florida Baptist Witness*. He is now getting well at Tallahoma, Tenn., and we bid him God speed in the good work.

In a New York daily they are commenting on why a woman gets off a street car backward. Various reasons are given, but we have this story, that the only business a man has with the way a woman gets off a street car is to admire that way.

The Rev. W. D. Turnley, one of the most highly esteemed ministers in Tennessee, has begun the publication of the *Tennessee Prohibitionist* at Clarksville. Two years ago the Prohibitionists nominated him for Governor of the state.

Dr. O. L. Hatley has accepted the call to the First church in Tazewell and has sold the *Arkansas Baptist* back to Dr. W. A. Clark from whom he purchased it. We heartily welcome Dr. Hatley back to his pastorate and Dr. Clark back to the tripod.

How many Baptist pastors are there under whose ministry a man might sit regularly for a year without flitting out what Baptist doctrines are? If Baptist doctrines are not to have a fair hearing in Baptist pulpits, where may they have such a hearing?

The surgeons are doing wonders. A Koenigsberg second had to amputate a patient's forefinger, then the doctor cut off the patient's second toe and sewed it on the stump, and it grew, and is now a forefinger that does very well in the circumstances. What next?

We believe that any educated and orthodox preacher who sees one copy of the *Bible Student* will never be without it, if he has a chance to see it. We thank God that such a magazine is published. It is published at Columbia, S. C., for \$2.00 per year.

The recent massacre of missionaries in China (though, fortunately, the Baptists escaped) has not deterred others from offering to go. The number of applicants was never greater than it is now. All around they are saying: "Here am I, send me." Let our contributions to missions increase as well.

The Agricultural Department at Washington has proposed that a special day each year be observed as "bird day." Then why not "horse day," "cow day," "sheep day," "dog day," (not in August) "cat day," "chicken day," "turkey day," (separate from Thanksgiving) "mule day," "goose day," &c., &c.?

Hon. Mithras Converse, of Malden, Mass., has celebrated his eightieth birthday. He is a leader of opinion in New England and a man whose great wealth has enabled him to give large sums in many beneficent ways. That he is called in business circles, as well as among his brethren in the church, Deacon Converse, shows how he has made his religion indeed the chief thing in his busy life.

In Germany there are only twenty-one institutions of learning authorized to confer honorary degrees. In England there are not so many; while in this country of ours, there are over three hundred. America is always ahead, and she will remain so. There are more D.D.'s, Ph.D.'s, LL.D.'s, &c., &c., in this country, in proportion to population, than in any other country in the world.

The *New York Evening Post* condemns what it calls "religious advertising," i. e., the publication of themes of coming sermons and the programmes of their music. &c. The *Post* says: "One but appeals to common observation in saying that, with scarcely an exception, the churches which have advertised themselves the most have accomplished, whether in the social or in the spiritual field, the least."

The Hon. Carter Harrison, of Chicago, recently declared: "I am the seventh son of the seventh daughter," and he proceeded to make a prophecy. Well, if his grandfather had seven daughters, why should not the youngest one be Mr. Harrison's mother? And, if she had seven or more sons, why had he not just as well be the seventh one as the youngest? We see no objection to the present arrangement, and would not change it if we could.

Mrs. Fred Baker, in Cardiac, Michigan, died recently because she refused all medical aid on account of being a Christian? Scientist (?). Up to the last, she maintained that she would be healed by her "Christian (?) science" (?). She was the wife of a prominent business man, and many of her friends are indignant that she was allowed to die without any effort being made to save her. "Christian (?) Science" (?) as a pestilence is simply indubitable, but when it kills people, it becomes a serious matter.

In Switzerland there has been organized a society for maintaining worship at summer resorts. It would be well if our Home and State Mission Boards would give some attention to the religious condition and destitution of our summer resorts. While the homes in which the fashionable resorts do not attend church at home, they might be reached at these resorts, where time hangs heavily on their hands. And they might be induced to read some good religious literature as well. The matter is worth thinking about.

DISTRICT ASSOCIATIONS.

There are over sixty District Associations in Kentucky. It is impossible for the editor and myself to attend half as many as we want to, or even to arrange in advance for a representative. In such cases we have to ask the friends of the RECORDER, and rely on them to look after our interest in collecting and getting new subscribers and forward same to us, and also reports of proceedings of such meetings. We are pleased to hear that so far, where we have had no special agent, that brethren have looked after the interest of the RECORDER. W. P. HARVEY.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "God's adopted sons," and on "Christ as a teacher." Broadway.—Bro. W. H. Whitfill preached on "The resurrection of Christ." East.—Bro. Nightingale preached. McFerran Memorial.—Bro. J. B. Sampsy preached on the 18th chapter of 1st Corinthians. Twenty-second and Walnut.—Pastor Dement preached on "God's everlasting kindness," and "Desiring to see Jesus." Two received by letter and two for baptism. Franklin street.—Pastor Jenkins preached on "The mystery of godliness," and on "The duty of repentance." Two joined by letter. Logan-st.—Bro. Braddock preached on "Following Jesus," and on "The tears of Jesus." Parkland.—Pastor Taylor preached on "Lessons from the life of Enoch," and on "Jesus giving his disciples rest." Portland avenue.—Pastor Trille preached on "A remarkable experience," and on "Obedience." Third avenue.—Bro. H. D. Allen preached on "Jesus the gift of God's love," and on "The rest Jesus gives." Bro. Allen conducts the prayer-meeting this week. Clifton.—Pastor Foster preached on "The righteous and the ungodly contrasted." Oakdale.—Bro. J. M. Des Champs preached on "Inviting people to Christ," and on "Keeping in the love of God." Meadow Home.—Pastor McGill preached on "A vision for service," and on "Sin crouching at the door." Preston-street.—Bro. O. O. Green preached on "Drawing nigh to God."

THE STATE.

Pastor B. J. Davis writes from Clay Village: "On Saturday, Aug. 11, I baptized 19 persons into the fellowship of the Little Mount church. This service closed a two weeks' meeting in which Bro. J. M. Weaver did the preaching. There were also 6 added by letter and the church greatly revived and strengthened. Bro. Weaver also assisted us at Waddy, closing on July 28 with 5 additions. We began at Little Mount on July 29, so I was with him four weeks in succession. What a privilege it was thus to be associated with such a Godly man, and to hear him preach twice a day for a month." Pastor L. B. Arvin writes: "I have just closed a meeting of 11 days with my Hardin's Creek church, which resulted in 4 professions of faith, 8 of which were baptized and 1 yet to be. Bro. J. T. Hall did all the preaching and oh, how our hearts were filled with the love of God while we sat and drank in the precious truths as they came from the lips of the earnest man of God. It was a great revival, such as had not been there for years. May God be praised for his wonderful goodness toward his people." Pastor J. F. Jones writes: "The Bishop's Fork Association met with Union Grove church, July 27, 28 and 29. Brethren J. M. Foster, J. B. Tharp, Ed. W. Virgin and J. S. Satchell read well-prepared papers, and many excellent speeches were made. We feel that this meeting was very helpful to our church along various

lines, and especially along the line of missions. Our next meeting will be at Cave Hill church, Sept. 28-30."

Bro. T. E. Richey writes: "Sunday, Aug. 12, was gala day for Mt. Olive church, of which Elder W. B. Brooks is the much-loved and efficient pastor. Their elegant new house was to be dedicated, and ample arrangement of all kinds had been made for the immense crowd expected, and which came. The writer accepted the invitation which had been extended to preach the dedicatory sermon, taking as a text 1 Peter 2:5. This church, under the ministry of Bro. Brooks, has taken on new life, and a bright future has opened up before it. It was agreed to undertake a series of revival services soon. May we hope it will add greatly to the strength and influence of the church for good."

Pastor J. F. Jones writes from Carrollton: "We have just closed a series of meetings with Union Grove Baptist church, Trimble county, which lasted 12 days. There were 28 additions to the church, 12 by baptism. Bro. W. E. Foster, of Louisville, did the preaching for us, and it was done to the great satisfaction of the large congregation that attended. He greatly endeared himself to us all. His work with us will not soon be forgotten. Through his advice and encouragement we have undertaken greater things for God."

Pastor J. W. Campbell writes: "We have just closed a good meeting with Grove church, Union county, which resulted in revival of the church and five additions by experience and baptism. We had the valuable help of Bro. R. L. Pardom, who did plain, practical and powerful preaching. He is truly a good Gospel preacher. We enjoyed him very much."

Pastor J. C. Willett writes: "I closed on Aug. 16 a meeting of ten days' continuance at Hill Grove, Meade county. The meeting was of more than ordinary interest, and I trust much good was accomplished. The church seemed to be generally revived. We had Bro. B. F. Jenkins, of Daviess county, with us, who by his plain, earnest, practical presentation of the truth, held the large congregations who attended from beginning to finish. He is held in high esteem among us for his work's high esteem among us for his work's sake. There were eight baptized as a result of the meeting."

Pastor W. G. Faulkner writes: "Please send my paper to Clinton, Ky. I take the work there and will move this week. The WESTERN RECORDER is the best paper I ever saw; it is most and broad to a baptizing preacher."

Pastor Arrabrite, of Keene, is being visited in a protracted meeting by Bro. W. W. Hamilton, of this city. Pastor Booth has been aided at Little Union by Bro. J. P. Jenkins. Eighteen were received for baptism and two by letter. A weekly prayer-meeting was inaugurated. The Pembroke church has secured the services of Eld. A. R. Bond, of Nashville, who at once enters upon his work.

Bro. Fred Wittenbraker writes: "It has been my privilege to be engaged in an arbor meeting some three miles from the Sinking Fork church meeting house, with that old veteran of the cross, J. U. Spurlin. There were four baptisms. There was held at or near this place by Bro. Spurlin some years ago a man 92 years of age. Does any one know of an older young convert?" Elders W. R. Gibbs and U. G. Hughes, closed a very interesting meeting of eleven days at the Baker school-house, eleven miles northeast of Marion, Aug. 16. It resulted in 9 conversions and a great revival among the Christians. We think a church will be organized at that place in the near future. This is the work of the Board.

Pastor W. B. Gwynn writes: "We closed our meeting at Lebanon Junction last Sunday night, with 9 additions, 8 by experience and baptism and 1 by letter. We were assisted by Bro. T. J. Duvall, of Brandenburg, whose preaching all greatly joyed, and whose sermons were Gospel sermons in the true sense. We feel that the meeting did great good, and will be far-reaching in its results. We are quite sure that we will soon reap a rich harvest from his sowing." Bro. Wm. Stallings writes: "We have just closed a meeting of great power with my New Hope church. The membership was greatly revived and 16 added to the church, 10 by experience and 6 by baptism. Bro. J. S. Montgomery of your city did the preaching to our great delight. He is a good minister of Jesus Christ. He gained a warm place in our hearts."

OTHER STATES.

Brother Sid. J. Williams writes from Nevada, Texas, under date of Aug 18th: "We are in a great meeting here, and we'll have baptism tomorrow, when thousands can witness the scene."

Pastor J. E. Thigpen closed a meeting with his Pine Bluff church, Copiah county, Miss., recently, by baptizing seven converts into the fellowship of the church. On August 17th a meeting was closed at Damascus church, Copiah county, Miss., during which eight persons were received into the church and a good number made a profession of faith, the most of whom will join other churches.

This is one of the oldest churches in South Miss., from which have sprung many other churches in this immediate section of the State. Into the fellowship of this old historic church were baptized the three preachers, brothers, D. I. and R. H. and J. F. Purser. In this church some of the ablest ministers of the South have preached; prominent among them may be mentioned the names, J. R. Graves, A. A. Lomax, H. F. Sproule, B. D. Gray, J. K. Face, B. A. A. and the present pastor, J. E. Thigpen.

On the 10th of August Pastor R. H. Purser, of Weason, Miss., began a meeting at that place, assisted by Pastor W. A. McComb of Crystal Springs, same State, which meeting is designed to close out Brother Purser's pastorate of twenty years in that church. County Line church, Miss., recently closed a very precious meeting, during which seventeen were baptized. Pastor Rogers was assisted in this meeting by Brother McComb, of Crystal Springs.

Pastor W. J. Robinson, of the North Edgefield church, Nashville, writes most encouragingly from his new field. He says he has baptized four and received two by letter, while several who held letters from the church have returned them, having decided to cooperate with the church. He is being assisted in a meeting, beginning last Sunday, by Elder Berry McNat. The outlook is bright.

A meeting in the Springdale church, Ga., closed with 6 additions to the fellowship of the church. Eld. H. I. Crumley held a meeting in the Dawson church, Ga., which resulted in 16 additions; all by experience and baptism.

A church has been constituted at Worth, Ga., and Eld. F. Culpepper chosen as pastor.

A meeting in the Cairo church, Ga., resulted in 14 additions to the fellowship of the church.

Pastor George Taylor held a meeting in the Hopewell church, Mitchell county, Ga., which closed with 15 additions, 12 by experience and baptism.

Eld. J. F. Black held a meeting in the Leonard church, Texas, which resulted in 17 additions to the fellowship of the church. The Celeste church, Texas, was greatly revived in recent meeting, and 16 were added to its fellowship.

Among the 16 additions to the fellowship of the New Hope church, Texas, 18 were heads of families. The Lick Creek church, W. Va., has set apart Bro. M. E. Martin to the full work of the Gospel ministry.

A meeting in the Smyrna church, near Dothan, Ala., closed with 13 additions to the fellowship of the church. Nineteen have been added to the fellowship of the Uconah church, Ala., all by experience and baptism. A meeting in the Shady Grove church, 13 miles from Carthage, Texas, resulted in 15 additions to the fellowship of the church.

The Bobbin church, Montgomery county, Texas, was greatly revived in a meeting which added 12 to its fellowship. Twenty-six have been added to the fellowship of the Lee church, Childersburg, Texas.

A meeting in the Clinton church, Miss., resulted in 16 additions to the fellowship of the church. Others were converted who will probably join the church later. Thirty-four have been added to the fellowship of the Harmony church, Ga., in a meeting in which Pastor J. J. Kelley was assisted by Bro. J. J. Farmer.

A meeting in Ten Mile church, Ga., closed with 23 additions to the fellowship of the church. Twenty were added to the fellowship of the North Atlanta church, Ga., as a result of a recent meeting. Pastor Solomon held a meeting in the Fifth church, Atlanta, Ga.,

SUNDAY SCHOOL BOARD SOUTHERN BAPTIST CONVENTION.

Table with columns for 'PRICE LIST PER QUARTER' and 'SUNDAY SCHOOL BOARD'. Lists various items like 'The Packer', 'The Primary', 'The Lesson Leaf', etc. with prices.

Each order contributes to the Bible Fund, and features the Sunday-school interests of the Convention. J. M. Frost, Corresponding Sec'y.

which closed with 21 additions. Others were converted who will join the sister churches in the city.

The Poplarville church, Miss., has set apart its new house for the worship of God.

A seven days' meeting in the Hebron church, Miss., resulted in 11 additions to the fellowship of the church.

A meeting in the New Friendship church, La., resulted in 10 additions to the fellowship of the church. It set apart Bro. J. Busby to the full work of the Gospel ministry.

Ten have been added to the fellowship of the Dicktown church, N. C., all by experience and baptism.

A meeting in the Bethel church, McJowell county, N. C., closed with 15 additions to the fellowship of the church.

A meeting in the Barnett's Creek church, Mercer Association, Ga., closed with 15 additions to the fellowship of the church all by experience and baptism.

Pastor L. A. Brantly held a meeting in the Liberty church, Wilkinson county, Ga., which closed with 16 additions by baptism and one by restoration.

A meeting in the Little Horse Creek, Ga., resulted in 11 additions to the fellowship of the church, all by experience and baptism.

Meetings were held in the two churches of LaTrague, Ga. There were 8 additions to the fellowship of the First church and 4 to that of the Second.

A meeting in the East Fork church, Miss., greatly revived the church and added 12 to its fellowship.

Seventeen have been added to the fellowship of the Bunker Hill church, Marion county, Miss., and a prayer-meeting has been started.

Bro. Jno. A. Wray reports to the Recorder that a meeting which he held recently in the Waynesboro church, Ga., was strictly a "grown people's meeting." Of the 20 received for baptism, 18 were grown. There were 23 additions to the fellowship of the church.

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

DEAR RECORDER—All things have been in great commotion among missionaries during the past two weeks. All stations, I suppose, are given up, and many of them destroyed by the Boxer fiends under at least tacit approval of the government. There has scarcely been another such a state of affairs in the history of the world. All Gospel missionaries know have reached the forts safely except Bro. King and Miss Marshall. They went earlier by different routes, and we have not yet had time to hear. We are waiting here till we can decide what to do. We praise God for much mercy. G. P. BOSTICK. Lue Kong Tao, China (English territory), July 2, 1900.

STATE SUNDAY-SCHOOL CONVENTION.

The Kentucky Sunday-school Association (Union) holds its thirty-fifth annual convention at Bowling Green August 28, 29 and 30. Besides the best talent of the State, from all denominations, there will be present Prof. A. M. Hamill, International Field Preacher, of Jacksonville, Ill.; Rev. George O. Bachman, General Secretary of Tennessee, and Rev. J. C. Turner, of Fountain Park, O. Prof. Hamill is the recognized leader of the United States in the Sunday-school work. Mr. Bachman is a superior man, will present first-class work. Mr. Turner comes to give a series of drills in Systematic Bible Study, which will be one of the best things on the programme.

Every Sunday-school is entitled to one delegate for every 100, or fraction thereof, enrolled, and its pastor, who is ex-officio a delegate. Besides these every county is entitled to ten delegates at large.

All accredited delegates will be entertained. Credentials will be furnished by E. A. Post, General Secretary, Louisville, Ky. Write to him for them as soon as appointed.

THE NEW COMMITTEE.

The Centennial Committee held a meeting at Fortness Monroe on Aug. 2, all the Committee being present. They did not appoint a salaried Secretary, but divided the work between the three Secretaries, each a state being assigned to each one.

They decided it is best to have statistics of the churches, as regards their contributions to the Southern Baptist Convention's work. They requested the Sunday School Board to consider the propriety and feasibility of operating a view to permanency a Bureau of statistics. They urged the Sunday School Board to consider the publication of an Annual which shall give the statistics on the finances. As the Foreign Mission Journal gives monthly reports of what is going on in the Home Field also, we suppose the Annual is to publish lists giving the names of contributing churches, etc. They urged the Woman's Missionary-Union auxiliary to the Southern Baptist Convention to add the Committee in its work of co-operation, and its efforts to make the observance of the year 1900 a success.

The Shelby County Association at their session at Simpsonville last week did a handsome and graceful thing in re-selecting J. A. Middleton, Esq., moderator, despite his sickness. He was greatly missed, and his illness was greatly regretted. The Rev. B. J. Davis was made moderator pro tem, and he showed himself a fine presiding officer.

The ladies gave Miss Annie Armstrong a reception at McFerran Memorial church on Tuesday, 8:30 p. m. It was a very interesting occasion.



SOLID SATISFACTION IN BIG CHUNKS

awaits the carpenter and builder who gets his lumber from us. You see, it's well seasoned, the best to be had for the price and therefore "works up" well. The owner and tenant of a house built of material procured here-knows that warping and shrinking will not annoy him as the days go by.

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(Via "Air Line" (L. & St. L. C. R. R.) Tickets on sale August 21st and 22nd, good for return travel only one (1) day from date of issue. One fare, plus \$2.00 for the round-trip.

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ST. LOUIS TO LOUISVILLE & EAST. No. 44. No. 45. Lv. St. Louis 8:00 am. 9:00 am. Ar. Louisville 11:00 am. 12:00 pm. Louisville to Evansville AND RETURN.

No. 46. No. 47. Lv. Louisville 4:00 pm. 5:00 pm. Lv. Henderson 7:00 pm. 8:00 pm. Ar. Evansville 10:00 pm. 11:00 pm.

No. 48. No. 49. Lv. Evansville 4:00 am. 5:00 am. Lv. Henderson 7:00 am. 8:00 am. Ar. Louisville 10:00 am. 11:00 am.

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Heve in the Lord Jesus Christ, and thou shalt be saved." "But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here, I have believed in Him a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it; for I do not like to be deceived."

"No, sir; I do not know anything against him." "Why don't you trust him then? Could you trust me?" "Yes I would trust you with anything."

"But you do not know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "you could trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

"I stood still and thought for a moment and then said: 'Dear me, I can see it now. Why, of course I can trust him. I cannot help trusting him. He is such a blessed one that I must trust Him. Good-bye, sir,' he added. 'I will go back to Flushing; it is all right now.'"

BOY PHILOSOPHY. BY SARAH LOUISE ARNOLD.

An incident occurred in a city school-room where boys and girls, from ten to thirteen years old, were practicing gymnastics.

"Which will jump better, the boys or the girls?" I asked. The experimenter proved skill on both sides.

"Which one do you like better, the boys or the girls?" I questioned. "The boys," was the prompt response.

"And why?" I continued. "Because boys are always jumping. All their games are jumping games. Girls just sit in the house and read a book."

"Then tell me something that girls can do better than boys."

"They can cook," was the ready reply. "They can sew," came next. A third boy with freckled face and merry eyes added, demurely, "Two boys can stay mad at each other longer than two boys can."

"You make up or you get out," says the boy captain, briefly. He recognizes that the success of the game depends upon co-operation and good fellowship.

"The boys had given me food for meditation. I was grateful to them. One question more I asked, with my thought upon the school curriculum. The question was addressed to the boys and girls."

"If you had to select some one to live with, which would you choose, a person who was able to laugh when he was teased and to keep from showing when he was vexed; or the one who never fails in arithmetic?"

The answer was unanimous, no contrary minds. "Oh, the one who laughs when he is teased and doesn't show that he is mad."

Will it come to pass by and by that the development of this virtue shall find a place in the school curriculum, that the virtue which is always and everywhere, in home and in civic life, shall be enough commended and developed in the schools?—Congregationalist.

ENJOYING HERSELF.

Little was always wanting to "have a good time," and mourning over the delightful opportunities that other girls had which she had not.

"I never have any chance to enjoy myself," she said, complainingly. Aunt Hannah glanced at the discontented face, with the frowning line between the brows, and the dejected droop of the young mouth and answered with ready sympathy:

"No, you don't, that's a fact. It's a great pity, but I really can't see how you can enjoy yourself at all. Now, there's your mother; everybody can enjoy her, even though she is an invalid, shut up in her home most of the time. She is always bright and cheery, interested in what is going on in the world, ready to forget herself in the pleasures and sorrows of others. You can enjoy your father, too, and I've no doubt he enjoys himself, though he does have to spend days in his dingy, up-town office, without much time for picnic and concerts. He's doing his share of the world's work—good, useful work—and has a kind word and helping hand for everybody near him. I should think you might even enjoy Bridget, for she goes singing about her sweeping and dish washing, trying to live for somebody besides herself. You can't enjoy anything that hasn't in it something enjoyable, and so I really don't see how you can enjoy yourself, poor child! The worst of it is that other people don't have much chance to enjoy you either."

Then Aunt Hannah walked calmly away to her dairy, leaving the astonished Little with something to think about.—Forward.

THE SERPENT IN THE WALL.

The following extract is from an address, spoken in a bazaar, by an English missionary to a Brahmin and Hindoo crowd:

"A great and deadly serpent entered in a house and made its abode in the hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. 'A snake, a deadly snake, has come here to live! Oh, what shall we do?' said one. 'Have the house thoroughly whitewashed,' said another. 'Have it painted, too, and send for a carpenter to mend all the doors and windows.' Said a third, 'Send for a Brahmin to utter a mantra' (sacred voice, in Sanskrit). Well, the house was whitewashed and painted, and the learned Brahmin came and repeated the mantras; and the family returned, no longer and slept in the house in peace. About a month afterwards, one dark night, when all were asleep, the snake came out of his hole and bit the father and he died. Two nights after the reptile bit the son, and died too."

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He:—"I can trace my ancestry back through nine generations." She:—"What else can you do?" Then he blinked and looked at her as if he wondered where he was and how far he had dropped.—Chicago Times-Herald.]

EDUCATIONAL.



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ACKNOWLEDGING SIN.

The longer I live the more confirmed I am in the belief that the vast majority of people, including Christians, are exceedingly loth to acknowledge their sins. I might add to the word "sins" faults and mistakes. The most of people will readily acknowledge that they do commit some sins. Many will heartily confess that they commit a great number of sins; but it is quite another thing when one is asked to acknowledge that he has committed a certain specific sin. The strong probability is that he will either deny it, or else he will seek to justify it on the ground that he was not wholly responsible for it; somebody else was more to blame than he was; he would not have done the wrong deed if some one had not provoked him. In some way the sinner one will try to dodge the responsibility for that particular sin.

This truth is well illustrated by the general practice of the editors of papers, including the editors of religious papers. I have often been amused when noticing that editors, when some reader has pointed out an error in the position which the editor has taken with respect to a certain question, will promptly deny that an error has been committed. This thing is so very common that I always expect to see a denial by an editor that he is mistaken in the position which he has assumed. In rare instances, however, an editor will frankly acknowledge, in his paper, that he was wrong in regard to a certain question or deliverance.

Here is another illustration. A few years ago I made arrangements with the manager of a religious paper of high standing, who was also one of its editors, to receive compensation for my contributions to that paper. The agreement was brief, simple and thoroughly understood by both parties. Immediately after three of my articles had been printed I began to receive despicable treatment from that manager. I was thoroughly astounded. For many years previously I had furnished free articles to that paper, and they were readily used. When writing for pay I did all I could to make my work still more acceptable. When I protested against the unbrotherly treatment which I was receiving that man had the coolness to write to me that he was not conscious of having done me any wrong! The fact is, his treatment of me was exceedingly unjust, but he would not acknowledge his sin. And I have lately been wondering if the principle of this thing did not apply to our brethren who declare, with great assurance, that they do not commit any sin. They will acknowledge that they are liable to make mistakes, but they deny that mistakes are ever sins.

They can see an awful sight of sinning in other Christians—that is, those who do not believe as they themselves do—but they are not willing to acknowledge that they commit any sin. They are relieved of a great responsibility. C. H. WITHERS.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot-working day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow, "A body as it hath pleased him."—Alexander MacLaren.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

- AUGUST.
Gasper River—Dunmor, August 21.
South District—Beech Grove church, August 21.
Barren 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 28.
Baptist—Camden, August 30.
Tale's Creek, Freedom church, August 28.
Ten Mile—Poplar Grove church, August 28.
East Concord—Harmony church, Bell Co., August 31.
Irvine—Liberty church, August 31.

- SEPTEMBER.
Central—Lebanon, September 4.
Rockcastle—Brookhead, Sept. 4.
Bay's Fork—New Salem church, September 5.
Greenup—Willard, September 5.
Lynn—Magnolia church, Sept. 5.
Owen—Mt. Hebron church, Sept. 5.
South Cumberland River—Oak Hill church, September 5.
Long Run—King's church, Sept. 6.
Boonville—Ellis' Branch church, September 7.
North Concord—Springfield church, September 7.
Greenville—Ingram Chapel church, September 7.
Mt. Zion—Mt. Zion church, Sept. 7.
Stoctor's Valley—Vann's Branch church, Tennessee, Sept. 8.
Boon's Creek—Allensville church, September 11.
Nelson—New Haven, September 11.
Russell's Creek—Salem church, September 11.
Sulphur Fork—Bedford church, September 12.
Warren—Friendship church, September 12.
Second North Concord—New Hope church, September 14.
Concord—Musell Shoals, Sept. 19.
East Lynn—Pleasant Hill church, September 19.
Landmark—Kerby Knob church, September 19.
Salem—Salem, September 19.
Freedom—Pleasant Hill church, September 21.
Edmonson—Liberty Hill church, September 26.
Severn's Valley—Younger's Creek church, September 26.

- OCTOBER.
East Union—New Hope church, October 2.
Goshen—Corinth church, October 3.
Laurel River—Providence church, October 5.
South Concord—Big Spring, Oct. 5.
North Bend—Bank 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—Wickiff church, October 17.
Ohio Valley—Clay church, Oct. 23.
Blood River—Oak Grove church, Tennessee, October 23.
South Union ———
Goose Creek ———
Graves County—Dublin church, October 31.

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

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The 26th Session of 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 excellent, the spirit and discipline of the school has been admirable, and the harmony in every department of the college has been unsurpassed. The year just closed has been one of the best in the history of Liberty College, and the prospects for the coming year are bright. We gladly recommend this flourishing institution to the favorable consideration of parents that have sons and daughters to educate; and we believe they will trust their children to teachers that will thoroughly develop and train their minds, instill in them the genuine courtesies of life and instill in them the right views of living and a correct system of ethics.—J. W. JONES, Secretary Board of Trustees. J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

DAVIES COUNTY ASSOCIATION.

This large body of Baptists (57 churches) met with First church of Owensboro on the 14th inst., continuing in session three days. These brethren were chosen as officers for the ensuing year: Dr. S. Coleman, moderator; S. B. Howard and L. F. Tanner, assistant moderators; C. E. Eades and J. Walls, secretaries; J. H. Parson, treasurer.

Bro. W. H. Dawson preached the associational sermon on the subject, "The desire of all nations." Text: Hag. 2:7. The sermon was excellent in thought and composition.

The report on Temperance elicited a lively discussion. Temperance is a live issue in this country. It is easily made prominent, and is apt to provoke discussion, not only because of its opposition to the plans of the devil, but because of its relation to politics. There are some evils that may be met from pulpit and by words of instruction the people may be rescued from danger, but the rum traffic has found shelter in the halls of legislation, and there it must be met and mastered. This association of Baptists passed the following resolutions:

Resolved 1. Inasmuch as that one year ago we respectfully petitioned the President of the United States to use his authority as commander-in-chief of the army to suppress the sale of intoxicating liquors in the army garrisons, and as he has declined to do so, we feel that the time has come when the Christian people should turn their attention to the election of a President who will respect their petitions.

2. That we appeal to Congress to enact such laws, and to the government to enforce the same, which will suppress the liquor traffic in all territories and insular possessions under the control of the United States.

3. That we heartily indorse the Inter-denominational Local Option Committee in the non-partisan attitude which they assumed and maintained in the presentation of the work placed in their hands. We rejoice, also, in the marked progress made under the magnificent leadership of W. G. W. Young, Field Secretary.

4. That we urge the committee in the future, as in the past, to adhere to the non-partisan attitude toward all political parties, and to appeal to Christian voters to support at the ballot box, regardless of party affiliations, only such men as are known to be opposed to the open saloon.

5. That we pledge ourselves, in connection with the other Christian denominations, to give hearty financial support to the Local Option Committee that the Field Secretary may be kept constant upon the platform agitating the cause, watching legislation, and pleading for the enforcement of proper regulational or prohibitive laws.

6. That we need to-day in the legislatures of the States and in Congress of the nation, and in all other offices of the Government, are men who are the disciples of the Lord Jesus, in whose lives is the spirit of Christ, and whose lives are devoted to the promotion of the kingdom of righteousness. If there be godly men enough to fill all the offices of our Government I am in favor of electing no other kind.

Davies County Association is a body of Baptists, and its mission was much enjoyed by the writer, and I am sure by the visiting brethren.

We were entertained—thanks to the committee—where there is a wide house, broad, shady weather, at the home of Mr. and Mrs. T. S. McCall, who have the Presidency of Owensboro College. All other visitors may have been as fortunate, but none more so. I am glad to see undenominational schools manned by Baptists: U. S. RANSOM. Hopkinsville, Ky.

ABOUT CREEDS.

The last General Assembly of the Presbyterian church (North) appointed a committee to obtain from the Presbyteries an opinion in regard to a revision of the Westminster Confession. Three weeks ago sixty or seventy Congregational ministers met in the seminary chapel on Andover Hill to consider the matter of the catechetical instruction of children. The report says that the members of the convention were mainly men in "the vigorous prime of ministerial activity." The action of the Assembly and the conference at Andover indicate a revival of interest in the creeds of the churches represented. In fact it may be said, in the creed of the Church of Christ, for the men at Andover gave a great deal of consideration to the venerable Shorter Catechism. The discussion in the Assembly and that at Andover are significant, especially the latter. That earnest Christians are realizing the importance of a creed at the present time is evident.

Now a creed is simply a belief. The Latin word "credo" means only "I believe." To deify creeds is to deify belief. Is it unkind to say that such disparagement is unwise and foolish? Do those who condemn and reject creeds and what they call bondage to a creed mean that belief deserves condemnation, that it is unworthy of intelligent men? Is a man humiliated by belief?

There is a creed in everything from digging a post-hole or sawing or splitting wood up to the construction of an ocean steamer or administering the affairs of a nation. Every department of science, botany, mineralogy, zoology, geology, biology, chemistry, has a creed. Singularly enough the most positive and abusive condemnation of theology, or Christian religious creeds comes from men who accept the creeds of science. A creed is simply a belief of facts ascertained by personal observation, investigation, experience, or reported by other men worthy of credit. Every department of life has its creed, and many of these creeds are exceedingly old. No one rejects them because they are old, except the men given over to folly. Some creeds can be modified and improved, others cannot.

And creeds are of the greatest importance, are indeed indispensable. The adoption of the accepted belief in regard to a pursuit or avocation leads to success, the rejection to failure. Creeds are the statements of ruling principles, which, if a man disregard, will grind him to powder, simply because established facts are not modified and cannot be made to conform to the erratic conduct of men. Compliance with beliefs established beyond overthrow is regarded and defamed as bondage by men who wish to have their own way, which ordinarily is the road to destruction.

No creeds are of more importance than the religious. They decide a man's character. They decide the character of a hamlet,

a village, a town, a city, a nation. Men become like unto their gods. Religion and morality are inseparable. Immorality is ruinous. Morality produces intelligence, spiritual strength, health of mind and health of body, and leads to success, individual and national. Family after family, nation after nation, has perished through the degrading influence of a false religion allowing a low code of morals. The low religion and morality of Babylon, Assyria, Persia, Egypt, Greece and Rome sapped the strength and destroyed the life of those once great peoples. Nations to-day are declining under the power of a false religious and moral creed.—Selected.

THE PASTOR AND CHURCH FINANCES.

The office of pastor is unique. No other officer in the church, or in any other institution, is selected as the pastor is. Called of God and appointed by men, his position is without a parallel. The relation he sustains to the church is many sided. He is a heaven-sent teacher; the natural and most prominent counselor in all matters doctrinal or moral; a pattern of all church interests and enterprises, and pre-eminently the captain and leader in the war against sin and the conquest of hearts and lives for our Lord. He is in no danger of unduly magnifying this last item of his duties. It cannot be done. But he may give overmuch time and attention to certain other matters, and thus injure the cause he strives to build up. To judge from references to the success of pastors, one would be led to believe that the pastor is not only an overseer in a general way of financial matters, but that he is sole manager of such business. Almost every issue of our papers tell us of some pastor who has "built and paid for a \$-house," who has "succeeded in liquidating an embarrassing debt on his church," or who has "raised \$- for missions."

These are often misleading statements. They may mean that the pastor has succeeded in stimulating interest in the deacons until they have done their duty, and in the membership generally until there has been advancement evidenced by increased contributions. But they are often understood to mean, and frequently do mean, that the pastor has personally taken the work in hand. Perhaps it was necessary, because no others could or would do it. Soliciting contributions is sometimes unpleasant, and hence some men shirk and put their burden on the pastor. Shirking deacons are responsible for the injury of many a pastor and the failure of many church enterprises. But the deacons are not always to blame. They have been set apart to perform certain duties, and are often ignored. Enterprises are proposed, committees appointed and the work done without reference to the official relation of the deacons to the work. Certainly the pastor should feel and manifest a lively interest in the finances of his church, and should be consulted by the deacons, but the personal work in raising money should not be put on him; neither should he usurp the functions of a deacon. He may and should assist them by example and precept, publicly and privately. No pastor should fear the sneers that covetousness directs at the preacher who discusses in the pulpit the financial duties of his flock; but let him make plain the fact that he is essentially a soul-winner rather than a money-

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Report of the Woman's Missionary Union of Kentucky for the First Quarter.

	DOMESTIC MISSIONS	HOME MISSIONS	FOREIGN MISSIONS	EXPENSES	RECEIPTS	GENERAL BOARD	TOTAL
Auburn	1 75	1 75	1 75	25			6 50
Bardotown	5 00	5 00					10 00
Beechland	1 00	1 00	45				2 45
Bethlehem	30 00						30 00
Bloomfield	1 00	1 00	1 00				3 00
Bowling Green	83 45						83 45
Broadway	35 85						35 85
Burk's Branch		2 00					2 00
Burgin	2 95	2 95					5 90
Carlisle	6 00				5 00		11 00
Chestnut-street	2 80	2 80	1 00				6 78
Chaplin Fork	2 00	2 00	2 00				6 00
Clifton					5 05		5 05
Danville	3 22					5 00	8 22
Dayton	3 10	3 10					6 32
Elizabethtown					1 00	1 00	2 00
Fairview	2 10				5 00		7 10
Fisherville	4 00	3 00	3 00				10 00
Fox Run					5 00		5 00
Frankfort		5 00					5 00
Glen's Creek	2 43	2 44					4 87
Gratz					1 00		1 00
Greenville	1 50	28 88	15				30 82
Highland					2 00		2 00
Hopkinsville	55	55	55				1 65
Little Flock	1 00	1 00	1 00				3 00
Louost					5 00		5 00
Mayfield					5 25		5 25
Mt. Pleasant	12 50						12 50
Mt. Vernon	38 13				1 00	8 61	47 74
Murray	7 00					1 00	8 00
New Liberty	5 05	5 05				1 00	11 10
Owensboro, First Church			8 00			1 50	9 50
Owensboro, Third Church						1 00	1 00
Owensboro, Walnut-st							16 50
Paducah	75 00	7 50					82 50
Parkland	10 50	2 00	75				13 25
Plano	9 00	4 38	8 78				18 16
Providence	4 00	2 00	50				9 50
Sulphur	4 00	4 00	2 00				10 00
Third-avenue			8 10			1 00	9 10
Twenty-second and Walnut St	6 00				1 00		7 00
Yalvington	5 00					1 00	6 00
Walnut-street	3 70						4 70
Mrs. J. H. Anderson						5 00	5 00
Collection at Association				2 70			2 70
SUBTOTALS	853 82	78 50	54 43	10 00	30 25	23 50	551 11

	AMOUNT	DATE	BY	FOR	TOTAL
Annie Westfall	424 00				24 00
Bloomfield	1 50	1 50	1 00	10	4 19
Cedar Creek	9 05				9 05
Children's Society Winchester	35			50	2 80
Girl's Junior Owensboro 1st C.					5 50
Ladies Sunbeam, Clifton	8 51				3 51
Logan-st. Church	2 00	2 00	1 00		5 00
Parkland	20 00				20 00
Union Juvenile, Woodburn	1 50				1 50
Young Ladies Owens'bo 1st C.					50

	AMOUNT	DATE	BY	FOR	TOTAL	
SUBTOTALS	61 91	3 50	2 00	89	1 75	70 85
SOCIETIES	358 82	78 50	54 43	10 00	30 25	551 11
Grand total	417 73	82 00	56 43	11 29	32 01	621 96

East Hickman to aged ministers. \$ 1 00
Elizabethtown. 8 50
Twenty-second and Walnut-street, one box. 29 00
Bowling Green, box to Mr. McMurry. 35 00

Grand total Mrs. E. G. REES, Secretary and Treasurer of C. C.

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dom of sin and Satan rather than houses from mortgages for debt. J. A. BENNETT. Fairview, Ky.

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Items of Interest.

NEWS FROM THE WORLD OVER.

The *Outlook* says that because a soldier who had gone into a store in Uroquiza, Miranda, was murdered, a detachment of the Fourth Infantry went to the town and murdered eighty-nine natives, and the gunboat *Ollaio* shelled the town, burning the warehouses. The *Outlook* calls on the War Department to give the public "the facts in this case, and the facts in this case of massacre contrary to the laws of war." If it is true, we rely upon Secretary Root for prompt punishment of the men engaged in it.

Russia now proposes to build a railroad from Bandar Abbas on the Persian Gulf through western China to connect with her Siberian road. This will give her command of the Persian Gulf and will directly threaten British supremacy in India, while strengthening her hold on Central Asia. For wherever Russia builds a railroad, she settles her peasants in farms on all the land which will do to cultivate along the line.

An esteemed contemporary takes the papers which say the Boers ought to be free and independent to take sharply because they have not done England justice as to what she has done for her starving colony, India, and then shows its own fairness by speaking of the \$20,000,000 used for relief in such a way that those of its readers who do not know better would think that money was given by England: in truth it was used by the Indian government, and every cent of it was either raised by taxation of India, or borrowed to be paid hereafter by the taxes.

A resolution to give money from the British treasury was voted down in the English Parliament. Not a dollar has England ever appropriated to relieve her dying subjects in India. The *Hospital Times* and *Freeman*, the organ of the Baptist Union, which is published in London, says in its issue of July 27: "It is a hard saying, but it is mere truth to assert that England's attitude toward India in her calamity is heartless and ungenerous." And it adds sarcastically: "The people of England subscribe magnificently some £200,000 to a famine fund during the last famine, which was much less severe, they subscribed £700,000."

Baron Russell of Killowen, Lord Chief Justice of England, who died from the effects of an operation, was the first Catholic to hold that position. Captain Fred Jerome, the sailor who has won renown as a life-saver, died in San Francisco. He is said to have saved 1,000 lives. Prof. Charles Venable, one of the great men who have made the University of Virginia what it is, has died in Charlottesville.

Modern ships of war seem to be dangerous to themselves and other ships of the same fleet, whatever execution they may do or fail to do to the enemy. Recently when the French fleet was manœuvring off Cape Vincent, a first-class battleship collided with the torpedo-boat destroyer *Frames*, and the latter was sunk immediately. It is reported that fifty officers and men were lost.

The Viceroy of India, Lord Curzon, telegraphs that there has been renewed rain in the last ten days. Ample rain for the present agricultural requirements has fallen in Gujarat and the greater part of central India. This is good news, but of course help will be needed till the crops can be raised.

A little steamer, 100 feet long, has been built in Hamburg for use on the Dead Sea, and it has started for Palestine. The order has been given for another. These boats are the property of a Greek citizen in Jerusalem. By the navigation of the Dead Sea, a shorter route will be established between Jerusalem and Kerak, the ancient capital of Moab. Kerak is the main town of commercial importance east of the Jordan and the Dead Sea.

Reinforcements are needed at Cayanag, in the island of Mindanao. The Filipino, IGO strong, have fortified the mountain passes. At Agusan, ten miles from Cayanag, Captain Miller met with such stubborn resistance, being himself wounded, that his advance guard fell into the hands of the enemy, though five of them afterward escaped. Captain Elliott, who was tending reinforcements to his rescue, was severely injured by being struck in the head by a spear-thrower, when his men fell back to Cayanag, and they have not been strong enough to renew the attack on Agusan.

A letter published in the *Independent* draws a sad picture of the state of things in Porto Rico: "People fall starving in the city of Ponce, and in towns like Juana Diaz people have been taken from the public stores to the cemetery. Already in some cases the dead have been abandoned in their beds because the survivors had not strength to carry them to the cemetery. Yesterday, coming from Ponce, I found in two places on the road families of starving people falling in the gutters by the roadside."

DEATHS.

For actual subscribers we insert an ordinary notice of the death of those who have sent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

ELLIS.

Mrs. Aquilla Ellis, daughter of Francis and Jennie (Gill) and wife of J. R. Ellis, was born July 20, 1867, died August 4, 1900. She professed faith in Christ in early life and united with the Baptist church at New Gasper, Warren county, Ky. She lived a consistent Christian life, loved by all who knew her. She leaves a mother, grandmother, five brothers, five sisters, a husband and three little girls to mourn her loss. While freed from sorrow, aches and pains, our loss is her eternal gain.

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Keep always to the point, or with an eye to it, and instead of saying things to make people stare and wonder, say what will withhold them hereafter from wondering and staring. Make remote things tangible, common things extensively useful, useful things extensively common, and to leave the least necessary to the last. I have always a suspicion of sonorous sentences. The full shell sounds little, but shows by that which is within. A bladder swells out more with wind than with oil.

Neither without nor with elocution is there eloquence where there is no ardor, no impulse, no energy, no concentration. Eloquence raises the whole man; thou (Plato) raisest our eyebrows only. We wonder, we applaud, we walk away, we forget. The eggs are prettily speckled; but those which men use for their sustenance are white ones. People do not every day put on their smartest dress, employ on every occasion the simplest and the easiest, and range them in the most natural order. Whenever he (Aristotle) presents one full-blown thought, there are several buds about it which are to open in the cool of the study.—Selected.

THERE is a false humility, which is marked by two signs; first, a reluctance to enter upon the work of God, on the ground of incapacity. The true soldier of Christ says, "These are not my words or my works; I am doing my Master's work, and using my Master's weapons in my Master's service." False humility is detected, secondly, by self-consciousness. If you think you are humble, you never are.—A. T. Pierson.

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Items of Interest.

NEWS THE WORLD OVER.

It is said, and very generally believed, it seems, that the Duke of Saxe-Coburg, Queen Victoria's second son, who died recently, was a suicide. He had a cancer at the base of his tongue, and killed himself when he heard the verdict of the doctors. His heir, the younger Emperor of Germany, to beaver than he. The duke had a cancer which is beyond hope, but she is bearing her sufferings, leaving to God the length of her life.

In March the British government issued new bonds to the amount of \$100,000,000, and now a new loan is on the market. The first was at 2 1/2% and the last at 9%. There will not be the slightest difficulty in getting the money. Insurance companies and others in this country have already applied for \$25,000,000 and would, no doubt, take the whole issue. The total expenses of the war in South Africa is said to be \$100,000,000, which is the least. The Spanish and Philippine wars have cost the United States \$1,000,000,000.

Word comes from China of a mad amount of sickness in the Ninth Infantry, understood to be the finest regiment in the army. The climate in the Philippines had no injured the men's constitutions more than they are on the sick list at Tien-Tsin, and 100 were killed or wounded in the fight. This greatly reduces the strength of the regiment.

The Sultan of Turkey is a villain, but he is very far from being a fool. Recently Russia intimated to him that, as Khalif, it would be a good thing to say something to the Chinese Mohammedans, who constitute the bulk of the imperial troops, and cause them to cease fighting. He replied suavely that he would issue a proclamation to them which requested to do so unanimously by all the Powers. The Powers have not objected, which is what they want, and the matter has been dropped.

On July 21, Lord Roberts telegraphed: "The main army is attacking the Boer stronghold at Middleburg, and a close reading of the papers has not shown it another word from him on the subject. But from the Boers' side, the British were repulsed, losing 80 men. Gen. De Wet has been surrounded some more and has again eluded his pursuers. The report that he turned on them and captured a large number of prisoners lacks confirmation.

The Swain troops entered Peking and have resumed the location. The Chinese retired into the inner city and are fighting there. This much seems true. There are other rumours galore. The foreign troops have sent a request for reinforcements and 60 Italians left Tien-Tsin on a forced march to Peking. Gen. Waldersee, the German Field Marshal who is to command the

forces of all the allied nations, has at last sailed for China. There is great rejoicing everywhere that the Ministers have been successful.

A train from Rome to Florence, carrying those who had been to King Humbert's funeral, was divided into two sections. These telescopes when about twenty miles from Rome, killing fifteen and wounding forty. Fifteen of whom were seriously injured. The engine of the first section was disabled and stopped. Among those injured was General Ruffin, head of the Belgian delegation to the funeral. The accident happened at midnight.

As soon as King Victor Emmanuel heard of the accident, he took a cab to the depot and hastened to the place, where he remained adding the injured and giving orders for clearing the wreck. The papers of Rome are loud in the praise of his promptness and say that he "showed firmness and courage conformably with the traditions of the Italian monarchy."

The news from the Philippines is of many small fights in which the Americans are victorious almost without exception, though they have lost more men than in any month since January. One Filipino officer, Grassan, surrendered with 150 men. General Leachin is dead, and his men have smoked his powder. Where they got it is the question. The amnesty proclamation has been practically without effect.

When policeman Thorpe in New York City was arresting a disorderly negro, a negro man set on him with a razor and cut him to death. A policeman Kennedy was going along the street at eleven o'clock at night, another negro yelled, "You were Thorpe's partner, and I have been laying for you," and gave him a deep wound with a razor. In front of the murdered Thorpe's house a negro flourished a pistol, and his conduct started a riot. The whites arose in fury very much as they did in New Orleans.

An anarchist in South America said excitedly that Queen Victoria would be the next to be killed. An Englishman promptly gave him a thorough whipping and saved his right eye. He is now in the Queen in danger, for these plotters know that if she were killed, the lives of all pro-slavery anarchists on earth would not be worth an hour's purchase.

BEWARE OF ORIENTALS FOR CATHARTS THAT CONTAIN MERCURY

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is great. Beware of cheap cathartics that come from the East. They are internally acting directly upon the blood and mucous surfaces of the system. In buying Hall's Cathartic Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co., Toledo, Ohio.

Sold by Druggists, price 25c per bottle. Hall's Family Pills are the best.

BRACKEN ASSOCIATION.

Bracken Association met with the church at Ewing, Ky., August 1-3.

Devotional exercises were conducted by Bro. J. C. Holmes. The introductory sermon was postponed until night. Most all of the churches were represented with letter and messengers. The former moderator, clerk and treasurer were re-elected for the ensuing year.

The following visitors were present during the meeting and invited to seats with the body: Secretary J. G. Bow, W. P. Harvey, J. E. Gwatkins, H. H. Hibbe, G. W. Young, E. E. Ayers, S. G. Mullins, Miss Mary Hollingsworth and others.

Secretary Bow appeared before the association for the first time as Secretary, and presented his work. He was cordially received and loyal support promised.

The Felix church, which was organized in the last year, was received into the body. Brooksville, which had been asleep for fifteen years, has been revived and reorganized and was present with letter and messengers.

AFTERNOON SESSION.

Devotional exercises by Bro. O. S. Leonard.

After the appointment of committees the report on State Missions was read by Bro. W. H. Major, and burning speeches were made by several of the brethren. Great interest was shown in the work.

Bro. H. E. Gabby read the report on the Sunday-school and Colportage work. Some good speeches were made on this topic. The introductory sermon was preached at night by Bro. J. B. Holley, from Matt. 6:10, to a large congregation.

SECOND DAY.

Devotional services by Bro. G. W. Shepherd.

Report on Orphans' Home was read by Bro. E. Stubblefield and discussed by him and Bro. C. S. Leonard. A collection was taken amounting to \$24 in cash and pledges from all of the churches.

Dr. G. W. Young, representing the inter-denominational temperance work, spoke on temperance, and was heard with much interest, and was given a collection of \$71.45 for his work.

Bro. E. E. Ayers spoke in behalf of Georgetown College.

The report on Foreign Missions was read by Bro. H. F. Searcy, and was discussed by him, J. B. Holley and W. P. Harvey.

AFTERNOON.

Devotional exercises by Bro. A. H. Ellis.

The report on the State of the Churches was read by Bro. W. H. Major with a general discussion.

Bro. J. B. Holley read the report on Home Missions, which was discussed by him and Bro. W. H. Major.

Great interest was taken by this association in schools and colleges. The report was read by Bro. J. C. Holmes and discussed by him and Bro. H. H. Hibbe, of Williamsburg, and C. K. Ogg, of Barbourville.

Bro. W. H. Fritz read the Bracken Mission report. It was discussed with interest, and a determined effort will be made to do a greater work next year.

Bro. R. H. Tolle read the report on Woman's Work, which was very gratifying. Eight societies raised during the year \$331.17 against \$97.51 raised last year by ten societies.

At night the missionary sermon was preached by Bro. W. H. Major.

Bro. Olen Keys, the venerable



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THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 18.

CATTLE.

Extra good export steers, 1,200 lbs. and up	4 00/25 10
Light shipping, 1,200 to 1,500 lbs.	4 00/25 10
Best butchers	4 00/25 10
Fair to good butchers	4 00/25 10
Common to medium butchers	4 00/25 10
Thin, rough steers, poor cows and cowboys	1 00/25 10
Calves to extra oxen	3 50/25 10
Common to medium oxen	3 50/25 10
Feeders	3 50/25 10
Shoats	3 50/25 10
Bulls	3 50/25 10
Veal Calves	4 00/25 10
Milk cows—Choice	3 50/25 10
Fair to good	3 50/25 10

HOGS.

Choice packing and butchers, 200 to 250 lbs.	5 25 10
Fair to good packing, 150 to 200 lbs.	5 00/25 10
Good to extra light, 100 to 150 lbs.	5 00/25 10
Fat shoats, 120 to 150 lbs.	4 50/25 10
Fat shoats, 100 to 120 lbs.	4 50/25 10
Pigs, 75 to 100 lbs.	4 50/25 10
Knights, 100 to 150 lbs.	4 50/25 10

SHEEP AND LAMBS.

Good to extra shipping sheep	5 50/25 10
Fair to good	5 00/25 10
Common to medium	4 50/25 10
Wethers	5 00/25 10
Ships and scallawags, per head	5 00/25 10
Best butcher lambs	5 00/25 10
Fair to good butcher lambs	4 50/25 10
Tail-ends	3 50/25 10

Report for week ending Aug. 18.

LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to August 18, with comparisons:

Year	1900	1899	Year.
Year 1900	1,560	109,151	
Year 1899	3,750	100,410	
Year 1898	1,800	75,507	
Year 1897	2,313	118,406	

REJECTIONS.

Total sales of new crop to date	100,440	107,611	61,264
Sales day crop to date, original inspection	15,971	10,822	10,400

REJECTIONS.

Rejections this week	142	111	204
Percentages of rejections to amount sales	70	107	21
Rejections Jan. 1 to date	27,701	21,087	18,501

REJECTIONS.

Receipts this week	2,370	1,650	2,111
Receipts Jan. 1 to date	79,415	67,220	64,250

REJECTIONS.

Receipts this week	1,400	1,000	1,000
Receipts Jan. 1 to date	27,701	21,087	18,501

REJECTIONS.

Receipts this week	1,400	1,000	1,000
Receipts Jan. 1 to date	27,701	21,087	18,501

ble servant of God and father of the Bracken Association, was present and greatly enjoyed the session. This is the forty-third session of the Bracken Association that he has attended in succession. He is totally deaf and almost blind, but he is still active in mind and vigorous in spirit. He spoke earnestly and forcibly to the body several times. He closed the session with timely words of wisdom and counsel to the young pastors who have the work in charge. We all feel stronger by hearing his words of wisdom. May God still spare him to lead us on in the work.

J. C. HOLMES.

TO THE SUNBEAMS.

DEAR SUNBEAMS:

Miss Armstrong has written me as Band Superintendent of Kentucky to get as many of you as possible to observe the Sunday-school Missionary Day in September and also to try to get you interested in the "New Century" movement. As I have not time just now to write to each society, will ask that all secretaries or presidents write me for samples of programmes, etc., for that day; also for any literature for children's societies, as I have just received a new supply.

May I ask you all again to please write to me in regard to this work, instead of Miss Broadus or Mrs. Woody, as it saves much time and postage. I am new to the work, but am anxious to assist in any way. Let us have a rousing missionary day in September, or, if that is too early for you, I can think of no reason why you cannot have it a week or two later. Will those who have star cards report to Mrs. Rees as soon as possible?

Mrs. T. H. WHAYNE.
1425 Everett Ave., Louisville, Ky.

WOMAN'S WORK.

The Executive Board of the General Association has a committee on Woman's Work, of which the Rev. C. M. Thompson is chairman, 2623 West Jefferson street, Louisville. All societies in our Kentucky churches are requested to co-operate with the Women's Central Committee of the Women's Missionary Union.

We give below a list of the members of this Central Committee with addresses and divisions of work:

Miss E. S. BROADUS, President, 107 Third Avenue.
Mrs. E. G. REES, Secretary and Treasurer, 1377 Garvin Place.
Mrs. S. K. WOODY, Distribution of Literature, 60 W. Broadway.
Mrs. W. H. MATTHEW, Boxes to Missionaries, 1317 Brook Street.
Mrs. J. N. PRESTIDGE, Recording Sec'y.
Mrs. T. H. WHAYNE, Sunbeams and Star Cards, 1425 Everett Ave.
Miss LIDA HANLEY, "Baby Branch Work," 50 West Chestnut Street.
Mrs. M. D. THOMPSON, Mrs. T. B. DUPONCE, Mrs. ALICE SLAUGHTER, Mrs. H. S. KOSBURN, Mrs. W. H. MOFFAT.

Rev. J. B. WOOD, from Robeline, La., has spent three weeks visiting relatives and his old churches in Bullitt and Hardin counties. After a pleasant visit to his native state, he returns to his home. He has preached all the time, greatly to the joy and edification of his many friends.

AT LEVIN the harvest is fully ripe for an advance movement of our Baptist interests. Many of the leading citizens are ready to co-operate to the extent of their ability to build a church, and already quite a large subscription has been secured. There is no finer field for success in the eastern part of the state. The right man is all that is needed to lead our forerunners to success.