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Faith, Hope and Love, these three.

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The Baptist Courier speaks timely and wise words: "The one supreme need of our churches is spirituality, not money, not good crops, not learning, not committees, not machinery. * * * These other things may be desirable, but are not indispensable."

ONE gets very tired of hearing what the churches owe to the "poor" or the "rich." They owe nothing to either except to tell them how they can find the pardon of their sins and life everlasting. The individual Christians, not the churches as such must in addition do, justly, love mercy and walk humbly with their God.

We wonder why Luther's noble words as he went to the Diet are quoted so often, and Bunyan's similar words so seldom? When he lay in Bedford jail, and they tried to get him to recant, he said, "If God will help me, and my physical life continues, I will stay here till moss grows on my eyebrows rather than give up my faith."

The exodus from the Catholic church in Austria goes on most encouragingly. The Independent says reports from 367 localities show that more than 10,000 have turned Protestant. The movement is spreading, and the indications are that in the next three months even a greater number will follow. The greatest number in any one place who have come out from Catholicism is 1,382 last year in Vienna.

A MINISTER aged 77, from North Carolina, preached in New York City this summer, a sermon which delighted his hearers. In the course of conversation he told some of them that his library consisted of four books—the Bible, Cruden's Concordance, Bunyan's Pilgrim's Progress and a hymn book. We do not wonder that he showed himself mighty in the Scriptures, and that the church was edified.

The New York Evening Post is not noted for partiality to orthodox folk. It says, with somewhat of a sneering tone: "The question whether a missionary ought also to be expected to be a martyr has been several times raised in connection with the Chinese outbreaks. In the old view of things, still prominent in a certain class of popular gatherings [Is that a sneer at Northfield?], the missionary, while not called on to expose himself needlessly to danger, was not to flee from it, but rather to stand his ground, trusting in God."

STAUPITZ AND LUTHER.

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

From 1515 onward, Staupitz published a number of small works thoroughly imbued with the spirit of evangelical mysticism. Notable among these was his "Imitation of Christ," issued by a Nuremberg publisher, who three years before had published a defense of the Waldenses. This devotional writing, as well as Staupitz's treatise on "The Love of God" (1518), received Luther's most cordial approval, and both were widely circulated.

In 1516 Luther published for the first time from a manuscript, with the warmest commendation, the "German Theology," an anonymous mystical work, written some two hundred years before, and long a favorite handbook among evangelical mystics. In his preface to the second edition (1518), he wrote: "I will have every man warned who readeth this little book, that he should not take offense, to his own hurt, at its bad German, or its crabbed and uncouth words. For this noble book, though it be poor and rude in words, is so much the richer and more precious in knowledge and divine wisdom. And I will say, though it be boasting of myself, and I speak as a fool, that next to the Bible and St. Augustine, no book hath ever come into my hands, whence I have learned, or would wish to learn more of what God, and Christ, and man, and all things are; and now I first find the truth of what certain of the learned have said in scorn of us theologians of Wittenberg, that we would be thought to put forward new things, as though there had never been men elsewhere and before our time. Yea, verily, there have been men; but God's wrath, provoked by our sins, hath not judged us worthy to see and hear them.... Let as many as will read this little book, and then say whether Theology is a new or old thing among us: for this book is not new.... I thank God that I have heard and found my God in the German tongue, as neither I nor they have found him in the Latin, Greek, or Hebrew tongue. God grant that this book may be spread abroad, then we shall find that the German theologians are without doubt the best theologians."

This work passed rapidly through ten editions (1516-20). The circulation by Luther of this book, with his enthusiastic commendation, makes it abundantly evident that up to 1518 and later, Luther was in thorough accord with the earlier evangelical mystics and with Staupitz, and had not the least thought of innovation.

It is worthy of remark that when Luther posted his theses against the sale of indulgences in 1517, and thereby brought himself under ecclesiastical censure, and when he proceeded to publish a number of polemical tracts on indulgences, monastic vows, etc., he had the enthusiastic support of Staupitz and his Nuremberg friends, and of evangelical mystics and evangelical humanists everywhere. It was Staupitz, as Luther claimed at this time, that had incited him against the pope. Schœrer, of Nuremberg, greeted Luther in 1518 as the one raised up of God to lead the people of Israel out of their captivity. The old evangelicals of the Waldensian type, including the Bohemian Brethren, with their multitudes of adherents, rejoiced in Luther's bold and evangelical utterances, and hastened, in many cases, to array themselves among his followers. Many who had secretly entertained evan-

gelical views, and had been quietly propagating them in and through secret societies, now became avowed evangelicals.

In his tract on "Indulgences," Luther expressed the highest admiration for Tauler, the mystic: "As regards Tauler's teachings," he writes, "although he is unknown by the theologians, and on this account held in contempt among them, yet I know, although he is through and through German, that I have found in his writings more of pure divine teaching than I have found in all the books of the schoolmen at all the universities, or may be found therein."

Thus, from 1517 to 1520, Luther was the standard-bearer of the older evangelical type of religious life and thought. In 1518 he wrote to Staupitz that his (Luther's own) name had become odious to many, yet he had only followed Tauler's theology and Staupitz's little book recently published, and he still regarded Staupitz as the means under God of his spiritual enlightenment.

In October, 1519, when Staupitz had unduly delayed answering Luther's letter, he wrote: "Thou forsakest me all too much; on thine account I was very sad, longing as a weaned child longs for its mother.... Last night I dreamed of thee. It seemed as if thou hadst abandoned me; but I wept bitterly and was troubled. Thou beckonedst with thy hand that thou wouldst return to me."

No doubt Luther's recent proceedings had called forth Staupitz's disapproval, and his failure to answer the letter promptly may have been due to Staupitz's realization of the fact that an ever-widening breach existed between him and Luther. Luther was becoming involved in errors, as Staupitz saw, that would destroy all possibility of fellowship with old evangelicals of every party.

By 1522 Luther has drifted so far from the old evangelical position of Staupitz as to be able to write: "Staupitz's letters I do not understand, except that I see that they are very empty in spirit; besides, he does not write to me as he used to do. May God bring him back." There's no evidence that Staupitz had changed in the slightest degree his attitude toward truth. Luther was steadily changing, and with childlike simplicity he affects to believe that he is the fixed point from which Staupitz is drifting away.

Luther's change of base can be easily accounted for. The iconoclastic proceedings of the Zwickau prophets and of Carlstadt had filled him with alarm, and he had reached a definite conclusion that the only way in which the papal power, backed up by the imperial, could be successfully resisted was by keeping the anti-papal movement in accord with the wishes of the German princes, whose interests led them to oppose pope and emperor, and by preventing, at whatever cost, any radical and revolutionary uprising. He had broken definitely with the papacy and the imperial administration, and the armed support of the German princes he regarded as indispensable. The practical, political, militant side of the work in which he had become engaged no doubt tended to eliminate from his thinking the sweet reasonableness of the older mysticism, and to induce the harsher modes of thought and expression, that characterized his later work.

By 1524 Luther had not only completely broken with the papacy, but had established a state-church system, in which he claimed and exercised a virtual dictatorship. He had driven Carlstadt, his great evangelical co-laborer and fellow-student of mysticism, from the university, and afterwards from pillar to post, and was inciting the princes to violent

persecuting measures. The Peasants' War was already imminent, and he was exhorting the noble patrons to employ stern repressive measures. In April of this year Staupitz wrote Luther that he was too stupid to comprehend the latter's actions, and begged forgiveness for passing them by in silence. "May Christ help that we may at last live according to the Gospel, which now sounds in our ears and which may carry in the mouth; since I see that multitudes abuse the Gospel for the freedom of the flesh. May my prayers, seeing that I was once the forerunner of the holy evangelical teaching, still avail somewhat with thee."

By 1525 the Peasants' War had burst forth, and Luther had, by his sanguinary exhortations involving the utter repudiation of the principles of the old evangelical party, and by his declaration of war to the knife with evangelical dissent, fully demonstrated his quality. Staupitz, now nearing his end, being deeply disappointed and grieved by the later developments in Luther's teachings and reformatory measures, published his last writing on "Holy, True, Christian Faith." Now he handles his great disciple without gloves. He contrasts "little-Christians," or Christians in name and by profession, with "true Christians." Evidently Luther's teachings are meant when he speaks of those who promulgate among men "a foolish faith and separate evangelical life from faith.... They divide and separate also works from faith, as if one might truly believe without being brought into harmony with the life of Christ. O, poison of the enemy! O misguiding of the people! He believes not at all in Christ who will not do as Christ has done. Hear the word of fools [meaning Luther and his followers]: 'He who believes in Christ needs no works.' Hear, on the other hand, the maxims of wisdom: Whosoever will serve me, let him deny himself, and take up his cross daily and follow me'; 'Whosoever loveth me will keep my word'; 'He that hath my commandments and keepeth them, he it is that loveth me and is loved of my Father, and I will love him and will manifest myself unto him.' Likewise, 'if thou wilt enter into life, keep the commandments.' David asks, 'Who shall ascend to the hill of the Lord, and who shall stand in his holy place?' Answer: 'He that hath clean hands and a pure heart, etc.' But the evil spirit suggests to his carnal Christians [Lutherans], that men are justified without works, with the intimation that Paul preached in this way, as is falsely and lyingly imputed to him. Paul indeed preached against the works of the law, which spring from fear and not from love, from self-love and not from love to God, on which hypocrites base their confidence, putting man's salvation in external works.... But works done in obedience to the heavenly commandments, in faith and love, Paul never thought evil and never said ought but the best about them; nay, he proclaims and preaches that they are needful and useful to blessedness, of which all his epistles bear witness. Christ will have the law fulfilled; fools would blot it out. Paul praises the law that it is good; fools denounce it as evil, because they walk according to the forms of the flesh, and savor not the things of the Spirit."

Staupitz died before this work issued from the press, and Luther regarded his death as a divine judgment because of his opposition to the truth!

From this time forth Luther gave no quarter to evangelical dissent in any form; but urged the princes on to the commission of every atrocity against all who could not accept his own views of doctrine and polity.

"BE PERFECT."

BY THE REV. J. W. LOVING.

These words occur in Matthew 5:48, part of the sermon on the mount. Whether we accept the rendering of the King James version as above, or that of the revision, "Ye shall be perfect," the context clearly shows that the wonderful speaker did not mean to date away the application of these words to the future state of existence, with no bearing on present conduct. Not only was such a precept a "hard saying" to those who heard the speaker's voice, but to-day men are still saying, "Who can hear it?" Would the Saviour of men command what is impossible? Surely not. Hence there are those who directly strive after perfection. Realizing their continual failures, the striving becomes hopeless and they are often driven to doubt or despair.

On the other hand, others think that they surely must reach the standard commanded, so in order to do this they establish a wrong estimate for their moral conduct, even going so far as not only to assert their belief in the possibility of a sinless life, but even to claim it for themselves. Surely in neither of these cases is the Saviour's meaning correctly understood.

Let us take God's Word and try to search out what He means by the terms "perfect" and "perfection."

In Lev. 22:31, we read that the peace offering, or the freewill offering, which the Israelites were commanded to present unto Jehovah, was to be perfect. Of course there was no moral quality in the offering, but it must be free from blemish, perfect of its kind.

Again, in Deut. 25:15, the Israelites were commanded to have a perfect and just weight and measure. So we see at once that the word as used in the Bible has no exclusive application to moral quality.

In 1 Chron. 12:38, we read that the host of warriors who came to David at Hebron to make him king, came with a perfect heart. Not only the subsequent history, but the situation at the time, precludes the idea of sinlessness. They were whole-hearted in their devotion to David; their devotion was complete, perfect.

In Ezek. 28:15, it is said to Tyre: "Thou wast perfect in thy ways... till unrighteousness was found in thee." Who would claim for this city sinlessness, or moral purity? Surely, the idea must be simply that of symmetry, entirety. These passages clearly show that the word in its application to moral beings does not carry the idea, simply, of sinlessness, but rather that of "completeness," "wholeness," "entirety," "symmetry."

And in the light of the above passages, let us look at yet others in the Old Testament, in which the word is applied to individuals. In Gen. 6:9, we read that Noah was a perfect man in his generation. His subsequent record shows that he was not sinless, nor morally perfect. He was perfect, i. e., upright, devoted to God, complete in his obedience and devotion, free from the sins of those around him, stood the test before which they fell, came forth approved.

In Gen. 17:1, God says to Abraham: "Walk thou before me, and be thou perfect." Abraham's conduct with Abimelech, King of Gerar, in regard to Sarah, shows that he was not morally perfect, so we must interpret accordingly. The standard toward which he was to strive, by which he was to be governed, was to be that of whole-hearted devotion to God, walking before Him, i. e., with constant realization of the fact that God's eye was ever upon him, ever striving after nearer conformity in character to God. In Deut. 18:13, it is said to Israel, "Thou shalt be perfect with Jehovah thy God." It is evident that the idea of sinlessness as a state to be actually realized by Israel was not in God's mind. God said of Job, 1:1, that he was a perfect man. Job never claimed for himself, nor did God mean to assert it of him, that he was free from all sin. Job was upright, whole-hearted, free from specific sins, such as could be held to bring upon him the trials and sufferings through which he had to pass. So also 1:8; 2:3, 9; 8:30.

In Proverbs 11:30, the reference is to those whose conduct proceeds from a disposition that is pure, free from deception or concealment.

Now let us look again more closely at the words of our Saviour to which attention was called at the beginning of this article. The context plainly shows that He was warning against partiality or oneness in Christian principle and duty. "Don't stop with loving friends; this is not the whole of duty; Christian love must extend to enemies too." Christians are to strive after that height of virtue and integrity, that condition of mind and character, that is whole, complete, in love; a love that goes out in its exercise towards all. So while the reference is specifically to love, yet Christians are commanded to strive after, not to be content with falling short of, the perfect standard.

To the rich young ruler who came running to Jesus to ask how to secure eternal life, the test came at length. "If thou wouldst be perfect, go and sell... and come follow me." To sell his property was not his sole duty, but in his case was necessary to complete his work of preparation for following Jesus. He must omit nothing that he can do so as to give himself up wholly to Jesus.

In 1 Cor. 2:6, as also Col. 1:28, of 4:12, "the epithet 'perfect' is a metaphor borrowed from the ancient mysteries where it seems to have been applied to the fully instructed as opposed to novices," so says Lightfoot. The Christians here intended are such as are full-grown in understanding and ability to appropriate.

In Phil. 8:12, Paul distinctly declares that he does not account himself to have been made perfect, i. e., morally so, sinless. In verse 15, he classes himself among the perfect along with those to whom he wrote. Certainly he cannot mean to claim here what he had just disclaimed. He here means such as had passed out of the rudimentary discipline of ordinances, Gal. 4:3, 5; such as had put away childish things, 1 Cor. 13:10-12, and had taken the ground of Christian manhood as to the law. These are the spiritual, of 1 Cor. 2:6 with 8:1; (see also Gal. 6:1). "Let not such men become proud of their spiritual manhood, boastful of their spiritual discernment; let them not become regardless of the scruples of others or lax in their own lives. Let them see to it that they act as morally and spiritually full-grown men." In James 1:4, suffering Christians are encouraged to seek perfection in the development of character, that they may be lacking in nothing necessary to completeness. James 8:2—the man who can bridle his tongue is a thorough, complete, full-grown man.

Thus while God's Word warrants no man in claiming for himself sinless perfection, it yet admonishes us all to be ever striving after complete conformity to the life of the Christ, after greater personal holiness, to be growing toward the measure of the stature of the fullness of a man in Christ Jesus. Let no one so bring down God's requirements as to claim perfection, morally, according to that standard. Let the true child of God not grow discouraged, but keep striving after the likeness of our Lord.

OUR WEAKNESS AND GOD'S STRENGTH.

BY REV. THEODORE L. OUYLER, D.D.

We cannot trust ourselves too little, and we cannot trust God too much. Sometimes a sudden temptation overtakes us, and like self-trusting, boastful Peter, we catch a disgraceful fall. Sudden disappointments, also, will carry us in a few moments from the heights of composure down to the depths of sorrow. Human props that we lean on often snap like brittle reeds. Under all such circumstances we discover what folly it is to "make flesh our arm." A little child walking over a dangerous road beside its father, insists on running off to play on some slippery rock, and soon catches a tumble that starts the blood on its hands or face, and then it comes back crying to its father's arms, only too glad to be carried. Our Heavenly Father means that we shall learn sharp lessons

of our own weakness and our own wants; like as a father He pitieth us, for He remembers that we are but dust.

There is something about crushing disappointments or sore bereavements that tends to wake up the child-feeling in all of us. The soldier who can fearlessly face shot and shell, if he is mortally wounded is glad to get a look at his old mother's face in the hospital, and to let her nurse him as she did when he was a baby. His own right arm is shattered now, and he is willing to rest on the faithful arms that sheltered his infancy. So a true Christian, in times of disappointment and trouble, is brought to the same child-feeling; he wants some one to sympathize with him, some one to love him, somebody to hold him up. His extremity is God's opportunity. His humbled, sorrowful spirit cries out after the living God:

"Oh, Lord, a little helpless child Comes to Thee this day for rest; Take me, fold me in Thy arms, Hold my head upon Thy breast."

I have no doubt that one great purpose in all permitted afflictions is to wean us of all self-trust and all human reliances and to bring us down to the Everlasting Arms. The moment that we feel them beneath our weakness, we gain strength and comfort and peace. We know that, far as we may have sunk, we cannot sink any farther. Those mighty arms never break; they can not only hold us, they can lift us up. They can plant our feet upon a rock, and put a new song of gratitude in our mouths.

Faith, in its true essence, is the complete surrender of the soul to the everlasting arms. In proportion to our faith is the strength of our assurance, for the very core of this glorious doctrine is that I can feel, and every genuine Christian believer can feel, that the Almighty arms on which we lean will never break. We must not feel so sure that in some moment of waywardness or self-sufficiency we may not forsake those strong arms and recklessly try to run alone. Then the curse which God has pronounced on those who depart from Him and "make flesh their arm," is certain to fall upon us. The Bible abounds in precious encouragements to faith, but it contains terrible warnings against presumption, pride and self-confidence. When a professed Christian lapses into dishonesty or drunkenness, or any other disgrace, it simply means that a human arm is broken, and that the backslider has forsaken the Almighty arm. David did this, Peter did this, and they fell. Joseph did not do it, Daniel did not do it, and they both found out that "the Lord knoweth how to deliver the godly out of temptations." When temptation assails us, or trouble overtakes us, or affliction smites us, our first cry ought to be, "Lord, Thou hast a mighty arm; hold Thou me up!" We shall be sure to discover, sooner or later, that no soul ever put its trust in God and came to confusion. They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. Or, as the quaint old Scottish version reads:

"Who stiketh to God in stable trust, At Zion's mount he stands full just; He moveth no whit, nor yet doth reel, But standeth forever, as stiff as steel." —Evangelist.

It is not from castles so much as cabins, from princes so much as from the people, that reformers and patriots spring. Luther came out of a miner's hut; and while the German boy sang in the streets for his bread, John Knox earned his by teaching. Wallace and William Tell, Hampden and George Washington embarked in the cause of freedom with little else but their lives to lose. The Job-like sacrifices of piety and patriotism have been made by such as had not a drop of noble blood in their veins. Scotland's history illustrates this. Her middle class and peasantry dyed scaffolds in blood and kept her banner flying till liberties civil and sacred were secured.—Ex.

AS A MAN travels on in the journey of life, his objects of wonder daily diminish, and he is continually finding out some very simple cause for some great matter of marvel.

CHRISTIAN HOMES THE HOPE OF THE WORLD.

BY REV. G. B. F. HALLOCK, D.D.

Of all the beautiful sights that may be seen in this present world, there is none more beautiful than that of a happy and harmonious family, where there are no secret heart-burnings or jealousies, no sayings or covert mistrusts; but where the good of one is regarded as the good of all, the sorrow of one as the sorrow of all, the happiness of one as the happiness of all—where the strife is not so much who shall be first as who shall be last, not who shall be ministered unto, but who shall minister. In other words, a truly Christian home. It is the fittest emblem this earth has ever seen of that beautiful "home-over there" of which we love to think.

But good homes are not alone so beautiful and delightful. They are the hope of the world. Everything that is good in the church or in society is first planted and tended and shielded and matured in good homes. The church began in a godly home and it will continue best and proper most where home life is the strongest and purest; while it can make but feeble headway where the home life is not both strong and pure. The unit of society is not the individual, but it is the family. It is here also that human government, as well as the Church of God, found its source; and the strength, the perpetuity and the destiny of this and of every other nation rest upon homes established in accordance with the law of God, guarded by parental authority and sanctioned by parental love.

We saw a motto the other day: "God Bless Our Flat!" That was all that was left of the home. We do not oppose the flat system, but we do say that anything that breaks up the home feeling aims a blow at church and state. "The housing of the poor" is one of the problems we have got to meet. The wretchedness and repulsiveness of many so-called homes are the source of the strongest temptations men, women and children can ever experience.

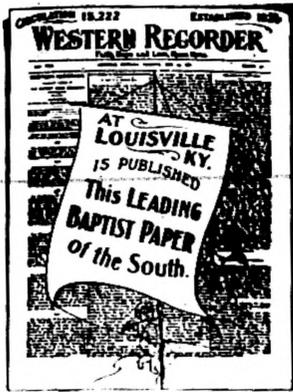
Wealth has a danger to the home as well as poverty. People that have one home in the city, another in the country, with a month or two in Florida between, and frequent prolonged trips to Europe besides, denationalize their children and cause them to lose all idea or love of home life.

Club life is another enemy. Whatever may be said in defense of a club for those moneyed unfortunates who have no family or home, this is sure, that a club is no place for a man who has a family.

It goes without saying that the most common and the most deadly enemy of the home is the ever-present, unrelenting, unmitigated social affliction, the saloon.

We might go on to speak of such other evils as impurity, unkindness, Sabbath-breaking, ill-temper, covetousness, and others, but turn instead to the happy thought of the moulding influence of a good home. One reason this force—a good home—is so potent is, that nowhere else is character so thoroughly understood and real influence so accurately measured. Another reason why a Christian spirit should prevail in the home, and is so potent when it does, is because the family influence is so constant. It is not one day in the week, or one hour in the day, but all the time, continuously felt. Another reason why the moulding influence of the family should be so decidedly Christian is because it is so permanent. Our most lasting impressions, those that most powerfully affect our lives, and that linger longest in the memory, are received in our childhood homes.

As we said in the beginning, so we say again, that Christian homes are the hope of the world. The best work of the church at home and in mission lands is that work which multiplies good homes. The best reformers are the reformers that protect the home. The best philanthropy is that philanthropy that makes possible better homes; for the home is the unit of society, the corner-stone of civilization, the hope of the nation, the prototype of the church and the antitype of heaven.—Herald and Presbyterian.



THE MISSION OF BAPTIST CHURCHES.

BY REV. A. M. JOHNSON.

You notice that I use the plural term, Churches of Christ, and not the singular term, Church of Christ. I do this to be in harmony with the Word of God. A "universal invisible church," or even the lesser idea of a provincial, national, state, or general Church of Christ, is as foreign to the Bible idea of a church as life is to death, or as hell is to heaven.

In the New Testament we read of "the Church of God at Corinth, Colosse, Thyatira, Smyrna, Ephesus, Philadelphia," of the seven churches of Asia, but never of a general or a universal church, or even of a provincial, state or a national church.

The churches of Christ are visible organizations. They are compared to a "city set on a hill which cannot be hid." Whoever heard or thought of such a thing as a "universal invisible city set on a hill?" And yet that is just as reasonable as a "universal invisible church."

They are also compared to houses and temples; but whoever heard of thought of a house or a temple uniting all the people of the world, or calling the doctrine of our "general universal and invisible church," rely chiefly upon those two texts of Scripture, Heb. 12:22, 23: "But ye are come to the general assembly and church of the first born, which are written in heaven."

The "written in heaven" includes all that will be redeemed in the kingdom of Christ, and persons whose names are written in "the Lamb's Book of Life." Rev. 20:12: "And another book was opened which was the book of life." That assembly cannot be had and will not occur till all the elect of God shall have been saved and gathered together at the last great day, and the members of the assembly and church of the first born "will be very visible. Separated from the goats, and standing at the right hand of the Saviour (Matt. 25:34), they will be visible to each other, and visible to the vast company of the lost standing upon the left hand of Christ (Matt. 25:41). Invisibility is a result of sin, and not a property of the person, place or thing we do not see.

John 8:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, as he is." Were he absolutely invisible, he could not be seen at any time, by any one, under any circumstances. Visibility is, therefore, a glorious attribute of the Deity. I offer this as a contribution to systematic theology. Eph. 6:36-37. This passage is of the same import as the one explained in Ephesians, and it is not necessary to make any comment upon it.

The Mission of Baptist Churches is not self-selected; it is an appointment of God. Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

The Greek Catholic church, organized in the early part of the fourth century, the Roman Catholic church, organized in the eleventh century, the Presbyterian, Lutheran and Episcopal churches organized in the sixteenth century, the Methodist church, organized in 1789, nor the Campbellite church, organized in 1838, are working under that commission. Their missionary operations are assumed. There is no divine authority for them. Baptist churches are only as acting under divine authority in their efforts to evangelize the world. The commission, as given by Matthew, Mark, Luke, is comprehensive in its results. It embraces the world by Mark—"Go ye therefore into all the world, and preach my Gospel to every creature (Mark 16:15). Here we have the idea of individuality—"preach my Gospel to every creature." The idea of universality is put forth: "Go ye therefore, and disciple all nations." The idea is, that the churches

of Christ will finally win the world to Christ. A future day is coming when king, prince and potentate, pope and prelate, and all the inhabitants of earth will fall at the feet of Jesus and "crown him Lord of all." In that day the inhabitants of the earth will be Baptists. This is the mission of Baptist churches, to the churches of Jesus Christ—to cover the earth with the knowledge and salvation of God, as the waters cover the seas. The waters cover the seas at great depth; they exclude everything else from their territory; there is nothing but water covering the seas; so, too, when the ultimate triumph of the churches of Christ shall come to pass in the world, there will be nothing left on earth but the churches themselves, and the world will be full of the knowledge, glory and salvation of God. This doctrine is evidently taught in the following texts:

A promise of the Father to the Son: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8; 22:27).

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9; Hab. 1:14).

In Daniel's prophecy we have a most vivid picture of the ultimate conquest of the world by the churches of Christ. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image, and brake them in pieces; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel 2:34, 35).

We have here, first, the utter overthrow of every kingdom on earth; and secondly, the filling of the whole earth with the stone cut out of the mountain. The same idea is expressed as follows: "The kingdoms of this world are become the kingdoms of our Lord and he shall reign" (Rev. 11:16).

What is commonly called "The Lord's Prayer" teaches the same doctrine: "Thy kingdom prevail, thy will be done in earth as it is done in heaven" (Matt. 6:10).

How is the will of God done in heaven? Perfectly. Who does it? Every inhabitant of the world of glory. We are taught to pray that God's will may be as perfectly done on earth as it is done in heaven. This teaching of our Saviour is a brood of prayer and a delusion unless there is coming a time when the prayer will be fully answered by the conversion of the world to God. This is true, or else the Saviour teaches his people to pray for what he knows will never come to pass. It is coming, my brethren, and let us take courage, and work and pray that the more we offer for the forth will aid, to some extent, to bring the glorious day of universal triumph. This is the ultimatum of God's purpose of redemption with reference to this earth. The prophetic eye of the Apostle saw the glory of this, and called it "a new earth wherein dwelleth righteousness."

The battle has been hard and long, and we may not be near its end yet, but not an inch of ground gained has ever been lost. One by one have the enemies of God and righteousness been slain, and they must all go down at last when the inhabitants of the world will become Baptists, and Jesus will be crowned Lord of all.

THE SMALL CONGREGATIONS.

On stormy days, or when other unfavorable conditions dwarf a congregation to a mere handful of people, then the question arises, or rather, it is asked, in the minister's mind, What shall I do? What shall I say? Why, you do your duty. If God sent you at that time and to that place with a message, he knew just how many would be present, and it is your duty to deliver his message. Yes, deliver it with as muchunction and zeal as though a house were full of waiting people. Do your duty faithfully, and leave the results with God.

Here is an incident in the life of Bishop Randall, who at one time was announced to preach in an Eastern church in behalf of his missionary work in Colorado. Only six persons appeared, and it is said for a moment the good bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people.

In the collection which followed was an offering alone of two hundred dollars. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The bishop responded, "I am the one," said the gentleman, "who gave you the two hundred dollars last night. But after giving home I did not feel quite satisfied with the offering that I made up to make up the sum to one thousand dollars, and here is my check for the balance."—Unknown.

The crying need of many of us to-day, is not for more, but less. We have too much, so that our lives are robbed of all simplicity. We are choked by our possessions, as the Roman maiden by the golden bracelets for which she betrayed the city. Our artificialities make a veil between our souls and God. We have not mastered them, but they have mastered us. If such be our experience, we have need to pray for the simplicity of faith which shall see Jesus face to face, and all life gives in the proportion of his light. As for him whose possessions are great or small, keep him from following Christ wherever he may lead!

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

BOOKS.

THE BIBLE UNDER HIGHER CRITICISM. By Rev. E. H. Dewar, D.D., Toronto, Canada; William Briggs. \$1.00.

We hail this book with joy. It is a keen and vigorous exposure of a current, a widespread and a dangerous heresy. Dr. Dewar evidently knows what he is talking about, and he manifests a thorough familiarity with all the phases of the subject.

He takes up the current "higher criticism," and uncovers its dispiriting naked ugliness to the reader. He shows that it seeks to destroy utterly all the authority of the Bible, and to remove the foundations of the faith. He quotes freely and widely from various high priests of this "higher criticism," so that no one can question the accuracy of his statements.

He takes up in turn the nature of this "higher criticism," its absurd methods, its irrational conclusions, its destructive tendencies, its unwarranted assumptions, and its effects on the faith of the people. Dr. Dewar wields a Damascus blade, and his book is inspiring to every Christian. The beauty of it is that he has so fortified every position by quotations from recognized "higher critics," that it cannot be claimed that he is unfair, or that he misrepresents this criticism. We heartily commend the book to all preachers and laymen who wish to understand the "higher criticism," and be fortified against it.

DAVID AND HIS FRIENDS. A Series of Revival Sermons by Louis Albert Banks, D.D., pastor First M. E. church, Cleveland, Ohio. Cloth, 12mo, 56 pages, gilt top. Price, \$1.50. New York and London: Funk & Wagnalls Company.

This is the fifth volume of the series of revival sermons by Dr. Louis Albert Banks. It is a companion to the preceding volumes "Christ and His Friends," "The Fisherman and His Friends," "Paul and His Friends," and "John and His Friends." Revival literature seldom is so well received as of late a contributor from one man. This volume, "David and His Friends," contains 31 sermons which were preached in the First Methodist Episcopal church, Cleveland, Ohio, during January, 1900, in a series of evangelistic meetings. The themes had been selected long before, and illustrations had been gathered from time to time; but each sermon was finally outlined and dictated to a stenographer on the day of delivery. The author says in his preface: "At the time of their delivery they were greatly blessed of God in the awakening of sinners and in leading to conversion, and I hope and pray that, as they now go forth on the printed page the Holy Spirit may continue with them and make them an inspiration and a help to all who come to them for assistance in that most blessed of all the work given man to do, the winning of souls to Christ." The original and practical character of these sermons is shown in the titles. Here are some of them: The Beauty of Youth; A Certain Prescription for Happiness; The Chaff in the Wind; The Armor Bearer; The King of Glory; God in Storm and Rainbow; The Volcano in the Heart; God's Cover for Sin; The Hungrier the Great the Better the Feast; The Sinner's Reward; The Sinner's Home; The Storm to Victory; The Equipment of Love; The Divine Use of Shame; The Glory of Manhood; The Sinner His Own Jailor; Lighting Our Candles at Heaven's Torch; Lean Souls in the Midst of Fatness; A Drink from an Old Well; The Tragedy of a Useless Life; Coming Home From Exile; The Mischief-Making Doom; The Harp on the Willows; The King's Ferryboats; Saul's Night with the Witch of Endor; Impaled on One's Own Sword.

AN UPWARD LOOK FOR MOTHERS. By Isla May Mullins. 12mo, 32 pp. Price 30 cents. Philadelphia: American Baptist Publication Society, 129 Chestnut St.

This little book of poems is for the help and the comfort of mothers whose children have been called home before them. It is tender and sweet, yet strong with faith and hope. The most beautiful of the poems, we think, is "What is Left?"

MAGAZINES.

The Rev. D. Z. Sheffield, President of the North China College and Mission at Tungchow, near Peking, was in America when the Boxer riots began, but immediately prepared to return to his post. Before sailing from San Francisco, late in June, he learned of the burning of his college. Dr. Sheffield left behind him the manuscript of an article which will appear in the September Century under the title of "The Influence of the Western World on China." As a result of the author's thirty years' experience as a missionary, he said to argue strongly against the dismember-

ment of the Middle Kingdom. Equally timely will be a paper by R. Van Bergen in the same number on "The Revolution in China and its Causes." The fiction of the September magazine will include a characteristic story of about 20,000 words by John Luther Long—"The Prince of Illusion."

Frank Leslie's Popular Monthly for September illustrates the possibilities of a Magazine which aims to keep in touch with the serious interests of the more intelligent men and women of to-day, as well as to amuse every reader by cleverness and variety. The leading article is a personal record of almost unparalleled adventure, written by W. Walton, chief quartermaster of our navy who shared with Lieut. Gilmore a captivity of more than eight months among the Filipinos. The much-talked of Wu Ting-fang, Chinese Minister at Washington, contributes an intelligent paper upon his own people, and this is reinforced by an article telling us the facts about the Boxers which few people know, and everybody wants to know. An instructive article gives an account of the wonderful processes of Uncle Sam's mint, and a highly exciting one by the chief of Uncle Sam's secret service tells of the greatest "haul" of his career. An installment of Capt. Robert E. Lee's Personal Recollections of his illustrious father, an interesting chapter in an interesting serial, poems and a store of capital illustrations, complete the number.

THE MAGIC LANTERN.

Dr. McLaren, of England, is quoted as telling young ministers not to get "from the newspaper"; not to deal with common-place, every-day topics, to catch the popular ear. Few will dare to dispute the great preacher, but not a few who read his words will go right on doing what he counsels against. A brother is justifying his own use of pictures in illustration of his sermon. He says: "A gentleman entered my study early one Sunday night, and said: 'I have traveled well nigh round the world, and have always attended church; but for the first time in my life was persuaded to live a better life when I attended the lantern sermon in your church.' And he wrote the words in a little book which the pastor cherishes. But go back and analyze that sentence and see what it involves. The man does not say that he was led to Christ by that lantern sermon. He was simply 'persuaded to live a better life.' There is the fatal mistake. If the man was not a Christian, his living a better life, no matter how good a Christian, is of no consequence. If he was a Christian, can what he said be true, that 'for the first time in his life he was persuaded to live a better life?' Evidently there is something wrong there. We cannot accept the statement of the man himself. The probability is that there was a fire in his life, and that it was not corrected by the 'lantern sermon.'

But if we are to accept the testimony of the pastor referred to, as to the value of the lantern sermon, what shall we say of the methods of instruction pursued in our theological schools? If it is true that the picture sermon is the most effective in the winning of souls to Christ, then we must change our methods. Then every theological school ought to have a professional of lanterns and pictures. The young men ought to be taught how to manipulate lanterns and slides. Each one should be compelled to provide himself with a great assortment of lantern slides, and a laboratory should be provided for their copying and their preparation for the exhibition. Then every church should be provided with a lantern and a screen, and the picture sermon should become a regular part of the minister's equipment. One of the questions asked with regard to a candidate for a pastorate should be as to his ability to handle the lantern. He has a large supply of pictures? And can he make more when his present supply has run out? Has he associated with him a good manipulator of the slides, so that they will always come in the right order and just at the right time; that they will be in position on the screen just long enough, and follow each other so fittingly that the line of thought may not be broken and the impression be not marred? If we are going into the picture business, let us do it thoroughly well. If pictures are so much more effective than are discussions of the great truths of the Gospel—an oral setting forth of Christ and him crucified—then let us have the best possible facilities for that kind of work, and let our young ministers be prepared to make and exhibit pictures rather than to write or otherwise prepare sermons.—Journal and Messenger.

LORD, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are out of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of thy meat hither, and feed my soul with holy thoughts. I fear too many at church have their bodies there and minds at home. Behold, in exchange, my body here and heart there! Though I cannot pray with them, I pray for them. Yea, this comforts me; I am with thy congregation because I would be with it.—Thomas Fuller.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 2.
THE GOOD SAMARITAN.

Lake 10:35-37.

Morro Text—"Love thy neighbor as thyself."—Lev. 19:18.

"And, behold, a certain lawyer stood up, and tempted him."—Our Lord was on his way to Jerusalem, teaching as he went. Just where this incident happened is not known, but is thought by many to have been in the city of Perea. The lawyers were those who spent their time in studying and expounding the law of Moses. The word tempted means tested. He was trying the wisdom of this Galilean teacher by his question—the most important question ever on human lips, but one which should not be asked in the spirit in which this man spoke. "Master"—Rabbi, acknowledging him as a teacher. "What shall I do to inherit eternal life?"—It has been well said that while the Greek asked for truth, the Jew asked for salvation. For his law with its sacrifices and purifications kept constantly before him the holiness of God, his own guilt and his responsibility to God for that guilt. This made him desire salvation.

"What is written in the law? how readest thou?"—That is, What do you understand the law teaches in regard to inheriting eternal life? It was by the law men were to be judged; what then, did the law say?

The lawyer showed his intelligence by his answer. And he showed also careful study of the subject. It would not be possible to find two passages in all the Old Testament which make a wiser answer. The lawyer quotes Deut. 6:5, which was recited daily by the Jews, and connects with it Lev. 19:18: "Thou shalt love the Lord thy God with all thy heart"—the heart includes all—is here the personality of the man. Then follow the three divisions which make up man as a living spirit; "and with all thy soul, and with all thy strength, and with all thy mind."—The soul represents the affections, the mind, the intellect, the strength, the will. This is the first and great commandment. Whoever obeys this shall have eternal life. But the carnal heart hates God because of his holiness and his sovereignty, and cannot love him till it is regenerated by the Holy Spirit.

"And thy neighbor as thyself."—This is, in one view, an easier command than the first. To love one's neighbor as one's self, the neighbor being a fellow sinner, is easier than to love the Holy God supremely. But it is harder to see how it is one's duty to love one's neighbor as himself. It is plainly the duty to love God supremely—he is our Creator, our Preserver, the giver of everything we have, and in himself infinitely worthy of love. But some of our neighbors, vile, treacherous and criminal, do not seem worthy of the same love we give ourselves.

What does loving one's neighbor as one's self mean? Godet says: "Nothing but the reigning love of God can so direct the individual of devotion to his own person, that the ego of his neigh-

bor shall rank in his eyes on the same level as his own. The pattern must be loved above all, if the image in others is to appear to us as worthy of love and esteem as in ourselves." Loving God supremely, we will love his image everywhere.

"Thou hast answered right; this do and thou shalt live."—The law of works has never been abrogated. A man who loves God with all his soul, and his neighbor as himself, shall have eternal life as a reward of his perfect obedience. But it is impossible for any one of the fallen race to do this. Hence there is no redemption save by the blood of Christ. The lawyer does not ask, as a convicted sinner would have done, "How can I do this?" Desiring to justify himself for his failure to keep the law, he asks, "And who is my neighbor?"—Indicating that the command was obscure, and hence he was excusable for not obeying. Our Lord answers with the beautiful parable which ranks in the hearts of the saints next to the Prodigal son.

"A certain man went down from Jerusalem to Jericho"—a rough road, through a deep ravine, which was infested with robbers. The distance was about twenty-one miles. "And fell among thieves."—Among robbers. He seems to have made a spirited resistance, as they wounded him so severely, leaving him helpless, it is probable unconscious, lying to die. "And by chance there came down a certain priest that way."—Jericho was one of the residences of the priests. Van Doren says that about twelve thousand priests and Levites resided in Jericho, and when their temple work was over in Jerusalem they went down to Jericho.

"And when he saw him, he passed by on the other side."—That a priest, devoted to the service of God, should have done this thing, made the action all the more infamous. The man lay there through no fault nor sin—only misfortune. He would die without aid, and it was in a special sense the duty of the priest to aid him. No doubt the priest—after the manner of modern philanthropists—would have been willing to have given money to hire a professional nurse to take care of him, but he did not wish to have the trouble of dressing wounds himself. This generation keeps the second great commandment by proxy. Why might they not as well try to keep the first in the same way?

"And likewise a Levite."—The priests were of the tribe of Levi. All that tribe were set apart for temple service, the duty of the other Levites being to perform the humbler services. "Came and looked on him."—Whether from some slight feeling of compassion or from curiosity, the Lord does not say. A look did the poor wounded man no good, but that was all the Levite gave, and he passed on.

"But a certain Samaritan, as he journeyed."—The Samaritans were a mixed race, descendants of the Assyrian colonies which were put in the place of the ten tribes. They accepted the Pentateuch and insisted on their descent from Abraham, and the Jews hated them more bitterly than they did even the Romans. To this day Canon Triestram says the Jews hate the remnant of Samaritans which lingers in Nabulus as they do not hate Mohammedans and Christians. If the chosen ones of his own race neglected the wounded man, it was to be expected that this hated Samaritan would exert in his

misfortunes. "And went to him, and bound up his wounds, pouring in oil and wine."—According to the best medical practice in those days. Wine was put in to cleanse the wound, and oil to soothe it. "And set him on his own beast."—Sparing no pains to aid the wounded stranger of a hated race. "And brought him to an inn, and took care of him."—He did not content himself with taking the man to a hospital, after the modern fashion of loving one's neighbor, but cared for him personally.

"And on the morrow when he departed."—He was on a journey. "He took out two pence."—Two denarii, about 17 cents each. Probably that amount would pay the robbed stranger's expenses as long as he would need to remain at the inn. But if his recovery was slower than anticipated, the Samaritan would pay the whole on his return. He had done everything in his power for this Jew from whom he expected nothing in return.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"—Detesting Samaritans as he did, the lawyer would not call the name, but answered, "He that showed mercy on him." "Go, and do thou likewise," is a command to us as much as it was to that lawyer. It commands us to help in a wise way. It commands us to send the Gospel to the heathen whom sin and the devil have stripped and left to die.

REDEMPTION.

BY REV. DAVID JAMES HURRELL, D.D.

The soul is conceived as being sold under sin. The figure is borrowed from the Jewish custom of the goel. It will be remembered that Boaz was the goel, or redeemer, of Ruth.

The goel, who would buy back the freedom of a slave, must be (1) a near kinsman, (2) able to pay the redemption price, and (3) willing to pay it.

All these conditions are met in Jesus Christ. He is the near kinsman of every sinner, mighty to save, and lavish of his grace unto the uttermost: "Whosoever will, let him come."

I know of no more forcible setting forth of this doctrine than that of Christmas Evans. "I saw a graveyard," he says, "surrounded by a high wall, with only one entrance, and that a large iron gate, fast bolted. Within these walls are tens of thousands of human beings, by one epidemic disease bending to the grave. It yawns to swallow them; they must all die. There is no balm to relieve them nor any physician there. They must all die. There is man's condition as a sinner. All, all have sinned, and the soul that sinneth shall die. While man was in this deplorable state, Mercy came, and stood before the barred gate, and looking on the scene, wept, exclaiming, 'Oh, that I might enter! I would bind up their wounds, I would relieve their sorrow!' While she stood weeping there, an embassy of angels, commissioned from the court of heaven on an errand to some distant world, passing over paused at the sight; and Heaven forgave that pause. Seeing Mercy standing there they cried, 'Mercy, Mercy can you not enter? Can you look yonder and not pity nor relieve?' And Mercy answered, 'I see, and pity, but cannot relieve.' 'Why can you not enter?' 'Oh,' said she, 'Justice has barred the gate against me.' At that moment Justice himself appeared, as if

to guard the gates. The angels begged of him, 'Why will you not let mercy in? And he answered, 'My law is broken and they, or Justice, must die!' At this there appeared, among the angel band, One like unto the Son of God, who addressing himself to Justice said, 'What are thy demands?' He answered, 'I must have sickness for their health, I must have ignominy for their honor, I must have death for their life; without the shedding of blood there can be no remission.' Then said the Son of God, 'I accept thy terms. On me be this wrong; let Mercy enter!' 'But when,' said Justice, 'will you perform this promise?' And Jesus answered, 'Four thousand years hence, on the Hill of Calvary, outside the gates of Jerusalem, I in mine own person will perform it.' The deed was prepared and signed in presence of the angels of God. Justice was satisfied. Mercy entered and preached salvation in the name of Jesus. The deed was handed down from patriarchs to kings and prophets, till Daniel's seventy weeks were accomplished. Then Justice appeared on the Hill of Calvary and, at the hands of Mercy, received the parchment. 'But where,' said he, 'is the Son of God?' 'Behold him,' answered Mercy, 'at the bottom of yonder bill bearing the cross!' Then Justice withdrew and stood aloof; and Jesus ascended the hill, while in his train followed his weeping church. And Justice, standing forth, presented him with the parchment, saying, 'This is the day when the bond must be executed.' Having received it, did he tear it in pieces and give it to the winds of heaven? Nay? He nailed it to his cross, exclaiming, 'It is finished!' And Justice called on holy fire to come down and consume the sacrifice. The fire descended upon it; it swallowed up his humanity; but when it touched his divinity it expired, and there was darkness over the whole heavens—but glory to God in the highest, on earth peace and good will toward men."

In this passage, quoted at length because, roughcast as it seems, it is one of the brief classics of theology, we have a most striking presentation of the redemptive work of Jesus. It is merely a paraphrase of Scripture. What said the oldest of the patriarchs? "I know that my Redeemer liveth." So the Evangelistic prophet, looking on along the highway of the last days saw, the ransom of the Lord coming to Zion with songs and everlasting joy upon their heads. In fulness of time the Goel came, prepared to pay the purchase money; as it is written, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And, now, behold, all is finished! Ye are not your own; for ye are redeemed with a price; ye are redeemed; not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.

What then remains to be done? Nothing but to put forth the appropriating hand of faith and "grasp the blessing God hath given." The manna lies, white and plenteous as hoar frost about our feet. Let us gather, eat and hunger no more. The water of everlasting life is marvellous by. Oh thirsty soul, dip it up.—Christian Intelligencer.

He that waits upon fortune is never sure of a dinner.

WOMAN'S MISSIONARY MEETING OF ELKHORN ASSOCIATION.

The annual meeting was held August 15 with the Glen's Creek Society. Every possible arrangement had been made for our comfort and convenience. There was a large attendance of interested mission workers.

After the usual devotional exercises a review of the past ten years' work was given. A steady, healthful growth was shown. Not having space for all, we give only the first and tenth year:

In 1890, five societies reported to the Central Committee; money reported for missions \$220.

In 1899, eighteen societies reported to Central Committee; money for missions \$712.54.

In 1900, to the association meeting twenty societies and Sunbeam Bands reported a total of \$1,428.06. Of this amount \$618.58 were in value of boxes. To frontier missionaries and our Kentucky mountain work nine boxes were sent.

We had reports from but few Sunbeam Bands. Many did not know that we expected an account of their work. Next year we hope to hear from all, and their work will be reported separately.

The Sunbeam Band of Versailles deserves special mention. They have twenty-eight working members and an average attendance of seventeen. They gave in cash \$71.29, and mission boxes valued at \$40.52. Their Secretary, Miss Mildred Shaw, sent in a very interesting report, which I wish I had space to give in full.

So I feel that we have no reason to be discouraged, but let us not be satisfied until we do far more. With grateful hearts for past blessings let us press on toward better things in the future.

The Frontier work, State work and need of increased contributions to the expense fund of our Central Committee were discussed, but not as fully as desired for want of time.

Most of the societies agreed to double their last year's subscription to the expense fund.

After the business meeting we had a talk from Mrs. Steinmetz, a graduate of the Missionary Training School in Chicago. She has prepared herself to do missionary work among the negroes of the South. She is at present in Georgetown, where her husband is completing his education for the ministry, both hoping to be missionaries. Her talk was interesting, instructive and helpful.

After the closing prayer by Mrs. Dudley, of Georgetown, the meeting adjourned.

MARGARET J. LeCOMPTÉ,
Vice-President of Woman's Work, Elkhorn Association.

[We are glad that the women's missionary societies have reached the point which all along we have been anxious they should reach, viz: To work for all our missions. At first these societies were interested only in Foreign Missions. Then they took up Home Missions, and now at last they take up State Missions as well. There is no reason why women should be more interested than men in Foreign Missions, and no reason why men should be more interested than women in State Missions. In response to the request of the Central Committee our State Board has appointed a Committee on Women's work, of which committee the Rev. O. M. Thompson is chairman.—Ed.]

Love pray, because before love can bless it must be allied with wisdom and power.—Nicol.

FROM CHINA.

I wrote you ten days ago something of our experiences in escaping from the interior. We have been here now ten days. The day we arrived in Chefoo (June 30) there were still 49 British and 18 American subjects in the interior of Shantung, but we understand that they have now all escaped in safety, though through much tribulation. We have not yet heard of any missionary losing his life in this (Shantung) province in connection with these troubles. But for the great care and energy of Gov. Yuen Shi Kai no doubt many would have been murdered. We have just heard that three Catholic sisters were burned in the church in Monkdon, in Manchuria, north of us, and the bishop (French) murdered. The mission places everywhere are rapidly being looted or burned. We learn that all the ministers at Peking were safe a week ago to-day except the German, who had been killed several days previous.

The fighting is now going on about Tien-tsin. A Chinese army of 10,000 is reported to have retaken one of the arsenals near Tien-tsin, taken only recently by the powers, and it is a question now which party will first occupy the native city at Tien-tsin. The people seem to be rising in every direction. There is much uneasiness at Chefoo, the Boxers having circulated very inflammatory proclamations. One of England's largest ships was called yesterday from here to Chefoo. The refugees are crowding every passing steamer for Shanghai and Japan.

This place (Liu Kong Tao), taken from China by Japan five years ago, and afterwards given to England, is crowded with refugees. It has been made the basis of war. It is a place of almost absolute safety. We have now heard of the safe arrival in ports of all our Baptist workers in Shantung.

It now seems that we are entering one of the most tremendous wars in all the history of the world, and the sad thought about it all is that when China is conquered, which may possibly be done in a few months, by the allied powers, then may be the real beginning of the world-wide trouble, for, unless the nations can agree to preserve the integrity of China under a new dynasty, it is almost certain that very serious trouble will grow out of the effort to divide her up. May our God overrule all to his glory, and to the advancement of his kingdom.

I am not yet decided what I shall do, whether wait here for a few months to see how things go, or move on to the United States later. It is almost certain that it will be a year, and probably years, before we can go again to our interior places.

Doctor and Sister Crawford are now with us on this island. Mrs. Crawford is not well. This unsettled life goes hard with her. She is not strong, and is past her three score and ten. God bless you all.

Fraternally,
G. P. BOERTOX.

Liu Kong Tao (Wei Hai Wei), English territory, July 11, 1900.

WELCOME HOME.

Our little party, consisting of Deacon and Mrs. B. E. Garvey and myself and wife, arrived safely on the St. Louis last Saturday. We enjoyed a most delightful vacation, spending the time chiefly in London, Paris and Switzerland, and returning by way of Niagara Falls.

By steamer and rail we trav-

eled 9,000 miles, visiting five foreign countries without accident, without the slightest deviation from the complete schedule made out in advance by Thomas Cook, and arriving home on the very day we had proposed before starting.

We wish to record our deepest gratitude to a gracious and all-ruling Providence.

P. E. BURROUGHS.
New Liberty, Ky.

SHELBY COUNTY ASSOCIATION.

The Shelby County Association of Baptists met in Simpsonville on Thursday, August 16, and continued in session two days. It was a delightful occasion. Although the number of people present was very great, they were entertained in true Kentucky style, with bountiful and lavish hospitality.

This association comprises 21 churches, with a membership of about 3,500. These churches are all situated in Shelby county, or very close to the county line. Messengers were present from all the churches except one.

Bro. J. A. Middleton has been the moderator of the association for several years. He was unable to be present on account of serious illness. In his absence, Bro. J. E. Nunn was made moderator pro tem.

The introductory sermon was preached by Bro. J. H. Burdin. The letters from the churches were read by Bro. B. J. Davis and J. S. Wilson. The letters showed that good contributions had been made by the churches to our various denominational enterprises. Also, that every church in the association except one sustains a Sunday-school.

The association did an unusual but very courteous thing by re-electing Bro. Middleton, although absent, moderator, and elected Bro. B. J. Davis to preside as acting moderator. Bro. Davis proved himself to be an excellent presiding officer.

Bro. John Doyle, of Fisherville, was chosen clerk.

The sickness of Bro. Middleton was the cause of much interest and solicitude, and special prayer was offered in his behalf.

Among the visitors present were Bro. T. T. Eaton, J. N. Prestridge, J. G. Bow, A. N. Whittinghill, J. B. Tharpe, Watson, of Alabama, and Young, of the Inter-denominational Temperance Committee.

Interesting discussions were indulged in upon the reports of the Executive Committee, the various mission boards, the Orphans' Home, the Ministers' Aid Society and Temperance. Contributions in cash and pledges were made to the Orphans' Home and the Ministers' Aid Society.

By special invitation, in connection with the report on Temperance, Bro. Young made one of those thrilling speeches so characteristic of the man, humorous and forcible, leading his audience captive.

Bro. B. J. Davis made an excellent address on the Twentieth Century movement.

Under the report on Schools and Colleges the writer made a brief address on Education which the association, acting with more kindness of sentiment than discretion, by a vote, requested for publication.

Shelbyville College was heartily endorsed, and the character of work warmly commended. The prospects of the college for the coming session are unusually bright. The faculty is experienced and progressive. The curriculum includes not only the ordinary collegiate branches in

"A Miss is As Good as a Mile."

If you are not entirely well, you are ill. Illness does not mean death's door. It is a sense of weariness, a "tired feeling," a life filled with nameless pains and sufferings. In 90% of cases the blood is to blame. Hood's Sarsaparilla is Nature's corrective for disorders of the blood. Remember



mathematics, English, science, etc., but also a course in Latin, Greek, French and German, together with instruction by well trained conservatory teachers in music, both vocal and instrumental, art and elocution.

Sermons were preached in the Methodist church by Bro. A. F. Baker, McDonald, Prestridge, Mahony and Horton.

A hearty vote of thanks was given to the citizens of Simpsonville and vicinity for the hospitable manner in which the body had been entertained.

The next session of the association will be held with the church in Mt. Eden on Thursday and Friday before the third Sunday in August, 1901, Dr. McDonald to preach the introductory sermon. J. E. NUNN.

Shelbyville, Ky.

THE PREACHING FOR THE TIMES.

In no spirit of captiousness, in no tone of pessimism, may it not be justly said that the prevailing type of Christian life is far too feeble and fitful? Is there not a painful absence of depth and strength; of vitality and visions; of conviction and consecration; of self-denial and self-devotement; of love and loyalty; of holiness and heroism? Is there not an appalling amount of worldliness in the churches? Take all the churches and their equipment, all the professing disciples, their opportunity and their earthly possessions, and is not the uplifting influence on the world out of all proportion to what it ought to be? It is just possible, of course, that there is too much shadow in the picture we draw. In the meantime, however, we assume that in its main outlines the picture is a true one.

Let the thought be turned in another line for a moment. Christ was in the house of Simon, the Pharisee. He was perhaps, receiving the most formal courtesy at Simon's hands. A nameless woman, one who had been a great sinner, entered the house with an alabaster box of ointment. She stood weeping at the Master's feet, and washed his feet with her tears and wiped them with the hair of her head. She kissed his feet and anointed them. Simon, seeing the woman and her performance, was moved with indignation. Then Christ rebuked Simon by addressing to him the parable of the creditors and two debtors.

Here, then, is the point we seek to make. Simon is the type of hosts of shallow Christians—shallow because, for one reason or another, they have never been brought to see their true condition as sinners, have never "cried to the Lord from the depths." Theirs has been a shallow repentance and a partial forgiveness, hence they love little. They have named the name of Christ, unimpelled by any pungent conviction of sin. They have passed through the process of a tearless repentance. They are strangers to the depths of godly sorrow. They have, therefore, no deep rooted and

abiding sense of pardon, none of the thrilling joys of a great forgiveness. What but the experience of God's pardoning mercy, can melt the heart into perennial and warm devotion?

But what has all this to do with the preaching of the times, and the preaching for the times? Much every way. The preaching of the times—very much of it—is calculated to foster and increase the superficial Christianity of which we speak. We have already said, there is a wrong emphasis. Preachers are preaching sociology instead of theology. Attention is turned to the greatness of man instead of the greatness of God. The love of God is preached not to much, but too exclusively. Preaching is not sufficiently accented by the thunders of Sinai. Faith toward our Lord Jesus Christ is too often divorced from its complement: Repentance toward God. Preaching that compliments and dignifies human nature, and puts Christ at its feet, begging the privilege of saving it, can well be dispensed with. A Christ simply imploring men to be saved is a belittled Christ.

The preaching for the times must be done by a man sent from God. He must be the deliverer of God's message. He must not be a reed shaken with the wind, nor must he be clothed in soft raiment. His lips must be touched with a live coal from the altar. The preaching must not be in the "enticing words of man's wisdom," but in the Holy Ghost and in power. It must be directed straight to the conscience of this generation. Yes, that is what the preaching for the times must be—a preaching to the conscience—a preaching that will prick men in their hearts, and make them cry "what must we do?" It must cry aloud, and spare not, that God calls on men everywhere to repent, and bring forth fruit meet for repentance. It must lift up Christ, nor try to heal or hide his wounds. It will not feel called on to explain and defend God's way to men. It will not seek to make the Gospel palatable to the carnally minded, nor to reduce it to the scope and plane of un sanctified human reason. It will not try to prove the Bible true, nor will it try to harmonize it with the latest findings of science. It will find its message in the book, and reverently and consistently honor and exalt the Book as the inspired word of God, from lid to lid. It will hold up Christ in the wisdom and power of the Spirit, as a great Savior from the awful guilt and power of sin.—Word and Way.

OHIO RIVER ASSOCIATION.

This body met with Caldwell church, about five miles from Freedom. As usual, report of proceedings will be furnished the Recorder by Bro. Miller, the efficient clerk. The churches were well represented by messengers and preachers. The proceedings were harmonious. All subjects received due consideration. The hospitality was boundless and the attendance was large. It was my pleasure to be at the Association from beginning to close. I shall long remember the Association as one of the most delightful that I have attended. I was entertained, in company with a husband, by Sister Koon. W. F. H.

We love dollars so much more than brothers, that we are becoming human cash registers.—Edwin Markham.

Time is a great corrective.—James Buchanan.

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.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

- AUGUST.
- Cumberland River—Pleasant Hill church, August 28.
- Baptist—Camden, August 30.
- Tate's Creek, Freedom church, August 28.
- Ten Mile—Poplar Grove church, August 29.
- East Concord—Harmony church, Bell Co., August 31.
- Irvine—Liberty church, August 31.

SEPTEMBER.

- Central—Lebanon, September 4.
- Rockcastle—Brodhead, Sept. 1.
- 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—Kings 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.
- Stocon's Valley—Vann's Branch church, Tennessee, Sept. 8.
- Bioon's Creek—Allensville church, September 11.
- Nelson—New Haven, September 11.
- Russell's Creek—Salem church, September 12.
- Sulphur Fork—Bedford church, September 12.
- Warren—Friendship church, September 12.
- Second North Concord—New Hope church, September 14.
- Concord—Musel Shoals, Sept. 19.
- East Lynn—Pleasant Hill church, September 19.
- Landmark—Kerby Knob church, September 19.
- Salem—Salem, September 19.
- Freedom—Pleasant Hill church, September 21.
- Edmonson—Liberty Hill church, September 26.
- Seyern'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—Maahford church, October 12.
- West Union—Wickliff church, October 17.
- Ohio Valley—Clay church, Oct. 23.
- Blood River—Oak Grove church, Tennessee, October 24.
- South Union ————
- Goose Creek ————
- Graves County—Dublin church, October 31.

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

He that allows himself everything that is permitted is very near to that which is forbidden.—St. Augustine.

A HISSONARY HYMN.

BY HEZEKIAH BUTTERWORTH.

O Church! arise and sing
The triumphs of your King.
Whose reign is love;
Sing your enlarged desires,
That conquering faith inspires.
Renew your signal fires,
And forward move!

Here on Immanuel's ground,
Immortal joys abound,
Christ comes a guest;
His cross above us towers,
Its arms outstretched are ours,
We taste the heavenly powers
Supremely blest!

Beneath the glowing arch
The ransomed armies march,
We follow on;
Lead us, O cross of Light,
From conquering height to height,
And add new victories bright
To triumphs won!

The hour is very blest;
Christ's harvest east and west.
The field displays;
The Church adoring stands,
And with uplifted hands
Offers, from all the lands,
Eternal praise!

— Watchman.

OUR PULPIT.

THE ALLEGORIES OF SARAH AND HAGAR.

BY G. H. SPURGEON.

These are the two covenants.—Galatians 4:24.

There cannot be a greater difference in the world between two things than there is between law and grace. And yet, strange to say, while the things are diametrically opposed and essentially different from each other, the human mind is so depraved, and the intellect, even when blessed by the Spirit, has become so turned aside from right judgment, that one of the most difficult things in the world is to discriminate properly between law and grace. He who knows the difference, and always recollects it—the essential difference between law and grace—has grasped the marrow of divinity. It is not far from understanding the Gospel theme in all its ramifications, its outlets, and its branches, who can properly tell the difference between law and grace.

I. First, we invite you to notice the two women—Hagar and Sarah. It is said that they are the types of the two covenants; and before we start we must not forget to tell you what the covenants are. The first covenant for which Hagar stands is the covenant of works, which is this: "There is my law, O man; if thou, on thy side, wilt engage to keep it, I, on my side, will engage that thou shalt live by keeping it. If thou wilt promise to obey my commands perfectly, wholly, fully, without a single flaw, I will carry thee to heaven. But mark me, if thou dost violate one command, if thou dost rebel against a single ordinance, I will destroy thee forever." That is the Hagar covenant—the covenant propounded on Sinai, amid tempests, fire and smoke—or, rather, propounded, first of all, in the garden of Eden, where God said to Adam, "In the day that thou eatest thereof thou shalt surely die." As long as he did not eat of the tree, but remained spotless and sinless, he was most assuredly to live. That is the covenant of the law, the Hagar covenant. The Sarah covenant is the covenant of grace, not made with God and man, but made with God and Christ Jesus, which covenant is this: "Christ Jesus on his part engages to bear the penalty of all his people's

sins, to die, to pay their debts, to take their iniquities upon his shoulders; and the Father promises on his part that all for whom the Son doth die shall most assuredly be saved, that seeing they have evil hearts, he will put his law in their hearts, that they shall not depart from it, and that seeing they have sins, he will pass them by and not remember them any more forever." The covenant of works was, "Do this and live, O man!" But the covenant of grace is, "Do this, O Christ, and thou shalt live, O man!" The difference of the covenant rests here. The one was made with man, the other with Christ; the one was a conditional covenant, conditional on Adam's standing, the other is a conditional covenant with Christ, but as perfectly unconditional with us. There are no conditions whatever in the covenant of grace, or if there be conditions, the covenant gives them. The covenant gives faith, gives repentance, gives good works, gives salvation, as a purely gratuitous unconditional act; nor does our continuance in that covenant depend in the least degree on ourselves. The covenant was made by God with Christ, signed, sealed and ratified, in all things ordered well.

Now come and look at the allegory. First, I would have you notice that Sarah, who is the type of the new covenant of grace, was the original wife of Abraham. Before he knew anything about Hagar, Sarah was his wife. The covenant of grace was the original covenant after all. There be some bad theologians who teach that God made man upright, and made a covenant with him; that man sinned, and as a kind of afterthought, God made a covenant with Christ for the salvation of his people. Now, that is a complete mistake. The covenant of grace was made before the covenant of works; for Christ Jesus, before the foundation of the world, did stand as its head and representative; and we are said to be elect according to the foreknowledge of God the Father, through the obedience and sprinkling of blood of Jesus. We, long ere we fell, were loved of God; he did not love us out of pity to us, but he loved his people, considered purely as creatures. He loved them when they became sinners; but when he started with them he considered them as creatures. He allowed them to fall into sin, to show forth the riches of his grace, which existed before their sin. He did not love them and choose them from among the rest, after their fall, but he loved them beyond their sin, and before their sin. He made the covenant of grace before we fell by the covenant of works. If you could go back to eternity and ask which is the oldest born, you would hear that grace was born before law—that it came into the world long before law was promulgated. Older even than the fundamental principles which guide our morals is that great fundamental rock of grace, in covenant made of old, long ere seers preached the law, and long ere Sinai smoked. Long before Adam stood in the garden God had ordained his people to eternal life, that they might be saved through Jesus.

But notice again, Hagar was not intended to be a wife; she never ought to have been anything but a hand-maid to Sarah. The law was never intended to save men; it was only designed to be a hand-maid to the covenant of grace. When God delivered the law on Sinai, it was

apart from his ideas that any man would ever be saved by it; he never conceived that man would attain perfection thereby. But you know that the law is a wondrous hand-maid to grace. Who brought us to the Saviour? Was it not the law thundering in our ears? We should never have come to Christ if the law had not driven us there; we should never have known sin if the law had not revealed it. The law is Sarah's hand-maid to sweep our hearts, and make the dust fly so that we may cry for blood to be sprinkled that the dust may be laid. The law is, so to speak, Jesus Christ's dog, to go after his sheep and bring them to the shepherd; the law is the thunderbolt which affrighteth ungodly men and maketh them turn from the error of their ways, and seek after God. Ah! if we know rightly how to use the law, if we understand how to put her in her proper place, and make her obedient to her mistress, then all will be well.

Again: Hagar never was a free woman, and Sarah never was a slave. So, beloved, the covenant of works never was free, and none of her children ever were. All those who trust in works never are free, and never can be, even could they be perfect in good works. Even if they have no sin, still they are bond-slaves; for when we have done all that we ought to have done, God is not our debtor; we are debtors still to him, and still remain as bond-slaves. If I could keep all God's law, I should have no right to favor; for I should have done no more than was my duty, and be a bond-slave still. The law is the most rigorous master in the world; no wise man would love its service; for after all you have done, the law never gives you a "thank you" for it, but says, "Go on, sir, go on!" The poor sinner trying to be saved by law is like a blind horse going round and round a mill, and never getting a step further, but only being whipped continually; yea, the faster he goes the more work he does; the more he is tired, so much the worse for him. The better legalist a man is the more sure he is of being damned; the more holy a man is, if he trust in his works, the more he may rest assured of his own final rejection and eternal portion with Pharisees. Hagar was a slave; Ishmael, moral and good as he was, was nothing but a slave, and never could be more. Not all the works he ever rendered to his father could make him a free-born son. Sarah never was a slave. She might be sometimes taken prisoner by Pharaoh, but she was not a slave then; her husband might sometimes deny her, but she was his wife still; she was soon owned by her husband, and Pharaoh was soon obliged to send her back. So the covenant of grace might seem once in jeopardy, and the representative of it might cry, "My Father, if it be possible, let this cup pass from me;" but it never was in real hazard. And sometimes the people under the covenant of grace may seem to be captives and bond-slaves; but still they are free. O that we knew how to "stand fast in the liberty wherewith Christ hath made us free."

II. Now we are going to review the two sons. While the two women were types of the two covenants, the two sons were types of those who live under each covenant. Isaac is a type of the man who walks by faith, and not by sight, and who hopes to be saved by grace; Ishmael is the man who lives by works,

and hopes to be saved by his own good deeds. Let us look at these two.

First, Ishmael is the elder. So, beloved, the legalist is a great deal older than the Christian. If I were a legalist to-day, I should be some fifteen or sixteen years older than I am as a Christian; for we are all born legalists. Speaking of Arminians, Whitefield said, "We are all born Arminians." It is grace that turns us into Calvinists, grace that makes Christians of us, grace that makes us free, and makes us know our standing in Christ Jesus. The legalist must be expected, then, to have more might of argument than Isaac; and when the two boys are wrestling, of course Isaac generally gets a fall, for Ishmael is the biggest fellow. And you must expect to hear Ishmael making the most noise, for he is to be a wild man, his hand against every man, and every man's hand against him; whereas Isaac is a peaceful lad. He always stands up for his mother, and when he is mocked, he can go and tell his mother that Ishmael mocked him; but that is all that he can do; he has not much strength. So you notice now-a-days. The Ishmaelites are generally the strongest, and they can give us desperate falls when we get into argument with them. Never expect the Gospel to be victorious when you are disputing after the manner of men; more usually look to be beaten. If you are discoursing with a legalist, and he conquers you, say, "Ah! I expected that; it shows I am an Isaac; for Ishmael will be sure to give Isaac a thrashing, and I am not at all sorry for it. Your father and mother were in the prime of life, and were strong; and it was natural that you should overcome me, for my father and mother were quite old people."

But where was the difference between the two lads in their outward appearance? There was no difference between them as to ordinances, for both of them were circumcised. There was no distinction with regard to outward and visible signs. So, my dearly beloved, there is often no difference between Ishmael and Isaac, between the legalist and the Christian, in matters of outward ceremonies. The legalist takes the sacrament and is baptized; he would be afraid to die if he did not. And I do not believe there was much difference as to character. Ishmael was nearly as good and honorable a man as Isaac; there is nothing said against him in Scripture; indeed, I am led to believe that he was an especially good lad, from the fact that when God gave a blessing he said, "With Isaac shall the blessing be," Abraham said, "O that Ishmael might live before thee!" He cried to God for Ishmael, because he loved the lad, doubtless, for his disposition. God said, Yea, I will give Ishmael such and such a blessing; he shall be the father of princes; he shall have temporal blessings; but God would not turn aside, even for Abraham's prayer. And when Sarah was rather fierce, as she must have been that day when she turned Hagar out of the house, it is said, "It grieved Abraham because of his son;" and I do not suspect that Abraham's attachment was a foolish one. There is one trait in Ishmael's character that you love very much. When Abraham died he did not leave Ishmael a single stick or stone, for he had previously given him his portion and sent him away; yet he came to his father's funeral; for it said that his sons Ishmael and Isaac

buried him in Machpelah. There seems, then, to have been but little difference in the character of the two. So, dearly beloved, there is little difference between the legalist and the Christian as to the outward walk. They are both the visible sons of Abraham. It is not a distinction of life; for God allowed Ishmael to be as good as Isaac, in order to show that it was not the goodness of man that made any distinction, but that he "will have mercy on whom he will have mercy, and whom he will he hardeneth."

Then what was the distinction? Paul has told us that the first was born after the flesh, and the second after the Spirit. The first was a natural son, the other a spiritual one. Ask the legalist: "You do good works; you have repented, you say; you are keeping the law, and you have no need to repent. Now, where did you get your strength from?" Perhaps he says "Grace;" but if you ask him what he means, he says that he used it; he had grace, but he used it. Then the difference is, you used your grace, and others did not. Yea, well, then, it is your own doing. You may call it grace, or you may call it mustard; it was no grace, after all, for it was your using, you say, that made the difference. But ask poor Isaac how he has kept the law, and what does he say? Very badly, indeed. Are you a sinner, Isaac? "Oh, yes, an exceedingly great one; I have rebelled against my father times without number; I have often gone astray from him." Then you do not think yourself quite as good as Ishmael, do you? "No." But yet there is a difference between you and him, after all. What has made the difference? "Why, grace has made me to differ." Why is not Ishmael an Isaac? Could Ishmael have been an Isaac? "No," says Isaac, "it was God who made me to differ from the first to the last; he made me a child of promise before I was born, and he must keep me so."

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Isaac has more really good works; he does not stand second to Ishmael. When he is converted, he labors, if it be possible, to serve his father far more than the legalist does his master; but still, doubtless, if you were to hear both their tales, you would hear Isaac say that he was a poor miserable sinner, while Ishmael would make himself out a very honorable Pharisaic gentleman. The difference is not in works, however, but in motives; not in the life, but in the means of sustaining life; not in what they do, so much as in how they do it. Here, then, is the difference between some of you. Not that you legalists are worse than Christians; you may be often better in your lives, and yet you may be lost. Do you complain of that as unjust? Not in the least. God says men must be saved by faith; and if you say, "No, I will be saved by works," you may try it, but you will be lost forever. It is as if you had a servant, and as you should say, "John, go and do such-and-such a thing in the stable;" but he goes away and does the reverse, and then says, "Sir, I have done it very nicely." "Yes," you say, "but that is not what I told you to do." So God has not told you to work out your salvation by good works; but he has said, "Work out your own salvation with fear and trembling, for it is God that worketh

in you to will and to do of his good pleasure." So that when you come before God with your good works, he will say, "I never told you to do that. I said, believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved." "Ah!" you say, "I thought the other was a great deal better way!" Sir, you will be lost for your thoughts. "Why is it that the Gentiles, who followed not after righteousness, hath attained unto righteousness," when Israel, who followed after righteousness, hath not attained it? It is this: "Because they sought it not by faith, but by the works of the law."

III. Now I will briefly say a word or two concerning Ishmael's conduct to Isaac. It is said that Ishmael mocked Isaac. Have not some of you, dear sons of Hagar, felt exceedingly irritated when you heard this doctrine? You have said, "It is dreadful, it is horrible, it is quite unjust, that I may be as good as I like, but if I am not a son of the promise, I cannot be saved; it is really awful, it is an immoral doctrine; it does a deal of damage and ought to be stopped." Of course! That shows that you are an Ishmael. Of course, Ishmael will mock at Isaac; and we need no further explanation. Where the pure sovereignty of God is preached, where it is held that the child of the promise, and not the child of the flesh, is the heir, the child of the flesh always makes a hubbub about it. What said Ishmael to Isaac? "What business have you here? Am I not my father's eldest son? I should have had all the property, if it had not been for you. Are you above me?" That is how the legalist talks. "Is not God the Father of everybody? Are we not all his children? He ought not to make any difference." Said Ishmael: "Am I not as good as you? Do I not serve my father as well? As for you, you know you are your mother's favorite; but my mother is as good as yours." And so he teased and mocked at Isaac. That is just how you Arminians do with free salvation. The legalist says, "I don't see it, I cannot have it, and I won't; if we are both equal in character, it cannot be fair that one should be lost, and the other saved." And thus he mocks at free grace. You may get on very easily, if you do not preach free grace too fully, but if you dare to speak such things, though they are obnoxious to the crowd, what will people say? They call them "baits for popularity." Few fishes, however, bite at those baits. Most men say, "I hate him, I cannot bear him; he is so uncharitable." You say we preach this to gain popularity! Why, it is, upon the surface of it, a bare-faced lie; for the doctrine of God's sovereignty will always be unpopular; men will always hate it, and grind their teeth, just as they did when Jesus taught it. Many widows, he said, were in Israel, but to none of them was the prophet sent, save unto a widow of Sarepta. And many lepers were in Israel, but none of them were healed, except one who came far away from Syria. A fine popularity our Saviour got from that sermon. The people ground their teeth at him; and all the popularity he had would have been to be pushed down the hill, from which, it is said, they would have cast him headlong, but he made his way out of them, and escaped. What popular to humble a man's pride, to abolish man's standing, and

make him cringe before God as poor sinner? No; it will never be popular till men be born angels, and all men love the Lord, and that will be not just yet, I ween.

IV. But we have to inquire what became of the two sons?

First, Isaac had all the inheritance, and Ishmael none. Not that Ishmael came off poorly for he had many presents, and became very rich and great in this world; but he had no spiritual inheritance. So the legalist will get many blessings as a reward for his legality; he will be respected and honored. "Verily," said Christ, "the Pharisees have their reward." God does not rob any man of his reward. Whatever a man angles for, he catches. God pays men all he owes, and a great deal over; and those who keep his law, even in this world, will receive great favors. By obeying God's command they will not injure their bodies as much as the vicious, and they will preserve their reputation better—obedience does good in this way. But then Ishmael had none of the inheritance. So, thou poor legalist, if thou art depending on thy works, or on anything, except the free sovereign grace of God, for thy deliverance from death, thou wilt not have so much as a foot of the inheritance of Canaan, but in that great day when God shall allot the portions of all the sons of Jacob, there will be not a scrap for thee. But if thou art a poor Isaac, a poor, guilty, trembling sinner; and if thou sayest, "Ishmael has his hands full,"

"But nothing in my hands I bring, simply to the cross I cling;"

if thou art saying this morning—

"I am nothing at all, but Jesus Christ is my all in all;"

if thou renouncest all the works of the flesh, and dost confess, I the chief of sinners am, but I am the child of the promise; and Jesus died for me," thou shalt have an inheritance, and thou shalt not be robbed of it by all the mocking Ishmaels in the world; nor shall it be diminished by the sons of Hagar. Thou mayest sometimes be sold, and carried down to Egypt, but God will bring his Josephs and his Isaacs back again, and thou shalt be exalted to glory, and sit on Christ's right hand. Ah! I have often thought what consternation there will be in hell when outwardly good men go there. "Lord," saith one as he goes in, "am I to go into that loathsome dungeon? Did not I keep the Sabbath? Was not I a strict Sabbatarian? I never cursed or swore in all my life. Am I to go there? I paid tithes of all that I possessed, and am I to be locked up there? I was baptized; I took the Lord's Supper; I was everything that ever a man could be, that was good. It is true, I did not believe in Christ; but I did not think I needed Christ, for I thought I was too good and too honorable; and am I to be locked up there?" Yes, sir! and among the damned thou shalt have this pre-eminence, that thou didst scorn Christ most of all. They never set up an anti-Christ. They followed sin, and so didst thou in thy measure, but thou didst add to thy sin, this most damnable of sins; that thou didst set up thyself as an anti-Christ, and bowed down and worshipped thine own fancied goodness. Then God will proceed to tell the legalist: "On such a day I heard thee rail at my sovereignty; I heard thee say it was unfair of me to save my people, and distribute my

favors after the counsel of my own will; thou didst impugn thy Creator's justice, and justice thou shalt have in all its power." The man had thought he had a great balance on his side, but he finds it is only some little grain of duty; but then God holds up the immense roll of his sins, with this at the bottom: "Without God, without hope, a stranger from the Commonwealth of Israel!" The poor man then sees that his little treasure is not half a mite, while God's great bill is ten thousand million talents; and so with an awful howl, and a desperate shriek, he runs away with all his little notes of merit that he hoped would have saved him, crying, "I am lost! I am lost, with all my good works! I and my works were sands, but my sins were mountains; and because I had not faith, all my righteousness was but whitewashed hypocrisy."

DEAR RECORDER:—

Am about half through with my fifth year in Monticello. Here I have preached through these years on the first and third Sundays in each month. We have grown from a membership of 17 to about 150. We have the best house in all this section. "Owe no man anything." Thanking God, I take courage and press forward.

Another month will close my third year at New Salem, where I preach on the fourth Sabbath in each month. Had to repair the house here at quite an outlay of money and labor. Have troubled the waters four times, baptizing quite a number on each occasion. This is a grand old church, nor do I know one anywhere in a better spiritual condition.

Two months ago I was called to the church in Albany, county seat of Clinton county, for the second Sunday in each month. This church has been pastorless for a long time. Many noble men and women meet together here. They are liberal and responsive. Found the church-house in very bad condition; new floor, painting and other things a necessity. Commenced to have all this done at our first meeting. Everybody was willing, and proved their faith by their works. Think it will be finished and ready for use by the second Sunday in September.

The church at Stoney Point, Clinton county, called Bro. A. L. Kemplin to the full work of the ministry. On the 13th of the present month Elders Smith Grider, J. T. Cookey and the writer, having been chosen as a council, met with the church and ordained Bro. Kemplin. The examination was very thorough, and fully satisfactory to all. I fondly look for a life of usefulness, as Bro. Kemplin is a sincere and devoted Christian.

J. WENDELL BLACKBURN.
Monticello, Ky., Aug. 20, 1900.

DEAR RECORDER:

I have observed for many years that reading the works of Dr. Broadus produced within me a greater hunger for knowledge than those of any other writer. Is this true with you? If so, please explain why it is. Can it be that Broadus was the smartest man of the age? Or is the secret in his peculiar style of writing? Affectionately,
J. N. JARBAUGH.
Beaver Dam, Ky., Aug. 22.

The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests. —Kx.

Black Goods Sale.

- 15c For Light-weight Figured Kiamias, 40 inches wide, worth 25 cents per yard; a stylish looking fabric.
- 20c For yard, 36-inch Diagonal Serge, suitable for separate skirts and coats; a splendid wear.
- 35c For yard for Lapin's All-wool Iron Frame Grenadine, 44 inches wide; regular price 50 cents per yard.
- 50c For yard for an elegant quality of French Cheviot, 40 inches wide; cheap at 65 cents; a most serviceable material.
- 65c For yard for All-wool Main-finish Jacquards, nine attractive styles, 40 inches wide, something new; worth 90 cents.

Muslin Underwear Sale.

- 24c For Ladies' Muslin Drawers, trimmed with a ruffle of Lonsdale cambric, beaded with a row of tucks.
- 44c For Ladies' Muslin Drawers, trimmed with Hamburg embroidery or torcheon lace and insertion.
- 39c For Ladies' Muslin Gowns, made surplus 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 torcheon 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 torcheon lace insertion, with edge to match.
- 49c For Ladies' good muslin chemise, square or pointed yoke, trimmed with rows of torcheon 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.
- 59c For one dozen White Bath Damask Dinner Napkins, in pretty designs.
- 5c For Linen Huck Towels, 3c For Turkish Bath Towels, 9c For White Mattin Tray Cloths.

MAIL ORDERS filled promptly and with the best of goods.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.



One of the great advantages of going to Texas via Memphis and the Cotton Belt is, that you avoid the annoyances and discomforts of changing cars, necessary on other routes. The Cotton Belt trains are the only ones that run through from Memphis to Texas without change.

These trains carry Pullman Sleepers at night, Parlor Cafe Cars during the day, and Through Coaches and Free-berthing Cars both day and night. The 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 ticket will cost and what train to take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas."

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

Last Excursion of the Season

TO
ST. LOUIS
—AND RETURN—
VIA THE
"AIR LINE."

The L. E. & St. L. O. R. R. will sell tickets from Louisville to St. Louis and return September 8th, good returning to September 10th, at

SIX DOLLARS

For further information and Sleeping Car Reservation, apply at Ticket Office, Third and Main, or Depot Office, 7th and River, Louisville, and Second Street, New Albany, or address J. B. Campbell, General Agent, Louisville, Ky.

EDITORIAL.

Those who have to entertain children with stories make a great mistake in thinking that they must tell stories about children. Children are not more interested in children than they are in grown people. The books that have the greatest charm for children, like Robinson Crusoe, are not about children at all. A boy would greatly prefer to read about soldiers fighting battles, sailors being shipwrecked, or men having adventures with wild beasts, rather than to read about some other boy. In order to interest a boy it is by no means necessary to begin with "Once there was a boy." The interest boys feel in Indians does not at all attach to the Indian children, but to the warriors. George Washington, not as a boy, but as a general; Israel Putnam, Marion, Daniel Boone, Andrew Jackson, Henry M. Stanley—such as these are the heroes about which our boys like to hear.

It is a great mistake to think that one must talk or write about children in order to interest children. One can more easily interest them by telling them fables about animals, stories of battles, accounts of adventure, hairbreadth escapes, deeds of prowess, the doings of fairies and witches, tales of ghosts, habits and customs of strange lands, &c., &c. Indeed the Bible stories which chiefly interest children are not stories about children. Really there is very little in the Bible about children, and yet the Bible is pre-eminently the book for children; and they never tire of hearing of Joseph, of Moses, of David, of Daniel, of Jonah and the rest. Indeed when a child is interested in a story about children, it is not because it is told about children, but because there is a good point in the story.

Similarly it is a mistake to think children cannot receive great thoughts. The average child can easily take hold of the greatest thought, provided it is clearly and simply stated. Children do not take to murky, muddy and foggy ideas, but the greatest themes can be so presented as to win and hold their attention. It is important to bear this in mind, so that the most may be made of the child's time in its training.

A child can understand the great doctrines much more easily than is commonly believed, and they should be taught to children far more than they are. It is only necessary to state those doctrines clearly and in simple language; and once learned in childhood, they are learned forever. Scotland furnishes a good illustration of the effect of teaching children the Westminster Catechism, which contains the great and hard doctrines of theology. Many thousands of Scotch children have managed to understand that document, though it was not prepared especially for children.

In our Family Circle we have ever sought to give such stories and incidents as were especially adapted to interest and instruct children, such stories as parents would like to read to their little ones. We have used great care in filling this department, and we have received many expressions of high appreciation from our patrons. While we design that the whole paper shall be helpful to children as well as to grown people, we propose to give

more attention to the particular page we will set apart to the children, though we will put matter there in which grown people may well be interested. We will introduce new features from time to time, and we bespeak the hearty co-operation of our readers in making the paper more helpful to the young in all our homes.

In last week's *Journal and Messenger* there is a two-column article attacking Dr. W. P. Harvey's tract on "Baptists in History." The article appears as an editorial, though from several indications, we conclude that it was not written by either of the editors, but by an outside brother who, for reasons best known to himself, wishes to conceal his identity. The article consists mostly of bold assertions and bald denials. The *Western Recorder* is mentioned, and the following quotation, in that line, may serve as a sample of the article:

And he answers: "We do not understand how a man, who does not want the Baptists to have existed continuously can really desire them to exist at all." He does not give credit for the remark to the *Western Recorder*; but it has appeared there several times; if we mistake not, and does not strike us now, and did not then, strike us as being worthy of the paper or the author. Any man may well wish that his family had come down without a blot on the character of any one of its members, yet he may be painfully conscious that the blot is there, and he may have to confess it. What an absurdity it would be to say of such an one. The fact that he does not want his family to have come down spotless through all the centuries is inconsistent with a wish that it should have come down at all.

As if any one had ever claimed that the Baptists had "come down without a blot." The claim is that they have come down without a blot. It would indeed be absurd to say to a man who did not claim that his family had "come down spotless through all the centuries," that he really did not "wish that it should have come down at all." Just as it is absurd to say that a man's not claiming that Baptists had "come down spotless" was equivalent to wishing they had not "come down at all." But who makes such a claim either for his family or for the Baptists?

Just as a man who wishes that none of his ancestors were alive in the fifteenth century cannot desire to have had ancestors alive in the tenth century, or any other; so, a man who wishes there were no Baptists in the fifteenth century cannot desire that there should have been Baptists in the tenth century, or any other. The *J. and M.* writer has chosen a comparison which is most unfortunate for his position. We accept the comparison; and exactly as we say, "We do not understand how a man who does not want Baptists to have existed continuously can really desire them to exist at all,"—so we say: "We do not understand how a man who does not want his family to have existed continuously can really desire them to exist at all." How is it possible for a man who wants no family in the fifteenth century to desire his family in the tenth century, or any other? And how is it possible for a man who wants no Baptists in the fifteenth century to desire Baptists in the tenth century, or any other? "We pause for a reply."

He who would keep his heart pure and holy must plant a sentinel at every avenue by which sin may find access there.

The *Christian Guide*, of this city, criticizes sharply Dr. Kilpatrick's recent series of articles in our columns. The *Guide* is especially severe on Dr. Kilpatrick's saying that Baptists "are the only people claiming that persons before being eligible to baptism and church membership must give creditable evidence of being new creatures in Christ—regenerated, justified, saved."

On this the *Guide* says: "We are glad the Baptists are the only people that make the above claims. It is foreign, however, to anything we have ever read in the Scriptures. There is not a single conversion in the Acts of the Apostles where a man was required to give an experience or any testimony to show that he is regenerated before baptism. When a man is regenerated he is in Christ Jesus, and Paul says we are baptized into Christ. There is no other procedure by which he is made a member of the church. When we are in Christ we are in the church."

On this we remark: 1st. We congratulate the *Guide* on coming out so squarely for simon pure Campbellism, which teaches that a man must "be dipped or be damned." Many of the *Guide's* co-religionists seek to explain away Mr. Campbell's teaching in this regard, but the *Guide* comes out squarely and says there is no way to be regenerated except by baptism. We like to see people stand up squarely for their faith.

2d. We would remind our neighbor that the Acts of the Apostles is not the only book in the New Testament. Any doctrine or passage taught in any of the other books is just as binding as if taught in the Acts. Some of our Disciples Friends seem to feel that the book of Acts is the whole Testament.

3. Our neighbor's reading of Scripture must be quite limited, since to say a man must be saved before baptism "is foreign to anything we [he] have ever read in the Scriptures." We commend to his attention the following passages:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.
 "He that believeth on him is not condemned," &c.—John 3:18.
 "He that believeth on the Son hath everlasting life," &c.—John 3:36.
 "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.
 "Repent ye, therefore, and be converted, that your sins may be blotted out," &c.—Acts 3:19.
 "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:48.
 "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."—Acts 16:31.
 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10:9.
 "For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

Many other passages could be cited, but these are enough. Dr. GEORGE B. EAGER is in Chicago filling appointments and doing special "work in the library, preparatory," as he writes, "in general way for the more intelligent and adequate performance of my Seminary work." It has been very hot in Chicago, as it has been all over the land, and yet Dr. Eager says: "In spite of the heat I am working about 10 hours a day industriously—and keeping well!" We congratulate him.

Dr. B. F. RILEY, who lately resigned the chair of English in the University of Georgia, has gone to Houston, Tex., where he has become pastor of the First Baptist church. Dr. Riley is a man of marked ability and Houston offers a fine field for his labor.

Dr. Lortimer has returned from England and is spending the remainder of his vacation in Michigan. Evangelist T. T. Martin is aiding Pastor M. D. Jeffrey in a meeting in Knoxville, Tenn. Here a model evangelist and a model pastor join hands. We hope God will give them a rich blessing. Dr. Harper, speaking of the needs of the University of Chicago, says: "This is a single need of the university is more money." We think it needs old-fashioned Bible religion more than it needs money.

A BROTHER in another state asks us to publish John Wesley's concessions in favor of immersion. They have been frequently quoted, but we have no objection to publishing them.

In Wesley's *Notes on the New Testament* (Carlton & Lanahan, New York), p. 376, where the author is commenting on Romans 6:4, he says:

"We are buried with him—Alluding to the ancient manner of baptizing by immersion."

Here John Wesley not only admits that immersion was "the ancient manner" of baptizing, but, what is better, he admits that this passage refers to immersion; so that "buried with Christ by baptism," according to John Wesley, is being immersed.

In John Wesley's *Journal*, Vol. I., p. 20, under the date of Feb. 21st, 1736, we read:

"Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion."

Here Wesley admits that immersion was "the custom of the first church," and the first church was the church at Jerusalem, to which the Apostles belonged.

Again, under date of May 5th, 1738 (*Journal*, Vol. I., p. 24), Wesley says:

"I washed to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me neither Mr. P. nor I will consent to its being dipped! I answered, if you will certify that your child is weak, it will suffice (the rubric says) to pour water upon it. She replied: 'Nay, the child is not weak, but I am resolved that it shall not be dipped.' This argument I could not refute, so I went home and the child was baptized by another person."

Of this incident, Dr. L. Tyerman, who wrote the standard life of Wesley, in three volumes, in Vol. I., p. 180, says:

"Within a month after his return to Savannah, Wesley began to carry out his high church principles. He refused to baptize a child of Mr. Parker's, second bailiff of the town, because the parents objected to its being dipped."

The Rev. J. A. SCARBORO, of Statesboro, Ga., is getting much better from the effects of his accident some weeks ago, in which his lower limbs were crushed. His sufferings have been borne with marked patience, his chief sorrow being that he was deprived of the privilege of preaching. We are glad he can write, and we have a couple of articles from his pen which our readers will greatly enjoy. He is one of our brightest and best men.

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Editorial Varieties

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Speaking of the pending Presidential canvass, the *Interior* (Chicago) says: "It is a pity that once in four years we should pass through such a carnival of lies." Cannot something be done to check such a carnival? Let Christian people set the seal of the emphatic condemnation on this thing.

Speaking of the work of the "Committee of the Board of Christian and Refector says: "Even the *Religious Herald* could see nothing to find fault with in the work of the Committee." What a persistent faultfinder our esteemed Virginia contemporary is in the estimation of our esteemed Tennessee contemporary.

Dr. W. R. Harper proposes to prove by experiment that a man can live and maintain his health on an expenditure of its cost a day. We are reminded of the church that asked a preacher, they thought of calling to be pastor, what was "the least he could possibly live on." He replied that he did not know, as he had never tried the experiment.

Sweden has more telephones in proportion to population than any other country, viz., 118 to every 10,000 people. The United States comes next with 107. Norway has 97. Denmark 86. Germany 83. Great Britain and Ireland 78. France 75. Spain 4. Who would have believed that Sweden would beat America in any department of the talking industry?

The *Christian Observer* does not relish what the Rev. John Robertson, of Glasgow, Scotland, has been saying against infant baptism. Our contemporary calls him an ecclesiastical crank. "Who left the Presbyterian church and united with the Baptists?" asks the *Observer* to say that, while there are good things about the Baptists, "their intolerance of other denominations . . . merits severe rebuke." There are good things about the *Observer*, but its intolerance of Baptists merits severe rebuke.

While in Detroit recently, the writer was specially indebted for repeated kindnesses to Mr. J. S. VanNatta, a well-known Kenton, son of the late Shelby VanNatta, Knight of the Purple Heart, and widely known as a leading Baptist layman and a public spirited citizen. Mr. VanNatta has established himself in Detroit in charge of the Detroit Credit Company and he is eminently successful in business, though he often longs for Old Kentucky.

Somehow the first three issues of the *Liberty Baptist* failed to reach the eyes of the editor of the *Western Recorder*; probably because he has been on the wing. But the fourth issue lies before us. It is a bright little paper, of a year's standing, about one-fourth as large as *the Recorder*, and is edited by the Rev. W. H. Smith who went to Mexico as a "Gospel Mission" missionary, but who was obliged to return on account of the failure of his health. This makes five Baptist papers now published in Kentucky.

Last week the lightning struck the new and handsome house of worship of Bethel church and burned it to the ground. The loss and its only party covered by insurance. This house stood on the spot where Jefferson Davis was born and his father was a member of this church. Mr. Davis contributed to the erection of this building and he was present and made an address at the dedication. We extend to Pastor Benson and his noble church our sympathy and, if they want outside help to rebuild, we will cheerfully make a contribution.

The Rev. John T. Griffith, of Landford, Pa., whose articles often enrich our columns, has been made a Doctor of Divinity by Gale College, Wisconsin. This is a Presbyterian institution and it is not usual for Presbyterian colleges to thus honor Baptists, and especially such a stalwart Baptist as Dr. Griffith. We congratulate both him and it. Dr. Griffith has baptized over 1,000 converts. He is a writer as well. We recently reviewed his book on Morgan John Rhys.

"One of the best means of training a Baptist in his place a good Baptist paper is in his hands, and the best of all the Baptist papers is *The Standard*."—*Baptist Standard*. Let no uncharitable person suppose for a moment that the *Baptist Standard* meant to compliment itself. Of course not. The compliment was not for the *Baptist Standard*, published in Dallas, but, as a matter of course, it was for *The Standard*, published in Chicago. Whatever we may think of Dr. Oren's judgment in this matter, we commend his modesty in thus ranking the Chicago paper above his own.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "This man receiveth sinners." Bro. W. T. Amis preached on "Christ's enduring the cross despising the shame." One received for baptism. On Wednesday night the McFerran church came over and held a joint prayer-meeting.

Broadway.—Brother E. Pendleton Jones preached at both hours.

Chestnut-st.—Pastor Weaver preached on "The Christian's salvation sure." No meeting at night. Three joined by letter.

McFerran Memorial.—Bro. J. R. Sumpsey preached.

Twenty-second and Walnut.—Pastor Dement preached on "Truth-bearing Christians," and on "Belief." Two baptised.

Franklin-st.—Pastor Jenkins preached on "The Comfort and Help of Christianity," and Bro. H. M. Burr preached on "Consider the lilies." One baptised.

Highlands.—Bro. J. M. Des Champs preached on "Walking with Jesus." One received for baptism.

Logan-st.—Pastor Montgomery preached on "The Christian a new creation," and "Glorifying the Father." One received by letter.

Parkland.—Pastor Taylor preached on "The thirsty souls drinking the water of salvation," and on "Giving a reason for our hope."

Portland-avenue.—Bro. J. W. Warder preached on "The Baptist position and responsibility." Bro. W. J. McGohtin preached at night.

Southgate-st.—Pastor McFarland preached on "Neither did the spirit of all fall," and on "God is light."

Third-avenue.—Bro. H. D. Allen preached on "Rejoicing in the Lord," and on "Jesus the Messiah and Redeemer."

Clifton.—Pastor Foster preached on "Building God's house," and on "Household religion." One received by letter.

East Mead.—Pastor Cooper preached on "Faith necessary for pleasing God," and on "The power of the Gospel."

Oakdale.—Bro. S. H. Bennett preached on "Example," and Bro. J. M. Des Champs preached on "Being, saying and doing."

Tabernacle (New Albany).—Pastor Martin preached on "He shall not fall nor be discouraged," and on "This man receiveth sinners."

Eight-mile.—Bro. H. R. McLendon preached on "The Grace of God."

Elk Creek.—Pastor Cates preached on "Christ the hope of glory." Mission contributions increased 30 to 40 per cent.

Bro. W. E. Powers was at the Pastor's Conference, and he reported two good meetings he has recently held in his churches. He has accepted the call of Mt. Pleasant church, Shelby county.

Bro. Eaton opened the discussion of the topic, "The absurdities of science."

THE STATE

Pastor M. S. Kerby writes from Croppers: "Our meeting here began Aug. 19. Congregations are good and interest in the work is excellent. There have been eleven additions to the membership of the church by letter."

Bro. C. W. Bailey writes: "I assisted Bro. W. T. Parrish in a meeting at Etanwau church, Hart county, which closed with 18 additions to the church. The writer did all the preaching to attentive congregations. Bro. Parrish has greatly endeared himself to the church by his sound Gospel preaching. They are a live people around this old church; they will soon have a magnificent house of worship. A better and more God-fearing people I was never among. To God be all the glory."

Bro. J. L. Willis writes: "We have just had a very profitable meeting at Valley View, Madison county, under the direction of the Tate's Creek Broad. We were there only 10 days, but the results were very gratifying indeed; there were 16 conversions and baptisms. We also organized a church with 18 members, and steps will be taken to build a house of worship. Valley View is on the Kentucky river, has

a population, perhaps, of one thousand inhabitants, and is rapidly growing. There are two large lumber mills there, with a capacity of seventy thousand feet of lumber per year, also the contract for a lock and dam on the river has been let and located in less than a half-mile from the town. There is but one church in the place (Presbyterian); the nearest Baptist church is between six and eight miles. Bro. L. L. Kyle, of Richmond, is acting pastor at present, and was with us at the meeting, leading the singing. This church will take membership with Tate's Creek Association, which meets with Freedom church, August 28, 29 and 30."

Pastor T. M. McGehee writes: "I began a meeting at Providence church, in Ballard county, on Monday night after the second Sunday in July, and continued 14 days and nights, which resulted in a general revival in the church, and many sinners were brought to Christ—20 received by experience and baptism. I restored and baptized 15 sinners in the church. Fulton, did the preaching to the edification and delight of the entire community, except a few who got mad because their sinful lives were shown up in their true colors. Bro. Cough knows just how to deal with such a case, and hid away the word of God with him in great power, enabling him to arouse church members to great activity in the Master's service, and to awaken sinners and to lead penitents to trust the Saviour. Bro. Cough is assisting in every enjoyable and profitable meeting which has just closed in the Spring Bayou church. The revival was so thorough and powerful that it was no trouble to have 15 or 20 volunteer prayers any time they were called on. The town is awakened to a sense of their lost condition, and a goodly number trusted the Saviour—the exact number is not known. I have already baptized 26, and have 8 more awaiting baptism. 5 joined by letter and 8 restored, making a total of 34 additions, and the church revived as it has not been for 20 years. To God be all the glory."

Bro. J. S. Wilson writes: "I have recently assisted Bro. S. E. Whipkey in a meeting at Hall's Chapel, near Booneville. It was my first visit to the mountains of Kentucky. My labors were much impressed with the fact that we need more preachers in the mountains—more good men that will go and stay, and we must help support them. We have church houses and church organizations, with no pastors, and very few preachers. May the Lord bless Bro. Whipkey in his labors there, and enlist all of us more deeply in the interest of the mountain work."

Pastor Leonard writes from Paint Lick: "Bro. G. W. Shepherd has been with us in a series of meetings at Paint Lick, Paint county. The people were in accord in one place, and the Lord gave a blessing. Nine were added to the church, and a greater interest in the cause was manifested by the members."

Pastor David F. Lawrence writes: "I have just closed a meeting for Bro. H. M. Garnett at Bayou Des Glazie church, where we had 18 additions to the church, and many others professed faith in Christ."

Pastor Barnett was aided by Bro. W. E. Farrar at Cane Valley, with 6 baptisms, and also at Milltown, where there were 14 baptisms, and 3 joined by letter.

OTHER STATES

Bro. Sid Williams held a meeting in the Cedar church, 3 miles, in which there were 35 additions to the fellowship of the church. After the meeting, the church unanimously adopted a covenant which is like the usual covenant, with this addition: "We agree to abstain from the use of wine and all intoxicants as a part of our property for the use and sale of intoxicants, from signing petitions to obtain licenses to sell whiskey, from card-playing, dancing, theatre and circus going, from all species of gambling, and from any dealing in these things, and this is not expected to be delivered."

Bro. W. Ward writes from Asheville, N. C.: "On August 26 Pastor

J. F. Vines resigned his pastorate of the Asheville West-End Baptist church, to take effect October 1, as he intends (God willing) to take a course at the Seminary. During his pastorate of fifteen months 96 have been added to the church roll, whilst his spiritual life and the membership (thank God) has been improved. J. F. Vines is a brother of W. M. Vines, of Asheville First Baptist church."

Pastor B. F. Riley held meetings in his two churches in Georgia, preaching himself. To it Thomson church there were 23 additions, 27 by experience and baptism. Thirty were added to the Woodville church, all by experience and baptism. Pastor Riley left on Tuesday for his new field in Houston, Texas.

Pastor J. E. Thigpen closed a meeting with his Strong Hope church, Copiah county, Miss., August 24, by baptizing 13 converts into the church, and five joined by letter.

The *Hazlehurst Messenger* is the name of a new church paper conducted by Pastor Fawcett in the interest of his church at Hazlehurst, Miss.

Bro. R. H. Purser has been called to the care of the church at Magnolia, Miss., and will most probably accept.

Bro. E. Miller writes from Keachie, La.: "Please change my Western Recorder from Minden, La., to Keachie, La. I am engaged in the evangelistic work now. I have helped in several good meetings this summer. The Lord is blessing me abundantly, for which I praise his name. The Lord bless the *Recorder*."

Bro. W. H. Williams writes: "I am engaged in evangelistic work. Am now at Jonesboro, Ark., in a tent meeting. Have been here eleven days; have had 62 conversions and 42 additions. The town is being stirred and large congregations are crowding the tent to hear the Word."

Pastor E. Lee Smith writes from Memphis, Tenn.: "Please announce in your paper that I offered my resignation as pastor of Trinity Baptist church on the 19th, to take effect the 23d of September."

Pastor W. A. Pearson writes: "Please change my address from Ellmore, S. C., to East Radford, Va. I am now the pastor of the First Baptist church of this city. The outlook is hopeful and the people are kind."

The meeting at County Line church, in which Pastor W. A. McComb of Great Springs, Miss., did the preaching resulted in a revival of the church and fifteen baptisms, with about 35 professions of faith, most of whom, if not all, will join later.

Some of the staunchest friends of the *Recorder* has are in the West. And it has no truer one than the able and efficient pastor M. K. Holt of Kansas. When he goes to his Association he takes sample copies with him and proves his love for the *Recorder* by his work.

Bro. J. H. Dew held a meeting in the Lancaster church, Mo., which closed with 14 additions to the fellowship of the church with others to follow.

A meeting in the Centerville church, Miss., closed with 18 additions to the fellowship of the church.

A nine days' meeting in the Kentucky church, Va., greatly revived the church and added 16 to its fellowship.

A meeting in the Glass church, Tenn., closed with 30 professions of religion and about the same number additions to the fellowship of the church.

Elder R. A. Kimbrough held a meeting in the North Fork church, near Shelbyville, Tenn., in which there were 8 professions of religion and 6 additions to the fellowship of the church.

A meeting in the Mt. Olive church, Ala., continued 8 days and closed with 23 additions to the fellowship of the church.

The *Christian Advocate* issued a daily edition of the proceedings of the Northern Methodist Conference. In this no title appeared, no "D. D." or anything of the kind. It was said that this gave offense to some of the assembled delegates, for J. M. Buckley felt called on to defend the *Advocate* in a brief speech. In the course of his speech he said: "No man here is a doctor of laws. No man here is a governor. No man here is judge. Every man here from the highest to the lowest in stature, and every other way, every man is a natural equal of every other man. Why, therefore, should we stick in these shameful titles?"

We hope that all members of Baptist meetings will use only the grand old titles of Brother and Elder.

Mrs. ANN ELIZA NORTON, the eldest daughter of the late Dr. W. B. Caldwell, died on last Saturday morning and was buried on Sunday at 4 P. M. She was a woman of rare gifts and graces, and when nearly more than a girl, the death of her mother devolved upon her the care of her younger brothers and sisters. Despite feeble health, she rose to the responsibilities and discharged them with great wisdom. For many years she had been a widow, and had been suffering made her very tender toward all who suffered or were in need. She was phenomenally generous. Her faith was unwavering. A little while before her death she remarked to a friend that she had never had a doubt of her salvation. She was "faithful unto death," and she has gone to receive "the crown of life."

She leaves two sons, Messrs. Caldwell and Ernest Norton, both married and settled in life, and three daughters—Mrs. Horatio Bright and Mrs. Dr. R. P. Johnson—and two brothers—James G. Caldwell, Esq., and Junius Caldwell, Esq. It is a remarkably gifted family.

We have read with much interest and pleasure Dr. J. M. Frost's little tract "Five Hundred Dollars." This is the amount which he wishes in separate "Book Endowments." We know of no use of money which can do more good than this.

Bro. E. E. Cary of New Liberty, gave \$500 to endow the Publishing Fund, which is a memorial to his wife, and bears her name. This was used in publishing "Baptist Why and Why Not." As fast as the book is sold the fund is reimbursed and all the profits go to the fund. Then another book is published, and another, and the good work goes on.

"Why and Why Not" has sold so rapidly that although, owing to the low price for each book at which it is sold, the profits will double the Garvey Publishing Fund in the course of a year. How large may it not become from this one book in the course of the coming century? Meanwhile other books will be published by the Fund. It is enough to arouse the enthusiasm of any one, even in the dog-days, to think of the increasing good \$500 can do long years after the giver lies under the grave-yard grasses. They rest from their labours and their works do follow them.

DEAR READER: As a matter of importance to all prospective students of the Southern Baptist Theological Seminary, will you kindly urge, through your paper, all who expect to attend the next session of the Seminary to communicate at once with the undersigned, and send him their names, the railroad stations from which they start, the lines of railroads they propose to travel over and the time they expect to start for Louisville, Ky. The different railroads desire this information as early possible in order that they may issue instructions to their several local agents for granting reduced railroad rates to our students.

FRATERNALLY YOURS,
B. PRESLEY SMITH,
Room 10, N. Y. Hall, Louisville, Ky.

A FEW weeks ago the reading-room of the Southwest Virginia Institute was endowed by a friend of higher education to the amount of \$1,000. Arrangements have now been made for ten scholarships of \$50 each. Young ladies wishing to take advantage of this offer will please correspond with the President.

REV. C. A. JENKENS,
Bristol, Va.

ON the way to Irvine, Pastor W. H. Ryals, of Richmond, boarded the train and accompanied us. He was invited to be present at the college meeting. He preached an able sermon on Friday night in the Methodist church. From friends I learned that the saints in Richmond are greatly pleased with him and we predict a forward movement for the Baptist cause in Richmond. H.

REV. DR. SPENCER, of Brantford, Ontario, who has recently resigned the First Baptist church of that city, proposes to evangelize from Brantford in the fall and winter. He has lately returned from a two months' trip to Western Canada, attending the National Congress at Winnipeg and the British Columbian Convention.

A meeting in the Wharton Springs church, DeKalb county, Tenn., resulted in 17 professions of religion, and the addition of 16 members to the fellowship of the church, all by experience and baptism.

HOW OUR CONVENTION APPEARED TO A SWEDISH AMERICAN.

[Translated from the *Nya West Tosten*, the organ of the Swede Baptists of America, for the Sept. 3.]

The Canadian Baptists have just held the first General Convention. The meetings continued for a week and closed with an excursion to Brandon, where the corner-stone of our new college was laid. I believe the Baptists of the Northwest can expect much that is good from that institution, and have no avails to fear. Premier Emerson, from New Brunswick, served the Convention as moderator in a pleasant and tactful way. All the sessions were interesting, evangelical and instructive. It was good to be there. The brotherly spirit and the zeal for the evangelization of Canada, yea, the world, were the two characteristic features of the Convention.

The following figures, taken from a large chart prepared by Alfred White, a Congregationalist, of Toronto, and presented by E. O. White, the Statistician of the Baptists of Canada, will give an idea of the numerical increase of the Baptists of Canada. We felt under deep obligation to those brethren for the excellent way those instructive statistical facts were presented to us, recognizing that it must have taken many days of hard work to prepare them.

MEMBERSHIP.	
Year	Year
1800—600	1840—1,324
1820—2,486	1850—4,098
1840—10,114	1860—15,130
1860—24,976	1870—41,690
1880—63,486	1890—76,163
1900—102,000	

Yours in Christ,
CARL A. JOHNSON,
Pastor Alex. Grant Memorial Ch.,
Winnipeg, July 28, 1900.

The *Baptist Outlook* of Indiana says that one of the most loyal pastors in Indiana writes he has been trying to secure subscribers for the *Outlook*, but finds it difficult because so many take the *Baptist Union* of Chicago, and the *Standard* of Michigan, the *Northern Baptist* paper, the *Baptist Union* the greatest amount of free advertising, and now it boasts of the largest circulation of any Baptist paper in the world, and some of them are suffering as a consequence.

BEWARE OF OINTMENTS FOR CALTARRH THAT CONTAIN MERCURY

As mercury will surely destroy the sense of smell and cause blindness, a cure of catarrh system when entering it through the mucous surfaces. Such articles should never be used, and the patient should consult reliable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In such cases, it is taken, it bears you get the genuine. It is taken by F. J. Cheney & Co., Testimonials.

Sold by Druggists, price 10c per bottle. Hall's Family Pills are the best.

MISSIONARY DAY.

The programmes are now ready for Missionary Day in the Sunday-schools. It consists of a series of exercises in the way of a programme proper, a supplement with recitations and songs, and a mite box for collections. The programme was prepared by the Woman's Missionary Union, and is very beautiful in design. It is printed by the Sunday School Board, and is furnished without cost to any who may wish to use it.

The last Sunday in September is the day set for this service. It will be Review Sunday, and therefore the regular session is interfered with. Many testimonials have come to us as to the value of this service, and we earnestly hope that all our Sunday-schools will on that day have a special service and take up a special collection for missions. This money is expended for Home and Foreign Missions. The collection, however, should be sent to the Sunday School Board at Nashville, and then it will be forwarded to the other two Boards. It is very important to have the money come through the hands of the Board, and cannot tell what the day yields, and credit cannot be given to the schools. We hope every school will take a missionary collection, whether you use this special service or not. We have aimed to send to all superintendents a copy of the programmes. If any other desire them, or if we have overlooked any, we would be glad to hear from you at once.

Earnestly hoping to have your cooperation in this day's service, we remain
Yours in Christ,
R. J. WILLINGHAM,
J. H. KERFOOT,
F. M. FROST.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE BOY AND THE SPARROW.

Once a sweet boy sat and swung on a limb; On the ground stood a sparrow-bird, looking at him. Now the boy he was good, but the sparrow was bad, He fetched a big stone at the head of the lad, And it killed the poor boy; and the sparrow was glad. Then the little boy's mother flew over the trees, "Tell me, where is my little boy, sparrow-bird, please?" "He is safe in my pocket," the sparrow-bird said; And another stone shied at the fond mother's head. And she fell at the feet of the wicked bird, dead. You imagine, no doubt, that the tale I have mixed; But it can't be me that the story was fixed. 'Twas a dream a boy had after killing a bird; And he dreamed it so loud that I heard every word, And I jotted it down as it really occurred. —Good Words.

THE HOUSE OF THE SINGING STONES.

BY WILLIAM A. WURTS.

Goodness, Dick, that ol' yarn's been goin' round so long that it needs crutches—jest hangs on year after year tryin' to git some one to believe it when every one knows there ain't no way of findin' out the truth about it," said Anson Beckwith to his son as they came up to the house after a day's fishing. "I've heard your gran'father tell it away back forty year ago, when I wa'n't bigger 'n you be now, an' I guess he got it from his gran'father, so you see it's pretty middlin' old. An' yet, with all its age an' hangin' on, an' gettin' told by every one as has lived 'round here for nigh' a hundred year, it's never been found no particle of proof been found for it, an' ain't likely to be." "But the cave's there," said Dick, stoutly; "I saw part of its mouth myself one day when the tide was awful low, an' I fished for fish, an' they couldn't get in, an' I saw the cave when the tide ran out, an' I see it, jest below the 'singin' stones." "Well, what o' that? That's nothin' new," said his father. "Yes, but it's something new to have the tide run so low that the stones are all uncovered. That's what I mean—that I never saw it before, an' no one else I guess, an' if the cave is there, down at the foot of the 'singin' stones, p'raps the rest of it is true, after all." "Nonsense; no one believes it. Jest 'cause some one's made a crazy yarn out of a few words some 'innatic' had out on a gravestun 's no reason why you should take it for gospel truth, an' go pesterin' yourself an' me, too, to try an' find out the meanness 'n' it." And Dick's father laughed a great, good-natured, contented laugh, as though the matter was too insignificant to be anything but ridiculous. Dick, however, was not so ready to dismiss it as one not worth botherin' about. His young mind had acquired, very early in life, the disposition to inquire into things, and he was always on the lookout for new discoveries. His home, standing on the edge of the bluff and commanding a wide stretch of the sea, was a vantage point from which he had seen many curious happenings of wind and tide. He knew the dangers of the reefs that lay some ways out from shore, where, in calm and sunny weather the waters ran so low that a man could see that no one would suspect the peril they held for any vessel driven upon them. And he had seen more than one such accident happen when the storms lashed the water and the mighty waves broke angrily in a cloud of mist, over these same reefs. Many a piece of wreckage had come to him from time to time in his search along the shore. Articles of all sorts and conditions, from a piece of silver plate from the officers' mess of some ill-fated vessel to a baranack encrusted anchor, upon the strength of which perhaps more than one poor fellow had depended for safety. And then, stretching away inland by a gentle slope from the house,

through the old barnyard ran the path to the fields and woods. There Dick found much more of another sort to interest him and make him anxious to pry into the secrets of nature, or try to find some evidence of truth in the various stories of old time happenings which had been preserved and embellished from one generation to another, by the country folk and fishermen who lived along this part of the Maine coast. Nature, on sea and land, had been prodigal in her gifts. The woods were beautiful—the fields and waste land a mass of flowers in their season. Dick could pick strawberries in the summer, as they nestled in the green grass where, later, the tides of autumn came rushing in; or just below, along the beach, he could gather the sweet, delicious sea moss by the armful. And just under the bluff, below the house, was the pebbly beach called by the fishermen the "singin' stones," because of their rhythmic music as the tides washed over them, where treasures of carnelian-lined and opalescent pebbles, round and oval, and various fantastic shapes, lay in abundance for whoever cared to pick them up. This was one of Dick's favorite haunts, and he spent many an hour hunting for the "lucky stones" right near the ring of dark color encircling them—which many of the people carried in their pockets and prized as amulets to ward off danger and bring good luck. But it was in the little field near the house, which over a hundred years ago had been a garden, and an inground, that Dick found what had excited his greatest interest and caused him to ply his father and others with questions about it. On one of the old, primitive headstones, raised and cracked by the rain and wind of more than a century and almost overgrown with a tangle of rank grasses and blackberry bushes, Dick had found what seemed to be both the epitaph and will of the man whose name it bore. At great pains he had deciphered the much-worn inscription, cut on the stone in the quaint, old-fashioned characters of the time, and this, in modern English, is what he made of it: ELISHA ARMSTRONG 1708-1789. Here rest my bones, from troubles rid; No thing I treasure in treasure; Who finds the way to cave beneath; To him my treasure I bequeath. This, naturally, excited in Dick a desire to know more about Elisha Armstrong and his treasure, whatever that might be. Though he haunted the neighborhood of the singing stones, and searched among them for an answer to the riddle, he found none. Not even any evidence of a cave on that day when chance had shown him one while he lay waiting for the tide to turn. "An' you know, Dick, there ain't no use tryin' to pry into things as happened over a hundred years ago—can't allowin' they happened at all," Anson said to him when Dick asked about it. "But what does the stone mean, then?" was Dick's argument. "Doesn't mean nothin' I reckon, except that the man as made it was crazy, like as not." "But what 'bout the 'singin' stones are there, too; an' now I know the cave's been here once or he wouldn't have no headstun. An' if that's all so why can't the rest be?" "Oh, you ol' Armstrong was here sure enough. He lived right here in this house where you was born—it's nigh onto two hundred year old I reckon, an' folks has called it the house of the 'singin' stones ever since. 'Fore I can remember, all on account of that old cut on the headstun, there was cap'n'n of a whaler a good part of his life, an' then he made some tradin' v'yages, an' folks say his neighbors 'lowed he ought to ha' been pretty rich. But those of his kin livin' 'round here now don't show no evidence havin' p'rtaken by any of his riches—if he ever had 'em." "There's the widder Talcott—she's his great gran'child—so poor she can't hardly find clothes for her children to go to school in; but a mighty rich woman for all that," I reckon if an' 'fortunes ever turn up she's the one as ought to git 'em an' not some stranger." "But it's all nonsense," Dick's father continued as they entered the house. "Jest been twisted an' innixed with 'em an' that through all these years, till what folks remembers of the yarn is that ol' Armstrong fell out with all his relations—got to thinkin' they were all waitin' for him to go, an' leave 'em something—an' he turned an' he had into coin an' hid it away. That he kept in a cave gravestun—all but the date when he died—an' put on that staff about the 'singin' stones an' findin' treasure under them."

"But why did he go to all that trouble is there wa'n't no truth in it?" persisted the mother of Dick. "He could have left his money to some one else if he didn't like his folks." "Jest to keep 'em wonderin' an' searchin' I reckon," his father replied, "sayin' it on the gravestun didn't make it true. He was jest the kind o' man that would like to leave some one behind him that folks couldn't git no meat of of. An' then, another story is, that he got 'traid of Injuns an' dug out a place to hide in himself as well as a hidin' what he owned there. 'Then, after he got old he forgot how to git it to an' so put their words on his gravestun so other people could hunt for it. One year's 'bout as good as the other—folks has been takin' their choice for about a hundred year." "Well, I don't b'lieve a man'd be mean 'nough to go an' hide away what'd do his folks a lot of good, less he know there was some way for 'em to find it if they wa'n't too dumb," said Dick, whose faith in human nature had, not yet received the shocks which older heads have sometimes experienced. "P'raps he wanted to make 'em work for it, an' thought it'd save him a lot of trouble tryin' to divide it up among 'em if he jest give 'em all a chance an' let it go to whoever got it by takin' the trouble to look for it." "Oh yes; p'raps he did—that is, allowin' he done anything at all, which is doubtful," replied Anson, "but there was no way to know he would put an end to more questions on time-worn subject. As for Dick, what his father had told him with so many doubts as to its truth only excited his natural curiosity, an' he jest give 'em no work 'bout it, but resolved that if there was anything to be found out by careful search and keeping his eyes and ears open he was going to know what it might be. The cave was a secret any way—he had seen it, an' he was the singer's stone—everybody admitted them. Then why couldn't the rest of it be true, he thought, if only one could hit upon the way to find it. He would try, anyway, and keep his own counsel, lest people who were so ready to doubt because they hadn't seen it should ridicule him, too, as they did the story. And then there was "Linnet"—the other-wise Beesie, the sunny-haired, blue-eyed daughter of the widow Talcott—who had been Dick's chosen companion for many an adventure along the shore, or to the hills and mountains, ever since he had been old enough to handle an ear or set a fox-trap. What a great thing it would be for her and the brothers and sisters if it should all be true and he should find it true. How the alvery voice that had earned her her nickname with all who knew her, would ring out in glad and thankful laughter if he should bring her the news that there need never again be any question of enough stockings and a pair of shoes for which to make a decent appearance at school for them all. Dick's heart swelled with pride as he thought how important a personage he should be in their eyes if he brought the news, and he was already seemin' to be handling the intangible, much desired treasure that "ol' Lishie" was alleged to have hidden away. But it was only in fancy; for the days went by and nothing seemed so stirring as the news he should find to way toward findin' out the truth. To be sure, Dick was able, meantime, to locate the mouth of the cave more certainly than before. But caves were plenty along the shore—cliffs in the rocks where the tide poured in and out, and this one was never uncovered by the tide, so it could not be explored. Still, persistence and a desire to investigate were two strong items in Dick's make-up, and at sixteen one is not so ready to let a dream of his life go by as he; so he kept at it and did not give up the hope of being rewarded by some new discovery. "I ain't goin' to give up beat as soon as this," he said to himself. "Jest 'cause nothin' 's earned up an' I know there won't be nothin' 'd be jest like the others if I wa'n't willin' to take a little trouble to find out." And not a day passed but he thought the morrow might show him what he sought. "One thing's pretty sure," he concluded, "that there's no way to git under the 'singin' stones from the sea less a person swims into the cave under water. An' if he did, what good'd it do him? He'd jest be in a hole with the waves poundin' in on him all the way. That he kept in a cave gravestun—all but the date when he died—an' put on that staff about the 'singin' stones an' findin' treasure under them."

ways got to be two ends to a thing. P'raps there's a land end to this cave—or a way of gettin' into it by land." Impressed with this new theory he looked carefully for some proof of it, but the bluff seemed to rise all around in a solid wall, representing an unbroken front to old ocean right up to the feet of the singing stones. "Well, it's somewhere," he reasoned. "It ain't all nonsense, an' I know it. The more folks laugh at the more true I b'lieve it is. I've read of lots of folks as have only got laughed at when they thought of some big thing no one ever dreamed of before, but when they got it all proved out they had a chance to do the laughin' themselves. Jiminy! I think of that! There might be some way of gettin' down the bluff an' to the cave through it. If he was 'traid of Injuns that's jest what he might have wanted to do, so's he could git away in a boat, p'raps, if they come to the house. I'll search it, anyway," and he lost no time before following up this new idea. The cellar of Dick's house presented the same difficulty as the walls of the bluff outside. Its rocky sides and floor gave no sign of any opening. But Dick noticed a door under where a rude bin or closet was built out from the wall, where what little water ever came in seemed to settle and after a time disappear. He had often remarked this, but had never before had occasion to ask himself why it was so. "The old closet was never used; its timbers were rotten and almost falling to pieces. Now the thought came to Dick, 'I wonder where that water goes to every time there's a big rain? It can't be nothin' but water, for the rest on'tis, anyway, or it wouldn't dry up after the water settles on't.' Then he remembered that in all his life he never had rummaged that old bin, and forthwith he set about doing so. First he got a candle from the house, and then he went, meanwhile, that he had some work to do in the cellar. Provided with this he entered the old closet, otherwise dark and gloomy, and looked around. All he saw was its old, worm-eaten timber, with the water that had been on them. On the side next the wall even these had rotted so that two boards were almost eaten away at the bottom. Dick, boylike, gave them a vigorous kick and they fell at his feet, disclosing a sort of A shaped hole, which he looked at with great pieces seemed to have fallen against each other. And as he looked it seemed as if a current of salty, damp air came out from the aperture. "Here's a hole, anyway," he exclaimed eagerly. "Lis's see where it goes to." And crouched in hand he put his head in and peered before him. The flames flickered in the air that passed it, but by its light Dick saw that the passage certainly did lead somewhere, for it descended by a sharp slope as far as he could see above him. Picking up a stout, long rope from the cellar floor, without thought of danger to himself Dick started to go down the passage. There was plenty of room if he stooped slightly, and the walls seemed solid and secure; but when he had gone a few feet the slope became steeper and the walls less, until, in places, they crumbled when he touched them. Presently he came to the end of the slope, and about six feet below saw a dark, rocky floor. "An' here's a chamber, too," he found himself in a much wider place, the sides of which were also of solid rock; and he could now hear the sound of the waves coming faintly to him and see the water as it heaved gently to and fro, and the sand on the beach was at least as low as the singing stones, and holding his candle aloft he eagerly looked about him. "My stars! I wonder if I've found it after all!" he exclaimed as he caught sight of an old, iron-bound chest standing high and dry in one corner. Excited, and yet with a sort of awed and uncanny feeling, he took hold of it. It was heavy—that was plain at all events—and, being heavy, could not come away. But it was too securely closed for Dick to find out what it held, and, besides, as he looked something happened that caused his heart to leap with dismay. He heard a crumbling, grinding sound; then a fall, and pebbles and sand came tumbled down from the passage above on to the rocky floor where he stood. The way by which he had come had been closed by Dick, for all he knew, was a prisoner in the cave under the singing stones. At first his joy at finding the chest was so great that he asked himself, as the idea struck him for the first time with a force that made him wonder why he hadn't thought of that before. "There's al-



SUNNY WOMEN. Who has not known the woman whose disposition is described by that word "sunny"? There's always a laugh lurking on her lips. Her cheeks are ever ready to dimple in smiles. Her whole hold influence is as brightening and stimulating as the sunshine. Nothing can be crueller than to have this sunshine blotted out by disease. But this is a common cruelty. The young wife who was the sunshine of the home became its shadow. Every young wife should know the value of Dr. Pierce's Favorite Prescription in the protection and preservation of the health. It promotes regularity, dries the drains which enfeeble body and mind, and cures inflammation, ulceration and female weakness. It nourishes the nervous system and gives to the body the balance and buoyancy of perfect health. It is a strictly temperance medicine. "I can say that your medicine cured me," writes Mrs. Maud Pearce, of Southville, Fairfeld Co., Ohio. "I had suffered about twelve years from female weakness and I had almost given up, thinking there was no cure for me. Then I heard of Dr. Pierce's medicine and I thought I would try it, and can say that seven bottles of your 'Favorite Prescription' cured me well. I am now able to do my own house work. I took about twelve bottles in all of Dr. Pierce's medicine. Took some of the 'Golden Medical Discovery,' 'Favorite Prescription' and some of the 'Pleasant Pellets.'"
Dr. Pierce's Pellets cure constipation.

...THE MODEL...
Church Roll and Record.
This book leads all others as the best and cheapest. Church clerks who have no female writers and I have found given up, thinking there was no cure for me. Then I heard of Dr. Pierce's medicine and I thought I would try it, and can say that seven bottles of your 'Favorite Prescription' cured me well. I am now able to do my own house work. I took about twelve bottles in all of Dr. Pierce's medicine. Took some of the 'Golden Medical Discovery,' 'Favorite Prescription' and some of the 'Pleasant Pellets.'"
Dr. Pierce's Pellets cure constipation.

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Cor Third and Main.
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he said, with a glance at the water below him: "Never mind; the way I come ain't the only way out. If the tide can come I can get out the way, too."

Then he looked more closely, and found that he was almost at the cave's mouth, for only about thirty feet beyond he saw a faint streak of light on the water and knew that beyond that was the sunlight and the sea.

And just then, as he watched the water receding a little farther after each swell—telling him the tide was running out—a faint sound of singing came to him.

Was it the singing stones, murmuring and thinking as the waves washed over them? No; that was surely Linnet's voice.

He could not be mistaken, for even the air she sang, which he knew so well, came to him faintly, like a far away echo. She was down on the singing stones, and must be quite near him.

"Hey! Hello! Hello!" shouted Dick with all the strength of his young lungs.

In a moment back came the reply—clearer and sharper than the song had been, but yet seeming far away.

"Hello! Dick! Is that you? Where are you?"

"I'm here in the cave," he shouted back, "under the singing stones. I've got to swim out. Run quick and get the boat, an' watch for me. Tell me when you're ready. Can you hear me?"

"Yes, I hear," came the answer, "but how on earth—never mind though, I'll hurry back with the boat. And Linnet was off quickly, the thought of Dick's possible peril overcoming her wonder at the strange situation.

Presently her voice came to Dick again: "All ready; I'm here in the dory, right near the rock. Don't wait; the tide is running out fast."

Meantime Dick had tied his rope securely to one end of the old chest. After unding it he was just going to leave it there without some hope of its recovery, by any means.

Coiling the rope neatly on the floor he took the other end in his hand and dropped into the water, a few vigorous strokes toward the light bringing him out with just enough room to keep his head above water at the cave's mouth.

A minute more and he was beside Linnet in the dory, dripping but triumphant.

"Why Dick Beckwith!" the girl exclaimed as she looked her astonishment. "How did you get there, and what were you after? And what's this rope that that you're hanging onto so tight?"

"Never mind how I got in, Linnet," Dick said joyously. "It was the gettin' out that bothered me. And that's what I was after, a trick, after all. Luck the tide was runnin' out though. But I tell you, I was glad to hear you singin', 'ere on the beach. I might ha' got out, but gettin' ashore'd be another thing."

"My! How queer your voice sounded," said Linnet. "At first I was scared, it seemed so sort o' drowned and low; but I knew it was you, somewhere."

"An' a good thing for me that you didn't see me gettin' ashore an' runnin' away. Here, just wait till I make this rope fast to a rock. I wouldn't lose it now for anything."

that the lion's share should go to Linnet and her "folks." And being the acknowledge owner of all, by reason of having complied with the conditions on the headstone, he had his way.

"It didn't make much difference," Anson Beckwith said, as he told the story, "for it wasn't many years after that afore Dick an' Linnet concluded to [be] forces—what I always call'd 't happen some-time—an' whatever they have b'long to one 'bout as much as to 't'other, I reckon."

Down in the little field where the blackberry brambles rear their masses of blossoms, rivaling in dazzling whiteness the spray of the sea just beyond, beside the little weather-beaten headstone stands a marble shaft. On its seaward face one reads:

To the Master of The House of the Singing Stones. In Grateful Remembrance. Dick and Linnet put it there not many years ago.—Interior.

A CHINESE HERO.

Heroes are of all nations. A story told by Mr. Granville Sharp, of Hong Kong, concerns the deed of a Chinaman, who has as good a right to the title of hero as any man who ever stepped aboard a boat.

Mr. Sharp was on a steamer chartered by the French Government to take troops and admiralty stores from Hong Kong to Canton, the first French settlement in China.

The captain had been ordered to make inquiries of the fishing boats in the bay respecting some Frenchmen who had been cast away. While pursuing his investigations he was informed enough to run by a storm or over a rock.

To save her from total loss he beached her, and then engaged two Chinese junk to take him and his crew to Hong Kong.

The crew went in the larger junk, while Mr. Sharp went with the captain in the smaller one, which presently met with a terrible typhoon, lasting more than two days.

Masts were swept away, and the rudder broken. The Chinese captain of the junk, together with his crew, believing that death was at hand, went below to get some opium, and became insensible.

Fortunately three Chinese firemen, taken from the steamer, were on the junk. They had been firemen and knew the coast. To these three men the junk was committed, and they handled it as best they could in such a storm.

Three times the rudder was broken and three times they repaired it. Of the three men only one was able to steer well enough to save the rudder. He had to keep a constant watch upon the waves, and be ready to ease off the wind as they approached. With no one to relieve him, this man stood at his task, the rain falling in streams without cessation.

For thirty-six hours the brave fellow never once let go his hold. A boy stood by him and put food between his lips at intervals, to afford him strength to continue his almost hopeless task. He saved the junk and all aboard her, and won his place among the heroes of the world.—Youth's Companion.

A SUBMERGED PRESBYTERIAN.

The Scottish American tells a story of a minister who after the service greeted a stranger and asked him what denomination he belonged to.

"I suppose," he responded, "that I'm really what you might call a submerged Presbyterian." "A submerged Presbyterian!" exclaimed the minister.

"I should be glad if you'd explain." "Well, I was brought up a Presbyterian, my wife is a Methodist, my eldest daughter is a Baptist, my son is the organist at a Unitarian church, my second daughter sings in a Church of England choir, and my youngest goes to a Congregational Sunday-school."

"But," said the minister, agitated, "you cannot be doubtful, to some church?" "Yes; I contribute to all of them," was the answer. "That's what submerged me."

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MANY of us are laborers "in season"—on the Lord's day, and at other regulation periods—but rarely "out of season," at the times and in the places where dying men and women can be approached.—Hall.



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THE GLORIOUS OUTCOME.

According to inspired teaching, the effect of earthly suffering is to produce heavenly enjoyment; the latter being vastly and inconceivably greater than the former. Such a belief is exceedingly comforting to those who suffer as the people of God. That there should be much to endure, in what is denominated "the path of the just," is often regarded as strangely mysterious, and questions as to the meaning of such painful experiences cannot be avoided. Days of adversity are dark because their imports are unperceived. To better understand why they come in such quick succession, would afford great relief to the troubled and distressed. Believing them to be essentially beneficial might greatly diminish their darkness, making them even as days of prosperity for brightness.

This happy assurance is fully warranted. An inspired writer says, "Blessed is the man that endureth temptation," or trial. Whatever serves to try the reality of religion, whether persecution or affliction, may be a source of blessedness. Not to be thus tried, is to suffer loss greater than can be conceived. Little do the tried realize what they ask, in asking for deliverance from some trying experience. They may be turning away from their greatest good. Alas for them, if they have their own way in this matter. Sooner or later they may learn that there is better than their own choosing in this respect. They cannot be too thankful that they are not permitted to harm themselves as they might, if allowed to thus

the trials awaiting them in the more forbidding ways of life in which they are called to go.

Among the advantages of suffering and sorrow is the needful lessening of earthly attractions. Unquestionably, this world may become too engrossing as a merely temporary place of abode, in which there is tarrying as but for a night by a traveller. He who is on a journey errs if he loses sight of his destination. In so doing, he cannot act consistently, and some evil must befall him. Uninterrupted enjoyment tends to magnify the claims of temporal things and strengthen the grasp upon them, however illusive they may be. A dangerous spell may need to be broken. Affliction may serve this important purpose. Many who have to do with the lights and shadows of earthly life can testify that the world looks very differently to them in dark days from what it does in bright days. If only prosperity attended them, and no adversity interrupted their peace and joy, they might become more and more worldly in their attachments and less prepared for a better world.

The Heavenly Father may not be more loving in any of his dealings with his children than when he loosens their hold upon the earthly things which rival heavenly things, and spoils them for excessive regard, or disables those perverting them for inordinately setting their wayward hearts upon them. Only devout thankfulness is called for, when unduly prized worldly objects are taken away from those thus abating them, or their hearts are taken away from what is so misused, as by some absorbing trouble which renders those sources of peril unattractive, and even repulsive, instead of captivating as formerly. It is thus that earthly enjoyments are "made meet to be partakers of the inheritance of the saints in light." There is no better established truth than that affliction is prominent among the divine methods of fitting the people of God for his service here and hereafter. The Most High says to them as he said to them of old, "I have chosen thee in the furnace of affliction." The way to heaven is through "much tribulation." Of affliction it is said that it "worketh for us a far more exceeding and eternal weight of glory." Not only should the dark present be looked at in contrast with the glorious future, but as instrumental and preparatory to it.—Watchman.

SOUVENIR COMPETITION.

We want an attractive souvenir of original design for distribution at the Elks Carnival which opens on Sept. 17th. Our purpose is to advertise our Phonograph business. We solicit samples from everybody who chooses to enter this competition. The cost of the souvenir must not exceed 7 cents each. A prize of \$5 will be rewarded for the design we accept and the party to whom we award the prize must be prepared to furnish us 500 to 2,000 of these Souvenirs at 7 cents each. Competition closes Sept. 5th. Address all communications to Souvenir Dept., Ray Phonograph Co., 335 Fourth Ave., Louisville, Ky. A pretty home-made Souvenir is what we want.

In one of Schiller's poems a beautiful story is told in this effect: When God made the birds, He gave them gorgeous plumage and sweet voices, but no wings. He laid wings on the ground and said, "Take these burdens, and bear them." They struggled along with them, folding about their heads. Presently the wings grew fast to their backs and spread themselves out, and they found that what they had thought were burdens were changed to pinions. Surrender to God and obedience to Him are not grievous sacrifices, but life and activity.

NO TRANSMISSION OF KNOWLEDGE BY INHERITANCE.

There is no transmission of knowledge by inheritance, but each generation must be taught afresh, as if former generations had never known. The truth of this proposition explains some of the saddest and some of the gladdest lessons of history.

The most careless student of human annals must have noted the lapse of nations from enlightenment to barbarism. Places of former renown became ruins. Monuments preserve for awhile the memory of heroic achievements, but lose their power to incite to similar deeds. Depositories garner for a while the treasures of art, science and literature, then crumble, but cannot create the mind to utilize and enjoy them.

The same sinister phenomenon confronts us in religious history. The candlesticks of once mighty churches are removed and the scenes of even apostolic triumph become the habitat of ignorance, superstition and idolatry.

It would seem to the superficial thinker that, if light once shone on a people, it would shine upon them forever. The fallacy arises from a misconception of the nature of the continuity of a people; the race continues, but the same people do not live forever, and there is no transmission of instruction by inheritance. Hence the son of a missionary may become a hardshell as the daughter of Gustavus Adolphus, under changed instructors, became a Rompist.

Each generation must be taught afresh, as if former generations had never learned. It was not enough for the Jews of Zechariah's time that Israel had once had a Moses, a Samuel, or an Elijah. New men must be commissioned to speak to new men. "Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes which I commanded my prophets, did they not take hold on your fathers?"

It is not enough for the Baptists that they once had a Gill, a Bunyan, a Spurgeon, a Jesse Mercer or a Broadus. They are dead. The young people of this generation never knew them. The fathers who heard them, heard them for themselves and not for their children, and there is no transmission of knowledge by inheritance.

The hope of the perpetuity of any institution lies in the means it has provided for keeping itself alive by fresh and adequate instruction to each new generation. Jefferson even denied that one generation can bind another for its debts. All life is from seed, but seed must have a sower. The perpetuity of even plant life must depend on the means provided for the propagation of the seed, whether of thistle-down, wafted by the wind, or pollen carried by the bee, or of seed transported by the birds.

In the kingdom of Jesus Christ, "the seed is the word," but who are the sowers? The ministry of sowing is not agricole, but human; tongues and prophecies may cease and vision fail, but men must succeed men to teach the truth to new men.

The means appointed by Jesus Christ to perpetuate his truth is the church. "The church is the pillar and ground of the truth." That is to say, the church is an institution of divine appointment for upholding, declaring and vindicating the revealed truth of God. No one will deny that on the church of the present day there rests the obligation of

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THE MARKETS.

Table with multiple columns: LIVE STOCK, CATTLE, HOGS, SHEEP AND LAMBS, and various market prices for different types of livestock and commodities. Includes sub-sections like 'Report for week ending Aug. 25' and 'Following were the sales for the week...'.

holding and transmitting the Word of God; that on her ministrations, the gift of the ascended Spirit to the churches, there devolved the obligation to sow the Word and to transmit the faith which they have received to faithful men who will deliver it to others. If not, why this concern of young men? Why ministerial education? Why this anxiety?

We have seen the sadness of this law to lie in the fact that when instruction fails, truth perishes. Hence Palestine, where once the Lord walked, Bethlehem, over which rested the star, and Jerusalem, where he taught and died, are left in darkness. Antioch, once the seat of learning and culture, of missionary activity from which the light radiated to all the world, now lies trampled by the Turk and subdued by the Saracen.

The vision of Troas has been covered, and the men of Asia now call from out the gloom of centuries ago the candlesticks of the seven churches were removed, to the men of Macedonia and Europe and the West. "Come over and help us."

But, although the land on which the day-star first rose, and the Sun of Righteousness ascended with healing in his wings now rests in Mohammedan midnight, yet the gladness of our proposition inheres in the fact that those who once walked in darkness have seen a great light; that nations whose ancestors for untold generations have lived in the valley of the shadow of death may have the truth preached unto them; that each generation may be taught for itself. Therefore we send forth our missionaries. Each generation must have its own teachers; we must rear our own giants.

Our hope is in God, that God who, though he would not permit the profane and corrupt sons of Eli to minister at his altars, yet that the sacrifices might not remain unoffered, called to the child Samuel in the still watches of the night. In that God, who when Samuel was old and might set again unto Saul unto the day of his death, did not allow Saul's perversity to defeat his will or Samuel's mourning for Saul to prevent his going out to smite young David.

If the schools of the prophets become emaciated and prophesy for food and drink, then God will call some sturdy Amos from following the plow or herding the sheep to proclaim his Word.

If Demas hath forsaken Paul, having loved this present world, yet Luke will remain with him, and Titus and Timothy will faithfully "transmit the faith once for all delivered to the saints."

B. H. CARROLL, JR.

WHEN THE CHURCH WAS BUILT.

"I will build my church," said Christ. But when he built it has lately brought forth some differences of opinion. The subject was variously discussed at our Owensboro meeting, and also at the Pastor's Conference at Louisville. At Owensboro four different ideas were presented. The first was a challenge to any one in the meeting to put his finger on the Scripture showing when the church was built. Some said it was organized on Pentecost; another between the times when Christ said, "I will build my church," and "tell it to the church;" and another from the days of John to the close of inspiration. "The law and the prophets were until John," was quoted in proof of the last.

The brother who made the challenge seemed to be dissatisfied with each of these views. So am I. The position that the church was organized the day of Pentecost is without Scriptural proof. There is not a hint in Acts 2 of the organization of a church. But the "Lord added to the church," which was already being built. This same "church" did business before Pentecost (Acts 1:16f). Again, it does not follow that the church was built between the times "I will build" and "tell it to the church." "I will build my church" does not deny the fact that the church was already under construction. "Tell it to the church" does not signify a completed church. In our association the frame of a church (house) has been up for some three years. The brethren are now saying, We will build our church, that is, complete it. They call it now "our church," yet unfinished. The third theory is not without objections. The church did not begin with John any more than the temple began with David. David prepared some material for the temple, but Solomon built it. "John came to make ready a people prepared for the Lord," but had nothing to do with organizing that material into a church. The Scripture that was quoted to substantiate this view does not apply: "The law and the prophets were until John;" since that time the kingdom of God is preached, and every man presseth into it. Unless church and kingdom are synonymous, there can be no reference to the church here. All men presseth into it—not the church, but the kingdom. The kingdom is from John. He said, "Repent ye, for the kingdom is at hand." But the church is from Christ—"I will build my church."

Some light may be thrown upon the subject by reflecting on the kind of church that Christ built. It was a church of converted material, banded together for the worship of God and the propagation of his Word. It must have also the ordinances, Baptism and the Lord's Supper, then it must be properly officered by pastors and deacons. If this, in brief, is the kind of church Christ built, then he began it at the beginning of his ministry, and did not complete it till after Pentecost.

Shortly after his baptism Jesus began to build: "Repent ye," "except ye repent ye shall perish," "if ye believe not that I am he, ye shall die in your sins," "ye must be born again." With words like these Christ began and continued his ministry. The people heard him, John pointed him out, two followed him and came away saying, "We have found the Messiah." Others had a similar experience. Their bond of union was Christ, and they went about with him worshipping God and spreading his Word. This much of the church is now built, and the gates of hell have not prevailed and shall not prevail against it.

The church's not yet perfected. The ordinances are now to be added. "After these things (his visit to Jerusalem and talk with Nicodemus, which was early in his ministry) came Jesus and his disciples into the land of Judea and there he tarried with them and baptized." Here Christ put the ordinance of baptism into the church. There was "his church" and no more of the church built when Christ said, "I will build" and "tell it to the church." The Lord's Supper was instituted at the close of Christ's ministry. "The Lord Jesus the same night

in which he was betrayed took bread, and when he had given thanks, he brake it, and said take, eat, this is my body which was broken for you; this do in remembrance of me."

The next day Christ was crucified, but his death did not stop his work. "The former treatise have I made, O, Theophilus, of all that Jesus began both to do and teach" (Acts 1:1). Now he proposes to tell what Jesus continues to do and teach. Paul tells us, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. We see then in Acts how God set prophets and teachers in his church. Compare the conversion and call of Paul. In the sixth chapter we have the ordination of the deacons. Here we find the building of the church finished, and it required the time from the beginning of Christ's ministry till about the conversion and call of Paul.

T. J. DUVALL, Brandenburg, Ky.

THE VALUE OF A RUT.

There is, we believe, a good deal of sympathy wasted upon people who have gotten into a rut, who from compulsion or choice follow day after day a beaten groove. Pity and sympathy have come to be so much the rule of our day that we bestow them without much thinking upon everybody whose way of life suggested less of pleasurable enjoyment than that which we mark out for ourselves. And imagining that any sameness or monotony must necessarily produce an oppressive sense of ennui, and so in the end diminish efficiency, we pour out sympathy for those whose yesterday, to-day and to-morrow are ever the same. We are always wanting to introduce change into their monotonous lives, to sweeten their existence by providing different occupations and interests for their leisure hours. Indeed such provision has, in the case of certain classes of monotonous toilers, come to be a distinct object of philanthropy. Holidays, excursions, hobbies and distractions of various sorts are devised and promoted to get men out of a rut, as if a rut were an inevitable source of misery, something necessarily fatal to the best progress of the race.

With our superficial thinking, it seldom occurs to us that a rut may be a very good thing, that it is, in fact, a positive source of strength, that without it the highest success is seldom attained. With the increasing pressure of competition, a man to be successful, must have a special training and acquire special experience, must do one thing well. This ability is, next to the possession of capital, his most valuable resource in the struggle for existence. The "jack of all trades," the man who does many things fairly well, has no chance nowadays against the specialist. The trades unionists are a practical folk, and they have learned from long experience the value of the subdivision of labor. And the same experience holds true, though without such positive limitations, in the professions. Now a rut is precisely the condition which best develops this special experience. Performing the same task gives both hand and brain a special power. They seem to work almost unconsciously, the work becoming so much a part of the life, that any sense of strain or effort disappears. And the narrower the rut, the greater the sameness of life, the easier and better per-

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formed is the task. It is the man in a rut who converses his energies, who does his work with the least friction by doing it day by day in the same way, and under precisely similar conditions, and so is most likely to succeed and to last longest. For he not only avoids the worry certain to diminish the efficiency of the restless, but the steady devotion to work greatly lessens or overcomes its difficulties. Nor can following a rut be truthfully said to make one a mere machine. Some of the profoundest and most original of thinkers have devoted themselves to what most men would regard as dull and monotonous avocations. For them the rut did what seclusion and solitude do for many others—removed all obstacles to continuity of thought. When men speak of sleeping over a subject, they mean that they will think of it when freed from all distracting influences. It is precisely this condition that the rut tends to develop, a condition in which the task in hand is performed so mechanically as to offer the minimum of distraction. Imagine how much more difficult consecutive thinking would be without such sameness of occupation, how energy would be exhausted by the necessity of adapting ourselves to constantly changing conditions. The truth is that our lives and powers are largely preserved by the rut, a world without repetition and dullness being one in which the race would speedily die out of worry and friction.

Nor is it at all certain that the rut does not contribute greatly to the pleasure of life, though on this point there will be sharp contention. With many men monotonous occupation is both a recreation and a protection. The habit of work bites so deep that nothing else interests them. They never find it dull, never feel any want outside of it, and find in it an inexhaustible pleasure, or at least full content. They are not stupid or unintellectual, they often wish they could find satisfaction in variety as other men do; but they cannot get out of the rut and feel satisfied. They are not all men, who after a life of continuous toil, find leisure unendurable. Thousands of them are young men, who cannot be satisfied away from the shop or office, who find life insupportable without an enforced daily routine. They do not care for leisure, take little interest in amusement, and are content only when performing tasks which produce results,

and are in a way continuous and obligatory. If any one doubts the existence of such a class, let him note the large number of young men who think they have anything to do only when they are in a rut, and the restlessness and chagrin of the day laborer when kept by the weather from his usual employment. He will find, if we mistake not, that the rut if not a perpetually recurring pleasure, is the real basis of content.

Indeed, despite the popular protest against sameness and dullness, all the evidence goes to prove that a very considerable portion of human effort is directed to securing regularity and repetition. The rut is, in fact, only another name for conditions which men are constantly striving to produce. The very purpose of the social order we establish, of the social etiquette we observe, and even of the fashions in dress which we make light of and follow, is to secure a sameness which shall diminish the dissipation of energies. Think of the incessant friction and worry and waste that would follow should everybody be a law unto himself in social and business matters. It is to prevent this waste and friction, and to make possible the highest development of our powers, that society enforces by laws and conventions the sameness and regularity of life. It is the years in which one day was much like the other, in which life ran on an even keel, and we talked to the same loved ones and did the same work that we look back upon as the happiest. Change is good as affording us needed diversion, and best of all, as giving us a new viewpoint. But the essential condition of life is the rut, in the tranquility born of which we get what little happiness we enjoy.—MARTYN, in New York Observer.

Have you ordered your Sunday School Supplies for the coming quarter? If you have not, let us have the order. They'll cost you no more than you are now paying. We furnish the Supplies of other Society. Quite a number of schools are ordering them through the Baptist Book Concern, and are satisfied. How about You?

THE FARM

KENTUCKY TRADE ITEMS.

Tobacco cutting has begun.

Beasley Brothers sold to Matt Cohen, of Richmond, a pair of mares for \$875.

It costs the government one-fifth of a cent a pound to inspect hog meat which is imported.

There were about 140 cattle on the Stanford market court day, which sold at from 8 to 4c.

J. T. Walston, of Perryville, sold recently a pair of five-year-old mare mules for \$800.

Asa Jewell, of Wilmore, bought of Frank Martin 160 ewes at \$3.75 per head, and 60 at \$4.25.

Berry Bedford, of Bourbon Co., bought of William O. Wood, of Nicholas, 86 head of two-year-old steers, at \$4.75 per cow.

Robert Broyles, of Perryville, sold thirty-five head of stock ewes to Sam McDowell, of Danville, recently at \$5 per head.

A Hardin county woman, it is reported, gathered 180 gallons of raspberries from an acre of land and sold them for \$72.80.

Hardly a crowd attended court at Danville and but a dozen cattle were offered. It is reported to have been the dullist court there in years.

Lutes & Co., sold to Taylor Elkin, of Burgin, 200 stock ewes at \$3.80 and to Hiram Campbell, of Nicholasville, 176 at \$4. They also sold to W. H. Murphy 100 barrels of corn put in his crib in November at \$1.50.

B. F. Bedford, Jr., sold to Lyle Jacoby 58 1,150-pound fall feeders at 4c. Lloyd Ahsarut bought of Lovejoy & Doty 80 548-pound calves at 4c. Jonas Weibel purchased of Lloyd Ahsarut 80 1,080-pound feeders at 4 6/7.—Paris Kentuckian.

A. W. Smith reports that he raised on 180 acres a little over 4,000 bushels of wheat. One field averaged 87 and another a fraction over 40 bushels. Joe Ware sold to M. J. Farris 17 good two-year-old cotton mules for \$1,020.—Danville News.

When we consider that over one hundred and fifty thousand horses and mules have been landed in South Africa since the beginning of the war, we are not surprised at the scarcity throughout the state. Horses and mules are bringing higher prices now than they have done for many years past.

Hon. J. D. Reid sold Louis Joseph 186 head of export cattle for September and October delivery, average weight 1,400 lbs. at 5c, except for one carload for which he only gets 5c. Marcus Prewitt sold Joseph Lewis for November delivery 55 head, average weight 1,875 lbs.—98 at 5 1/2 and 19 at 5c. G. T. Fox sold Simon Wiel 77 head, average weight 1,400 lbs., at 5c.—Sentinel Democrat.

The Stanford Journal notes the sales of 147 ewes at \$4; some 800-pound heifers at 3 1/2; 118 long yearling at 4c; some good butcher stuff at 3c to 4c; 8,000 bushels of bluegrass seed at 40c; 200 extra ewes at \$4.50; a bunch of yearlings for October delivery at 4c; 20 hogs, weight 70 pounds, at \$4.80; 50 feeders at 4c and \$1 per head premium; 2,500 bushels of wheat at 70c; 386 ewes at \$4.50; a bunch of extra hogs at 5 cents.

PLANT DISEASES AND PESTS

And How to Fight Them.

There are a few species of plants which are not attacked either by diseases or by insects; yet they are less exposed and liable to be attacked when they grow vigorously. The cause of this seemingly unreasonable statement is, that the plant being in a healthful growing condition protects its cells, by which a plant is built up, so securely that the diseases as well as insects cannot get a foothold on the plant. A weak or stunted plant will always be attacked first by them and will generally succumb. Now let us look at some of them, and the ways and means of prevention and cure.

There is hardly a plant which is more exposed to them than our most cherished flower, the Rose, therefore I will speak of them first. You have in your garden a bed of Roses which is every year, from spring to fall, your greatest source of pleasure. They start to growing strongly in spring, from their buds, and you anticipate such a glorious show of flowers. Suddenly rain sets in the end of May or beginning of June, the air gets moist and chilly, then the sun comes out again and it gets warm and sultry; after a day or two there is rain again,—in fact it is any kind of weather you want or don't want, as I call it. These are exactly the proper conditions under which the dreaded mildew makes its first appearance. You will find a few white spots here and there on the Rose leaves, especially the weaker kinds. Gradually it spreads more and still more,—now it takes to the buds and when they open they are disfigured by either black spots or crippled altogether. Soon the whole bed will be spoiled by this fearful disease. The best way, after the disease has spread so far, is to cut the bushes down to about three to four inches of this year's growth and let them start anew. But I do not let it go so far. The best preventive is to keep the diseased leaves of the plant picked off as soon as they show the least sign. I advise to spray the Roses once a week all through the summer months with the following solution:

Dissolve one pound of burnt lime in one gallon of water, add to this three pounds of sulphur and boil this mixture for one hour. After the sulphur is thoroughly mixed with the lime you take this compound and dilute it in twenty-five gallons of water. Spray the Roses with this and it will not act alone as a preventive, but a cure. It is not for Roses alone, but also for Grapevines, and in fact any plant which is attacked by the mildew. The black spot is another fungous disease by which the Rose is attacked, but it can be kept in check by picking the diseased leaves off, and using the same emulsion as for mildew. The Chrysanthemum, too, is especially subject to the black spot. A spraying now and then of the above mixture will prevent this. Before I go any further let me give you some more advice, though not strictly in line with my article. If you intend to plant Roses, select a place in the garden which is exposed well to the sun and wind, especially to the latter. Where the air circulates freely there is less trouble of Roses getting diseased than when they are planted in a sheltered spot. It is there where the mildew will always start first. The best time to plant them is in fall, and my advice would be to plant two-year-

old Roses. Rather spend a little more money on them and get strong plants, which will do well right away. You would not have to nurse and watch those as you must with one-year-old Rose plants. But we will speak now again on our subject.

Worse than diseases of plants are the insects detrimental to plant life. There is, first of all, the green fly. This is easily gotten rid of by dusting with tobacco dust. The next is the hopper. It is one of the worst enemies of the Rose. It resembles a green fly, only it has wings and is of a whitish color. It hops around just like a flea, increases very fast, and does great damage not alone to Roses, but to Grapevines and many other plants. After many unsuccessful trials I found the following emulsion the best: Dissolve in four quarts of water one pound of soft soap. Let it come to the boiling point and add one quart of kerosene oil. Stir it violently till it mixes thoroughly and add fifty quarts of water to it. This, with some deviation, the kerosene emulsion after Prof. Cook's formula. I found that in using his emulsion it would burn the leaves; the emulsion after my directions does no damage at all. Repeat the spraying at intervals of two days till the hoppers are gone.

The rose-bug. This is another sly little fellow, eating and destroying Rose buds when they are at their best. I cannot tell you how many different remedies I tried, all without avail. Two years ago I began an entirely new way of giving food to my Roses by means of artificial fertilizer in winter. Taking thirty pounds of wood ashes and ten pounds of nitrate of soda, I mixed the two thoroughly. These forty pounds of fertilizer I distributed all over our Rose garden at the end of November, just when it began raining. In March the same quantity was given on a rainy day. Since that time I have not seen any more rose-bug. I will not and cannot dispute with anybody how this fertilizer could have any effect on the rose-bug, but the fact is that my Roses are free of the insects, which have made their abode in gardens nearby.

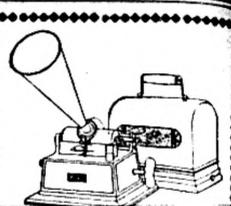
The red spider. Though mostly found on greenhouse plants either in the greenhouse or the room, you will find it on outdoor plants, too, especially on Roses. It is a minute red spider which hides itself under the leaves. It increases very rapidly, and eats the life out of a plant in a very short time. Look for this insect especially on climbing Roses on your porch, where the foliage is exposed to the dry hot rays of the sun without ever getting a drop of rain. Just right here let me give you another bit of advice: Give it by the bucketful. They can never get too much; for there especially the sun dries the ground out faster and no rain ever touches the root of the plant. But back to the red spider. This insect can easily be gotten rid of by the kerosene emulsion, as I prescribed, or by Childs' bug scorcher.

Ants. Have you ever been troubled in your flower beds by that pest in such a way that you could not grow any more plants in there? If that is the case I sympathize with you, for I went through the same bad experience, and many a trial I made. All the so-called infallible remedies proved unsuccessful, yet there is one remedy that will take them away and bring them to where you want them. You can make ants follow you like a dog. Take a good-sized

fresh bone, with some meat on, about ten to fifteen yards away from your flower bed, make a hole, put the bone in and cover it with a little dirt. Soon the ants will smell the meat and will strike out for it. Do not touch the bone till you see that the ants have made themselves at home in its neighborhood. When that is the case, scoop the soil out, taking bone and everything adhering to it, and burn it; then take a kettle of boiling water and pour it all over the ground in the neighborhood of the hole in order to kill the run-aways. Then you begin again the same operation still a little further away from the bed. It may take months to do it, but you will get rid of the ants; but only and alone in that way.—ADOLF JANNICKS, in the May-flower.

KEEPING ANIMALS TOO LONG. It is a very commendable and humanitarian sentiment to keep cattle too long, for it indicates an attachment for them that one is loath to break, and yet a farmer who is raising animals for his living cannot let sentiment interfere with what he knows to be good business. Others keep cattle too long simply because they happen to be ignorant of the best time to dispose of them, and they keep waiting for a better turn in the markets to help them get good returns. Sometimes this living in the hope of doing better later induces a farmer to carry his herd over from month to month, and before he knows it a year has slipped by. The animals are meantime eating up all the profits they ever would have made for their owners, and at the same time are passing the prime of life, when they sell at best prices.

We cannot afford to keep cattle one day longer than the time they reach full maturity or prime of life. Up to this period they have been gaining in weight and flesh, and every pound of feed that has been given to them has made its corresponding amount of flesh. Liberal feeding of growing animals makes glad the heart of the farmer or breeder, but when the food ceases to exert its magic influence then something seems to be wrong. The wrong is very often that the cattle have passed their prime, and all future feeding will merely tend to help them hold their weight. There is no further gain. Prime cattle sold in the market means something more than fat and well-developed carcasses. It includes a certain tenderness and juiciness of meat which can be gained only through rapid growing and laying on of flesh. This result has been obtained by good feeding of good animals. If these animals had ceased to grow the meat would begin to lose much of its best virtues.—It may not be an easy matter always to tell just when an animal has ceased to grow, or when it is more profitable to sell just before that period, and thus lose the few extra pounds she may have gained than to hold her a few weeks beyond full maturity, when she gains nothing in weight and loses in quality. Most of us are inclined to hold our cattle too long, and it may well be of value to some of us to look into the matter. Are we hampering ourselves by holding cattle over for higher markets when they should be sold at once, or are we selling them just as soon as they have reached their prime, and are in the very best condition for the market?—E. F. SMITH, in Massachusetts Ploughman.



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Items of Interest.

NEWS THE WORLD OVER.

The Baptist of London speaks as plainly as did the Baptist Times and Freeman. In its issue of August 17, it says: "Millions upon millions are still going out of our national Empire to wage war, but peaceful, famished, and wretched people implore at our gates for aid again." It goes on to call that Mr. Montar offered an amendment to a bill to appropriate \$25,000,000 to starving India, and adds: "Mr. Montar's amendment was defeated by 112 against 55 - a most lamentable conclusion, surely, viewed from India's fearful condition and India's reasonable claims."

Mr. Bailford, for the Government, spoke in his usual cynical way. He declared the Government was running behind on account of the South African war, spending, perhaps, \$75,000,000 for that purpose, and "it could not undertake the additional burden of contributing to famine relief in India."

A procession of 101 laborers, with their wives and children, marched from San Lorenzo to San Juan, Porto Rico. They were two days on the march and were without food on the way. They carried a banner inscribed "Give us work," and went cutting through the forest to the government's house. He promised to do what he could for them.

In regard to the riot in New York City, the N. Y. Evening Post says: "News of the race riot last night will be read with satisfaction by most people from the Potomac to the Rio Grande. Southerners generally insist that if the North had as many blacks as the South, we should have as much trouble over the relations between the races as they have. From time to time, New York, Ohio and other Northern states furnish evidence in support of this theory. Last night's occurrence is a case in point. New York would undoubtedly be disgraced by far worse race riots if the negro element were as large a factor in the population as it is in New Orleans."

Lord Rosebery, in Parliament, demanded one sentence from Lord Wolesey, Commander-in-Chief, to assure the nation that England is, as the Prime Minister had asserted, amply prepared against invasion, while 12,000 soldiers are away in South Africa. Lord Wolesey has responded in his frank criticism of the troops he reviewed at Aldershot, \$3,000, which constitute the greater part of the force available for defense.

Lord Wolesey said these forces were not in a state to enable them to be used in any larger than brigade operations. And he stated that the troops would certainly not be considered in fit condition to warrant being sent abroad as an army corps. And yet England is needing soldiers in China, and Lord Roberts is calling for reinforcements against a handful of Dutch farmers!

The pretended discovery of a plot on the part of the Boers in Pretoria to capture Roberts and kill his officers is received with the contempt it deserves. Men who did not blow up the Johannesburg mines, when they knew it was the capitalists who brought on the war, are not the men to engage in assassination. The story was originally concocted as an excuse for harsh treatment of the citizens of Pretoria.

Prof. O. D. Clifford who came from Tion-tsin recently tells a sad story of fearful atrocities. He says: "I was an eye witness to eight cold-blooded murders by the allied troops. The victims were Chinese and Indian Chinese." The Chinese soldiers and their officers have been sternly punished, the less Europe says of the Boers, the better, for very shame. Let us rejoice that it is acknowledged by all that the United States soldiers had no part in the atrocities.

The reporter of the London Times made verbatim reports of some speeches. In 1896 Lane, a London publisher, published a book of speeches, using these reports without permission. The London Times got out an injunction from Chancery against Lane, but the decision was reversed by the Court of Appeals. Now the Law Lords of the dignity of London has reversed the Court of Appeals and decided that reporters have a copyright in their reports of speeches.

We found some legal and just way could be used to prevent the shipment of coal from the United States to the Mediterranean countries. Coal is a limited quantity unless the world is coming to an end, and every pound of it will be needed here. Besides, long before the exhaustion of the mines is in sight, the rise in price of coal is causing suffering among our people. England is suffering somewhat for having sold coal to foreign nations to such an extent in London at 15 and 20 per ton, and the high price is increasing the cost of making goods and the expense of the railroads.

DEATHS.

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

DAWBON.

After a protracted illness of many years' duration, Mrs. Elizabeth Dawson, 74 years of age, died at 10 o'clock on the 17th inst. Her beautiful life that Christ gave into her keeping in the year 1814; and, while the king of light yet rode high in the heavens, on the afternoon of August 7th, shedding his bright golden light on across the "shadow of the valley of death," her soul was lifted from earth to heaven, like a sweet, cherished, withered flower would be lifted with fingers of love from a vase of roses, and tenderly folded between the leaves of an old family Bible for safe keeping.

She was born in Shelby county. In later years she came to Taylor county, where she was married to Joseph M. Dawson, and located near Maconville, where she lived until she answered the summons, "Come home," when she surely heard it said: "Well done, thou good and faithful servant." Fifty-six years ago, she made a profession of faith in Christ and was baptized into the fellowship of Bethabara church by Rev. Heuben Cottrell, and from that time until she gladly laid down the burden of her long life, she leaned trustingly and confidently on the "everlasting arm of Jesus." Her surviving children are: R. T. Dawson, J. K. Dawson, J. H. Dawson and Ira W. Dawson, Mrs. Mary Cottrell, Mrs. Martha Jewell, Mrs. Bettie Hazelrigg, of Javess county, and Mrs. Emma Cook, of Taylorville, Ky. -learned to "rise up and call her blessed."

She was a subscriber and loving reader of the WESTERN RECORDER for fifty years and earnestly proclaimed its highly-valued Christian glory to her world of relatives and friends. She was the mother of eleven children, three of whom preceded her to the "mansions prepared in the skies" to welcome mother home.

The funeral services were conducted by Rev. W. H. Dawson, August 18th, at four o'clock p. m., from her earthly home, and a long line of near and dear relatives and friends followed her remains to the family burying-ground, and, while the solemn procession lingered around all that remained of a dear "mother in Israel," a sweet, resigned prayer rising from the depth of every sad heart seemed to imprint itself upon every reverently-bowed head and sing its way up to the throne of heaven, "Asleep in Jesus, oh, how sweet!"

BETHU.

HOWLAND.

Mrs. Mattie Howland, wife of the late George J. Howland, a daughter of Thomas Smith, Sr., and a sister of Thomas Smith, Jr., who was the first pastor of the Walnut-street church, Louisville, Ky., died July 28, 1899, after several months' illness, at the home of her daughter, Mrs. G. M. Arnold.

She was 76 years old last February and from early life was a devoted member of the Baptist church. From my earliest recollections, she was a subscriber for the WESTERN RECORDER.

Now that she is resting from her labors, it is a consolation to her children to believe that "her works do follow her." How true and sad it is that "blessings brighter as they take their flight," for now, as I sit in the shadows, my poor heart cries:-

"Oh, for the touch of a vanished hand, And the sound of a voice that is stilled." But, while the heart cries out thus, faith, the comforter, whispers:-

"There is no death. The stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore." And ever near us, though unseen, The dear, departed spirits tread. For all the boundless universe Is life - There are no dead.

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Items of Interest

NEWS FROM THE WORLD OVER.

Lord Roberts has issued a proclamation requiring all the non-combatants of the Transvaal to take the oath of allegiance to England, or he will send them out of the country to British prisons. English papers admit that such treatment of the unarmed civilian population of any invaded country has never been known in civilized warfare. He also orders all the farms and buildings of the Boer soldiers and of all who aid them to be destroyed. What a confession it is of his inability to conquer a handful of Dutch farmers by legitimate and civilized warfare!

Justice Frederick Smith, of New York, died in Atlantic City of pneumonia, aged 85 years. When a young man of twenty-one, he made a name for himself by checking the recruiting in this country for the British army then fighting in Greece. He was known as the "stern judge." Sir William Stokes, one of the most distinguished surgeons of England, has died in Durban, aged 81 years. Captain John W. Wilson died from the effects of a surgical operation in Brooklyn, aged 50 years. He won fame as the navigator of Dr. Kane's Arctic expedition in 1855.

According to a dispatch from London, the British plot to catch Roberts and kill the British officers was made by Hans Cordes, a German Lieutenant, a young boy, not very bright, and the plot was gotten up for him by a British police agent! The whole thing was evidently a pretext to treat the Boers with harshness. That police agent's name ought to be given.

The motorway in Milwaukee has been forbidden to use celluloid collars. This is on account of the serious injury of motor-man Charles Sanders. While he was fixing his motor, the controller came in contact with his celluloid collar, and in an instant there was a flash and a ring of fire around his neck. He is suffering terribly from his injuries.

The report of the Commissioner of Pensions is out. In spite of the fact that 5,700 pensioners died last year, there are now 1,000 more names on the roll than there were a year ago, bringing the total up to 618,000. The amount called for is about \$10,000,000.

Captain Edie, in Manila, has made his report of the number of deaths in that city since the Chinese. The report covers the deaths reported to him from October to

June inclusive. The number recorded was 5,668, of which 180 were from the plague, 522 died of consumption and only 51 of typhoid fever. Bert-bert, a tropical disease, killed 22.

A negro at Akron, Ohio, assaulted a little white girl, six years old. He was arrested and carried secretly by the sheriff to Cleveland for safe keeping. The mob that night attacked the public building. The officers secured them the man had been taken to Cleveland and allowed a committee to search the building to prove their truthfulness. In their anger at the sheriff and officers, they blew up the public building and a large house adjoining with dynamite. Governor Nash ordered out the troops and read the order.

There is a large and varied assortment of news from China, mostly false. The allies reached Pekin and relieved the ministers, this much is sure. Whether they have entered the "forbidden city" within the city is doubtful. The latest report from St. Petersburg is that the Chinese attacked the allies and have driven them out with a loss of 1,000, mostly Russians. This will probably be contradicted to-morrow.

Minister Oongee says the Chinese did not attack the legations till after the allies had really declared war by attacking the Taku forts. Admiral Kempff's wisdom is again demonstrated. Russia has annexed the south bank of the Amur, Japan has seized Amoy, and the grab game has begun.

The Under Secretary of State announced to Parliament that the Boer war would be over in three weeks. It ought to be, if Roberts and Hildesner are the generals they have the reputation of being. On the other hand, the Broad Arrow, the semi-official organ of the British military and naval services, pronounces the situation distinctly unsatisfactory. With a force at least ten times that of the Boers, incomparably better trained, and with practically unlimited resources in money and supplies, it nevertheless appears to be the Boers who most frequently "score." "It is not we but the Boers who intercept convoys, break up railways, cut telegraphic communication, evade the enemy's posts and columns, and make raids in the rear of the opponent."

The sickness among the soldiers in the Philippines seems great, but it is less than was to be expected during the rainy season. There is a most gratifying decrease in the number of insane soldiers brought back. The transport Thomas, which brought 216 sick men to San Francisco, had only four insane on board. General MacArthur reports 6,139 sick soldiers.

Love your enemies.

DR. BRIGGS ON EKKLESIA.

BY J. J. TAYLOR, D.D.

In an elaborate article in the *American Journal of Theology* Dr. Charles A. Briggs discusses the Biblical doctrine of the New Testament Church, as determined by what he considers a thorough examination of the sacred records. In the domain of theology Dr. Briggs is a blind guide, and his opinions are often worse than worthless; but in the realm of linguistic fact he speaks as one having authority. In the paper under review he necessarily considers the meaning of the word *ekklesia*, which has received considerable attention of late. He approaches the subject with the unwarranted hypothesis that doctrines are to be locally and temporally adapted. "Parties and schools are the instruments in the hands of the divine Spirit for making experiments in adaptation, in testing and verifying theories as the church advances in her mission." But his utterances are interesting, and the facts which he collates are practically conclusive.

Beginning with the Old Testament, which he regards as the basis of New Testament teaching, he informs us that the Hebrew word *qahal* is used in "the chief passages of the law where the Hebrew religious community, organized and meeting for worship, is described;" that in (Genesis, Exodus, Leviticus and Numbers, the earliest books to be translated into Greek, *qahal* is rendered by *sunagoge*, which is also used to translate the Hebrew *edah* when it means "congregation, company assembled by appointment." In Deuteronomy (except 5:19) and other books of the Old Testament, all translated into Greek at a later period, he finds *qahal* rendered by *ekklesia*, except in Psalms 40: 10 and Proverbs 21:16, where for special reasons *sunagoge* is used. "This Hebrew *qahal* is more comprehensive than *ekklesia*. It has the same fundamental meaning of 'assembly,' but this may be of an army, a crowd, a band of robbers, as well as a political or religious assembly."

"It is evident, therefore, that in the earlier translations of the Old Testament into Greek *qahal* was rendered by *sunagoge*, and in the later by *ekklesia*. We are thus brought face to face with the fact that *sunagoge* was an older Greek term than *ekklesia* for Israel as an organized religious body, and so we should not be surprised that it has continued among the Jews to the present time. The collective Israel is now, as ever since the Pentateuch was translated into Greek, known as 'the synagogue.'"

The facts thus brought out by this eminent scholar may be set in the following order:

1. The Hebrew *qahal* has the fundamental meaning of assembly, and is often interchanged with *edah*, "congregation, company assembled by appointment."
2. It is used in the chief passages of the law wherein reference is made to "the Hebrew religious community, organized and meeting for worship."
3. In the earliest translations of Hebrew Scriptures into Greek it was rendered by *sunagoge*, the older term for "Israel as an organized religious body," which has continued among the Jews to the present time.
4. Later, when *sunagoge* began to be applied to the collective Israel, though as "an organized religious body," fidelity to



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the Hebrew demanded a term which did not carry the collective idea, and *ekklesia* was substituted for *sunagoge*.

These facts effectually dispose of the claim that the Old Testament contains anything like a universal *qahal*, an uncongregating congregation, an unrepresenting assembly, a whole body whose members have never been brought together.

Immediately after passing from the Old Testament Dr. Briggs says: "The New Testament doctrine of the *ekklesia* must be built on the teaching of Paul." This is a remarkable statement, seeing that in any case Jesus, Matthew, Luke, James, John and Stephen, six other inspired men, used the word; yet in the discussion that follows some interesting facts are brought out.

"*Ekklesia* is used in the Book of Acts twenty-two times. In three of these the reference is to the Greek assembly, six to the church in Jerusalem, four to the church at Antioch, once each to the church at Ephesus and at Cesarea, thrice to a number of churches in different cities"—all being local, visible and assembling. The four remaining cases are "the church in the wilderness" (7:38), which was "the Hebrew religious community, organized and meeting for worship," as we have seen, "the whole church" at Jerusalem (twice, 5:11 and 25: 22), and "the churches throughout all Judea and Galilee and Samaria" (9:31)—always local, visible and assembling. In the last case some texts use the abstract or genuine term "church," applicable to any church in the region named; other ancient manuscripts use the plural, as in our common version, showing quite conclusively that there was no notion of a universal, invisible and unrepresenting church in the mind of scholars when the *Testus Receptus* was made.

Of the word as used by James and John, and by Jesus in the Revelation, Dr. Briggs says, "Always of the local *ekklesia*." The force of this remark will be felt when the dates of these writings are recalled. The Epistle of James is usually assigned a place among the earliest of the New Testament books, the third Epistle of John among the latest, while in the Revelation Jesus stoops from the mediatorial throne to speak to his churches; so that from the earliest to the latest, and even in heaven, *ekklesia* is local. And, according to Dr. Briggs, Jesus, James and

John never used the word in any other sense.

Passing on to Paul's use of the word, he says: "We may study it in three stages of growth in the Pauline epistles." He notes the first stage in the letters to Galatians, Thessalonians, Romans and Corinthians. In these he finds *ekklesia* used forty-three times, always as "the local assembly," the "organized body of Christians," which Paul had persecuted, "local assemblies organized in God the Father." Referring to Paul's figure of the church as the body of Christ, he says: "There are feet, ear, eye, nose, feeble and uncomely parts, comely parts. There should be no schism the body. 'In one Spirit we were all baptized into the one body.' It is, therefore, not an invisible organism; it is a visible organization."

In the second group of epistles, Ephesians, Philippians, Colossians and Philemon, he notes what he considers a decided advance. "I here is little reference to local churches. Paul speaks of churches in general"—using an abstract term, applicable to "the church" as an institution. "There is nothing to justify the distinction between an invisible and a visible church."

In Timothy he finds the word used of "the local church," the "church of God of which the bishop was to take care," the "church of the living God" of which Timothy was a member. And in summing up this part of his investigation he says: "The church is divine. It is in God and Christ and the divine Spirit. It is holy. It is composed of baptized and consecrated ones."

In the next paragraph Dr. Briggs says: "It has become evident that we cannot limit the New Testament doctrine of the church to the use of the word *ekklesia*." He has a theory to maintain, probably under the impression that he is guided by some experimenting ghost; and as the uses of *ekklesia* do not fit his theory, he turns elsewhere. At this point we leave him.

Norfolk, Va.

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Married, at Cedar Creek Baptist church, Aug. 26, at 7 P. M., Mr. Rodgers Bates and Miss Mary Bell Risinger. The groom is the son of Mrs. Jessie Bates and the bride the daughter of Prof. Risinger. We wish them much success and abundant prosperity on their journey through life. May the Lord's blessings be theirs and his favors be upon them.
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