

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 6, 1900.

NUMBER 40.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

643 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$7.00
After three months..... 2.50
After six months..... 2.00

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

SOCIABILITY is the oil of life.—James Ellis.

TYPOGRAPHICAL errors are confined to no part of the world. A New Haven paper had in its announcements that one of the city ministers would preach on "The Mania in the desert," and that another would take for his subject "An Altar to an Unknown Girl."

HOWEVER it might have been had man never sinned, it is true that great character is the product of furnace fires. Whom the Lord loveth he chasteneth. Therefore could Paul rejoice in his afflictions, which seemed light to him because wrought out a far more exceeding and eternal weight of glory.

A BOSTON layman said, "We do not have any prayer-meetings at our church, we have talk-meetings." Is that not true in a great number of churches? If the pastor or any brother would notice by his watch how small a part of the time is spent in prayer, it will be a revelation.

WE went to a prayer-meeting in Dr. Sears' church once that was a prayer-meeting. He read a chapter, the remainder of the time was given to prayers and hymns, chiefly to prayers. And how those brethren prayed! The attendance at the meeting was as large as the membership of the church, and three-fourths of those present were men.

THE doctors say that even the insane are showing the materialistic spirit of the age. Dr. Girdner says: "Formerly those who were afflicted with delusions of grandeur were prone to imagine themselves to be the Saviour of the world or the Virgin Mary or some eminent saint. Now they are more apt to think themselves to be great inventors, or powerful politicians, or the possessors of untold wealth."

THESE are words of warning Protestants will do well to consider: "You saw what has been recently said about our children's lack of religious education in the schools. There is a good deal in it. The Roman Catholic church is training up its children in fidelity, and the Protestant is not doing so. If that keeps on the Protestants will go to the wall as sure as the sun shines. A strong, well-organized body must always overcome a weak, disorganized one, such as Protestantism has become in this age, owing to the lack of religious education of our children."

THE PUZZLES OF LIFE.

BY J. M. WEAVER, D.D.

From the days of Job until the present time thoughtful men and women have been perplexed with the strange puzzles of life. Recognizing the fact that there is a God infinite in his perfections, his attributes omnipotence, omniscience, omnipresence, his nature love, yet his providences are mysterious and beyond our comprehension. The Psalmist, Asaph, records these thoughts in the Seventy-third Psalm, which arise in the minds of even God's children: "But as for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, * * their eyes stand out with fatness; they have more than heart could wish. * * Behold, these are the ungodly, who prosper in the world. * * Verily I have cleansed my heart in vain, and washed my hands in innocence. * * When I thought to know this, it was too painful for me."

The words of Asaph are often in the minds of the perplexed children of God. Why should a God, all-wise, all-powerful, all-loving, ever permit the entrance of moral evil in his universe? Why suffer the rebellious and wicked to prosper, while the good and true live amid the afflictions of the world? None can answer. With the poet Keats, often we cry out pleadingly—

"Read me a lesson, Muse, and speak it loud.
Upon the top of Nevis, blind in mist,
I look into the chasms, and a shroud
Vapours doth hide them—just so much I
wist
Mankind doth know of hell: I look o'erhead,
And there is silent mist; even so much
Mankind can tell of heaven; mist is spread
Before the earth, beneath me—even such
Even so vague is man's sight of himself.
Here are the craggy stones beneath my feet;
Thus much I know, that a poor, witless elf,
I tread on them; that all that that my eyes doth
meet
Is mist and crag, not only on this height,
But in the world of thought and mental
might."

These mysteries press us on every hand, in all ages of our life, and sometimes rob us of all peace. We are compelled to see strange providences in families.

Here in the city are two families residing on opposite sides of the same street. One consists of a father, mother and one child, the other of a father, mother and six children. Death comes and takes the one in the little family, while he passes by the large one. Why should he not take one where five would be left to comfort the sorrowing parents instead of the one? How the heart is moved by this "strange providence!"

Here is a brilliant, godly young minister, just graduated from the theological school, with every qualification to go out into the great field to tell the story of the cross to perishing ones. Suddenly he is smitten down with disease, and in a few days he dies. Why all this important preparation apparently lost? No one can explain the mystery. We can only say with Addison:

"The ways of heaven are dark and intricate,
Fuzzled in mazes, and perplex'd with errors;
Our understanding traces them in vain,
Lost and bewild'rd in the fruitless search."

What then? Shall we stand in gloom and tears, depressed and in sullen despair? Shall we doubt the existence of God, or believe, if existing, he is powerless, unloving, malignant? The darkness of atheism fills the soul with agony, and yet sometimes it is as Dryden says—

"Virtue in distress and vice in triumph,
Makes atheists of mankind."

From the gloom and sadness of atheism we have but to turn our eyes to God's revelation in order to find relief. From that comes the glorious light of heaven.

"Just as a mother, with sweet, pious face,
Yearns tow'rd her children from her seat,
Gives me a kiss, another an embrace, * *
To this a look, to that a word dispenses,
And whether stern or smiling, loves them
still—
So providence for us, high, infinite,
Makes our necessities its watchful task,
Hearkens to all our prayers, helps all our
wants.

And ev'n if it denies what seems our right,
Either denies because 'twould have us ask,
Or seems but to deny, or in denying grants."

Thus recognizing the guidance of one that "doeth all things well," and feeling the warm pressure of his hand, we are led into peace and restfulness. Sometimes a little child sobs itself to sleep on the mother's breast, so the trustful child of God rests in trustful confidence upon the bosom of its God, feeling that after awhile he will untangle the tangles of life. Thus full belief and trust in God as revealed in the Bible will give perfect peace under all circumstances. The fact that he is ruling all events for the good of his child, will glorify every condition of life. Storm and sunshine are alike to such.

A godly, consecrated sea captain upon one occasion was in the midst of a tremendous tempest at sea, and the waves, mounting upward, seemed about to engulf the ship. While the crew and passengers were frantic with fear, praying and weeping in terror, he was calm and self-possessed, as if there were no storm raging. After awhile the tempest passed and the waves subsided. Going down into his cabin he found his wife, who said: "Husband, how is it that you were so calm while all the rest of us were so frightened? Were you not afraid?" He suddenly picked up a dagger lying on the table and fiercely presented it within six inches of her heart, saying, "Wife, are you not afraid?" She looked at him in astonishment, but in perfect quietness, and said: "No, I am not afraid." "Why not?" said he; "do you not see this dagger so near your heart?" "Yes," said she, "but my husband's hand holds that dagger." "And," said he, "my Father's hand held that storm."

Here is the secret of real peace amid the perplexities of life. If we would be peaceful amid the puzzles of life, we must not attempt to understand God's deep providences, but only trust him and believe that all will be made plain after awhile. A finite mind cannot comprehend an infinite one.

"Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence,
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Sorrowing child of God, do not murmur, nor seek to unravel these perplexities of life, but "only trust him." "Stand still and see the salvation of the Lord." Sometimes it will drain all the will power to your very lips, but "wait on the Lord and he will bring it to pass." Bear in mind that the darker the clouds here, the brighter will be the sunshine after. The rest of heaven will be sweeter to the weary one of earth. Time is short, eternity is unending. Where we cannot ~~trust~~ ~~him~~ ~~we can~~ ~~trust~~ ~~him~~. While passing amid the shadows here, let us remember that, according to his promise, the "shadows shall flee away," and amid the unclouded splendors of the heavenly world we shall ever bask in the glorious sunlight of his presence, where

"God shall wipe away all tears from every eye." Puzzles shall no more perplex us, but we "shall know even as we are known."

Oh blissful scene! where severed hearts
Renew the ties most cherished;
Where nought the mourned and mourner parts,
Where grief with life is perished."

SEEING THE ELEPHANT.

BY REV. HENRY T. SCHOLL.

A method of Bible study that yields only superficial and partial knowledge of Scripture truth does not merit our adoption. It is said that several blind men went to a circus and personally examined an elephant. One grasped him by the leg; another ran his hand along the proboscis; the third, from an elevated position, felt the flapping ear of the huge beast. Returning to their friends, the first said the elephant was like the trunk of a tree; the second compared him to an enormous snake; and the third insisted that he resembled a palm leaf. The conceptions were true of parts, but faulty of the whole; and like faultiness mars the conception of God's Truth which those hold whose study of Scripture is palpably lacking in comprehensiveness.

There is truth in John 3:16; glorious truth of God's love for perishing humanity, and the offer of life everlasting through transforming faith in the only begotten Son. There is truth, also, in John 8:44—"No man cometh to me except the Father which hath sent me, draw him;" and in Romans 9:18—"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth;" also in Romans 8:29-30—"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called; them he also justified; and whom he justified, them he also glorified."

There are, confessedly, some things in Scripture hard to be understood; but the system of Bible Study, or the system of Bible Doctrine, that merits wide acceptance is both concentrated and comprehensive. As in the body, so in the system of Bible Doctrine, some parts are more comely, more esthetically pleasing than others; but all are essential parts, and the whole is more vital and more valuable than any single part however sightly and attractive.—Sel.

You go into an artist's studio, and all about the walls are fragments of pictures, blotches of paint, suggestions of scenes, mere hints, and you say, "You call this man an artist?" But your friend replies: "You are only in his studio; these are only his sketches, these are his unfinished works; if you want to know what he means, you must go to the galleries where his finished pictures are gathered." This world is God's studio. There are sketches, blotches, of what is to be; but the finished work is gone, it is not here; when the picture is ready, it is taken to a higher gallery and a nobler service. The best saint on earth is like a potted plant, when the roots get too great for the pot, and the gardener sees that the pot, which was intended to preserve it, is dwarfing and killing it, he breaks the pot and takes the plant out and transplants it to—

"To those everlasting gardens
Where seraphs walk and angels are the
wardens."

—Lyman Abbott.

THE MYSTERY OF MERCY.

BY THOS. A. T. HANNA.

A revelation of the inmost heart of the divine and illimitable Creator could, of course, be made only by himself. That revelation is the Gospel. It was his eternal purpose to make known to the sons of men his own glorious nature. This purpose was unfolded in that omniscient plan, which we call the plan of salvation. Nor was it to the sons of men only, but also to all the mighty and glorious beings who dwell with God in the heavenly places. The manifold wisdom of God could not be revealed in any other way than through the stoning work of the Lord Jesus. Men might have had some dim and defective ideas concerning the righteousness of God, but they could never know how perfect and unchangeable that righteousness, that justice, is, until it was found that not even Jesus himself, the Son of God, could escape the penalty of God's law, when he put himself in the place of guilty sinners.

And, also, men might have hoped, or feared, or speculated, in regard to the mercy of God, but who could ever have known the boundlessness of that mercy toward the guilty if the kindness of God our Saviour toward men had not been brightly displayed in the Gospel? There is no clear and credible voice of love and mercy sounding unto men, but that which sounds from Calvary:—

"While Jesus' blood, through earth and skies, Mercy—free, boundless mercy—cries!"

Under the law of Moses, the inmost room of the tabernacle, the holy of holies, was to be entered once a year, and that once was on the great day of atonement. In this we have a plain type of the fact that the mysterious and eternal being of God, the holy, holy, holy, is made known to men only in connection with the work of atonement. Jesus entered once for all into the presence of God, for us, through his own blood, having found eternal ransom.

To those who have some of the wisdom of this world, and have not the heavenly wisdom, it may seem a strange and incredible doctrine that the God of heaven should allow mortals in any degree to know the thought of his heart. Even so, Christ crucified is to the Greeks foolishness. So it was two thousand years ago; so it is now. The wisdom of this world can never believe so astonishing a tale as that God loved the world of sinners lost, and pitied those sinners to such a degree as to commission his one Son to work the work of redemption for them.

But here, indeed, is the mind that hath wisdom—the heavenly wisdom. That will learn of Jesus will make himself wise unto salvation. He will be able to glory in this, that he understandeth and knoweth Jehovah and his blessed character. The unbeliever, boasting of his science, declares we cannot even know that God is. The believer in the Gospel answers: "We not only know that He is, but we know what He is."

John, the beloved, on Patmos Island, looked up and saw a door set open in heaven; many were the marvels that he saw and heard through that open door. In the atonement made by the Son of God a door is opened into the heart of God the Almighty. The way into the holiest is now made manifest. The chief pyramid of Egypt has been a mystery to men. For ages it was the shrine of a great secret. Yet now, any common traveler and any ignorant Arab can find a way into the very heart of that sepulchral mountain. Could the colossal pride of that Pharaoh have tolerated the thought that the "stranger, slave, or savage" in ages to come would freely rove and rummage where his coffin had lain

"Swathed in linen, and precious unguents old; Painted with cinnabar, and rich with gold!"

How, then, shall we express this truth, that the Father of eternity has opened the inmost chamber of his holy being to the poorest of the wayfarers of this world? When the crafty Delilah had extorted from Samson the confession which so many times she had tried to win, she knew it was genuine, and she said to her confederates: "Now he hath told me all his heart!" We that receive in its truth the history of God's gifts to men, can see

into his eternal thoughts—more deep than the sea, more transparent than the ether. Here he hath told us all his heart.

The river Jordan, for many ages regarded as a sacred stream, flows from at least two great fountains. These fountains are near to each other, and flow but a little space till they flow together. The redemption that is in Christ Jesus flows to us from a double fount, the Love and the Pity of our God. When the waters of Bethesda were troubled, then they had healing virtue. May we dare to speak of the troubling of God's heart, out of which flowed redeeming love? We would not venture to speak thus, but he himself has so taught us—"My heart is troubled for him, my heart is turned within me, my repentings are kindled together."

Why did God show mercy to sinners? Because he pitied them. Why did he pity them? Because he loved them. Why did he love them? To this neither men nor angels can give any answer. "God only knows the love of God." We can tell you, by the revelation of the Gospel, how man can be just with God. We can show you how God can be a just God, and yet can justify the ungodly. We can show you God and sinners reconciled. But not even the Gospel itself will undertake to explain to you why the God of majesty and holiness should love such souls as ours. Paul was chosen of God, specially fitted by inspiration of God, to show us the deep things of God; but here he confesses himself as much overwhelmed as the feeblest of his brethren. Here, like the rest, he could only bow and drink of that "pure eternal stream, whose fountain who shall tell?"

What seems the most tremendous force exhibited on this planet is when a tidal wave is uplifted by a subterranean shock and made to roll on the whole breadth of the Pacific. That is a faint ripple compared to the divine troubling, when love and pity send their eternal wave over the abyss of God's being.

An arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—Joseph Hall.

One fortunate outcome of the present upheaval in China will be to compel the churches to re-examine their theories of missionary work from the ground up. The inevitable result of this re-examination will be to put the entire cause of missions upon a more solid New Testament basis, and to purify missionary methods and ideals. The missionary movement, like everything else in this world, needs occasional overhauling. It gets lots of things attached to it that are not essential to its germinal idea, and it tends to waste itself on side issues. Under the tremendous pressure of events, the churches are forced to reconsider the whole problem, and the result will be a purification and an immense reinforcement of the missionary idea.—Watchman.

How much a dunce that has been sent to roam, Excels a dunce that has been kept at home. —William Cowper.

SHAKY PREACHING.

BY REV. THEODORE L. GUYLER, D.D.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him, "Oh, by-the-by, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church-member, very calmly, "it was not him, it was the congregation that was needin' a rest."

Against such particular style of minister this sharp shot was aimed I do not know, but there is a certain type of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as shaky preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight atmosphere, groping about in the company of writers who are a compound of speculation and skepticism, and who claim to be the representatives of "advanced thought." The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith, he chooses those that unsettle him all the more. He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible but he is doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand vital truths firmly and building his pulpit-work on them, he gropes about among the mysterious things which "belong unto God," and he puzzles his brains with that which is too deep for any mortal man to fathom. That glorious tonic preacher, Dr. Maclaren, of Manchester, says that every minister "ought to burn his own smoke"; but the shaky minister prefers to live in the smoke of his own doubts, and envelops himself in the superadded mists of other men's unsettling speculations. Instead of keeping his feet firmly planted on the everlasting Rock, and attempting to draw everybody else up on to that Rock, he is constantly venturing off upon the shoals and sand-bars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I do know where the deep water is." It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that sagacious ship-master.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless Biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely hamstrung. He comes before his congregation who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven, and not to be put off with the hard "stone" of human quarrying. They have troubles enough of their own without listening to their minister's troubles about "inspiration," or about "evolution," or about "the existence of sin in God's world," or any other abstruse questions. Instead of being unsettled, they want to be confirmed and strengthened and helped to fight the battles of daily life with a more vigorous faith and a brighter hope. The man who has not spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully."

The ministers of the Lord Jesus Christ who not only draw their fellowmen around their pulpit, but draw souls to

the Saviour, are men who, like Bourgeon and Simpson and Maclaren and Newman Hall and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth and a firm courage in proclaiming it. The theological seminaries—in all our evangelical denominations—who turn out well-rooted, well-grounded, spiritually-minded preachers of the everlasting Gospel, will preserve the confidence of the churches. Strong winds that blow down ill-rooted trees may be expected in the religious as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in His pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.—Evangelist.

RELIGIOUS IRREVERENCE.

The above is not the contradiction of terms it may seem at first sight. In these days, when Christian organizations and Christian literature of the polemic kind, are multiplied beyond computation, it is well to study them occasionally, and discover how many really deserve the name. Nothing in these later days more shocks the sensibility of reverent Christians than such questions as "What would Jesus do in my place?" The men who put a kingly robe on our Lord, and then bowed in mockery before him, were hardly less irreverent, in their ignorance of whom he was, than are professedly enlightened, modern, Christian teachers, who deliberately and repeatedly ring the changes on how he would do in our place. It is nothing short of blasphemy, to compare mortal, sinful man, even in his best estate, with our Lord and Saviour.

Two years ago the announcement that it was proposed to erect a new building at one of the Summer Schools in this country, and call it "The Hall of the Christ," carried a thrill of horror to many among us. It required then no prophetic vision to see how easily—perhaps thoughtlessly—but in a way to destroy forever the proper attitude of true reverence in the young people who gather there, that title would be thrown from one to another, by all sorts of employees and other godless ones in the streets, hotels and boarding houses. Nor is it reasonable to expect that these young "Christians" will be guiltless of the same careless handling of "the name that is above all other names."

If it ever was the case, it is no longer a proper question for Christians to ask, "How shall the church reach the masses?" A properly constituted church is as free of access to the masses (and this without having free pews) as to those who form the organization. The questions for today are, "How to restore the church to its rightful position," and "How to keep its members, especially the younger, so reverential and worshipful as to commend the church to the masses without." Editors of religious papers and pastors of churches can do much to forward this much-needed reform by maintaining and advocating a higher standard for church-membership. The too easy examination, the "coming in by some other way" into the sheepfold, is the cause of much of this present-day irreverence.—O., in the Presbyterian.

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act—that He may test us. Not giving everything at first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star?—Rev. F. B. Meyer.

It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.—Wm. Penn.

ESTABLISHED 1837

WESTERN RECORDER

AT LOUISVILLE, KY. IS PUBLISHED

This LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

I have two or three questions from ladies on hand which are calculated to get me into hot water. I never answer a question from a brother which is sure to result in a scolding unless it seems necessary, and I never refuse to answer the question of a lady. Let me say again, as I have said often before, the RECORDER is not responsible for my utterances, my contract being that I am free to say what I please so long as I do not contradict the Philadelphia Confession of Faith and Boyce's Theology.

On this question I think I can guard myself from the hot water by a preliminary statement. The question is, "Do you think it is right for the missionary to run from their places in China with the stern words of the Master before them? The hiring feeth because he is a hiring? Would you run if you were there?" There are circumstances in which it is right for the missionary to run away from danger, which I will indicate. I insist that every missionary has a right to expect the world in general, and his brethren in particular, to believe he did exactly right in leaving his post in circumstances which he knew and we do not. Not a shadow of blame is cast on one of them. It would be inexcusable to blame one if he made a mistake in regard to the circumstances and left when he ought to have stayed. Now any one who will say that I am finding fault with the missionaries, singly or collectively, in what I say below, deserves to have the Boxers get him.

If a missionary has made no converts in the place in which he is stationed, he has a perfect right to leave. His case then is like that of the seventy sent forth on their trip through the villages, and cities to which their Lord was going. They were told to flee to another city if they were persecuted in one. They left behind them no one who would be in danger because of them and their teachings. If there are no sheep to be left to the tender mercies of the wolf, the shepherd does right to make his escape as quickly as possible, and proves himself no hiring to do so.

Even if the missionary has made converts, he is right to run if the wrath of the persecutors is directed entirely against him, so that the converts would not be injured if he left, and would be in danger if he stayed. In that case he is like Paul, who was let down in a basket from the walls of Damascus by the brethren, and so made his escape. Paul was the one against whom the rage was directed. If he were gone there was little reason to fear that the brethren in Damascus would suffer. A shepherd does not show himself a hiring by fleeing if he knows the wolf is seeking his life alone, and if he makes his escape the sheep will be unhurt.

But if the missionary has made converts, and their lives are in danger from the persecutors, then it seems to me his plain duty to stand at his post and leave the issue of life and death in God's hands. If he is killed first, he can show them how a brave man, with unflinching trust in God, can die. If they are killed first, he can comfort and strengthen them and stand by them to the last. They have loved and trusted him; because of his teaching they have broken with friends and kindred, and are giving the supreme proof of their faithfulness in dying for Christ's sake. His plan is as much among them to the last as it is that of the commander of a fortress. Crockett at the Alamo and Leonidas at Thermopylae did not say their lives were too valuable to be sacrificed, and leave their men to die alone. Soldiers of the Cross must show even more heroism.

The good shepherd does not reason that he can do the sheep good by dying; that after the wolf had killed him he would kill the sheep anyway, and they would be dead in either case. The good shepherd giveth his life for the sheep. But he is that an hiring, whose own the sheep are not, and the wolf coming and leeching the sheep and teeth. What would do is answer and very different question. At this safe distance it is easy

to think that I would send the women and children to safety and stand at my post like a true soldier of the cross. That I would strengthen the faith of those native Christians who might be in danger of apostatizing; that I would move among them all brave, cheerful, showing unflinching trust in God and nerving their hearts to say, "Though he slay me yet will I trust in him." That when God called one and another home in a chariot of fire, I would comfort the sorrowing families with the great and precious promises of God, and almost make them see the Heaven opened as Stephen saw it; and if I died, play the man for my God. That is what I think at this safe distance.

But human nature is weak and steadfast courage is not as common as it ought to be. What I fear I would do would be to reason that my life was too valuable to lose, that God could not find any one else to do the work as well as I; that by staying I could not prevent the death of the native Christians, and that I would run with the women and children to a place of safety not under the wings of God, but under the cannon of the gun-boats. But if I ran and left converts to their fate, as I frankly own I should be in extreme danger of doing, I would never go back to the same field, and would expect the natives and children to arise to preach, to say, "The hiring feeth because he is a hiring, and careth not for the sheep," and with the words to walk out of the house. I should expect the heathen to sneer with biting sarcasm if ever I said anything but trusting God. Because of my running, I would be asked to be transferred and go to all my days before the face of my God, because I had given great occasion to the enemies of the Lord to blaspheme.

And I say again, I utterly refuse to believe any missionary in China has failed to do his whole duty. I insist that all of them who have left their fields did so in circumstances which made it right for them to do so. And if any one of them made a mistake, and left when he ought not, it was because he erred in judgment in regard to the state of affairs, and not because he had a coward's love of life or a Pharisee's estimate of the great import of his own life and work. And say the Boxers catch—any one badly—any one who may think that I have attacked the missionaries, or have even admitted that a shadow of blame attaches to any one of them.

"I have heard of the Shakers all my life, but know little or nothing concerning their beliefs and their history. Can you tell me something of them?" My knowledge of their beliefs is of the vaguest, but I know something of the history. They are a sect, or rather an off-shoot of the Quakers. They agree with the Quakers in not having the ordinances, baptism being entirely optional according to their views. They believe the saints should dress in a plain way, which will distinguish them from the "world's people." In their other beliefs, so far as I know them, they differ widely from the orthodox Quakers whose creed is evangelical.

The founder of the Shakers was Ann Lee, who is known among them as "Mother Ann." She died in England in 1784. She was in a country where she died in 1784. She was a Quaker, and the greater part of her converts were drawn from that body. While they call themselves "The Millennium church," outsiders called them from their fantastic dance the "Shaking Quakers," and the name in the United States is Mother Ann. She has been declared by her followers to be a second incarnation of the Second Person of the Trinity. As such I suppose they worship her, but am not sure in regard to that.

The Shakers are a communistic sect, and have established themselves in various colonies over the country. Thirty years ago there were about fifteen in these United States. Their numbers have fallen off greatly, and it is estimated there are only 1,000 now in the country. Their colonies are all intact, or nearly all. Their properties must be worth much. For they have lived simply, and dressed simply, and worked industriously, all their savings going into the colonies.

About their tenets I know little. That which is best known and is considered the most characteristic is their celibacy. Mother Ann taught them that the life of the married would be a far higher life and more in union with God hereafter than the life of the unmarried. They have no communications with the dead, either by rappings or trances. Their dance in their worship is a characteristic feature which has attracted most attention to them. It must be seen to be understood, and I have no time to attempt a description of it. That "Mother Ann" could have founded a sect of believers in the vagaries is one of the mysterious things about the human heart. But the Shakers have not only believed, but have been noted for the fervor of their faith. But her vagaries were sound in theology and reason in comparison with the silly blasphemies of Mrs. Eddy, who has found more followers by far than did Mother Ann. The capacity of the human mind for credulity seems infinite.

The Lord has brought us into the pathway of the knowledge of Him; and bids us pursue that path through all its strange wanderings; that shall be done upon the plain where God throws it. Our life is a struggle to know the Lord. We marvel at some of the experiences through which we are called to pass, but afterwards we see that they afford us some new knowledge of our Lord. We have not to wait for some brighter opportunity; we must walk for ourselves and build a bridge for ourselves a bridge to that future.—G. Bowen.

MERCHANT OR MISSIONARY.

BY W. H. GEISTWEIT.

Of course, in the eyes of the world, the missionary is at the bottom of all the trouble in China; says the daily newspaper; also Mr. Wu, the Chinese minister in Washington; it is the most convenient place to put the blame, and the missionary must simply take it; added to this is the general feeling among unthinking Christians, that the trouble is a religious one, and the burden seems to be heavy about this time on the missionary and those who support him; for, be it remembered that there are multitudes of Christians who are not interested in sending the Gospel abroad; I say "Christians" because they claim to be such. So what with the world's opinion, shared by a large number of so-called Christians, it would seem as though the missionary was a mischief-breeder, and the cause of the Chinese war.

Suppose we look into the matter a little. There was a country inhabited by cannibals; that was not a remote part of the beastly of the field; worse, for at the best of the field did not at hire the men at first sight. To say that these people were opposed to the Christian religion is to put the case very mildly; they had no other love than for the body of the missionary who came to preach to them. A man, in whose heart there burned a strange love for the Master, and for the degraded creatures for whom that Master died, went to this far-off land alone; the story of his labors, his sacrifices, his successes, are as thrilling, if not more so, than the Acts of the Apostles in the Bible. He lived among them till his hair was white, and his step rather slow and feeble; gradually the heathen was transformed, savagery, cannibalism, heathenism disappeared from the country; when he went there, "there were no Christians," when he came away to tell his story, "there we no heathen." That is the story of the life and work of the wonderful apostle, John the Baptist. He died for the heathen, and the mercantile element does not enter in as the selfish end of what we call "civilization."

HOW IT WORKED IN CHINA.

Within the past ten years great changes have been taking place in China; the missionary kept on his way, teaching the story of the cross, doing just what he had been doing for more than fifty years. But the change was caused by a disastrous war with the little kingdom called Japan. China was whipped—badly beaten, as though a mouse had sent terror into the heart of an elephant. China arose from its defeat with its eyes open, wide open, to its helplessness and its wonderful possibilities. But the "powers" of the world did not know that the celestial was awake; they thought he was still asleep, stunned by the blow Japan had given him. So the powers were in a talk of the division of China; the "dismemberment" was the more dignified phrase they have been using, though I think that word rather expressive; they stood about what seemed to be a great carcass, each one eyeing the other, seeking the best moment to make a cut. One wanted the head, another the tuks, another the feet, another simply an "open door."

And the animal seemed asleep—but he wasn't. There is so much of him that you cannot take him in at a glance, so there was much quiet work going on in the interior; the Chinese were getting well, when it comes to division of my anatomy, perhaps I will have something to say; my sleeves are capacious, they will hold a gun or two; then, also, I will have the European quietly teach me what to do with a gun. They may beat me in the end—but I will give them a lively time in doing so. I will discuss how the selling was to be done—when something dropped! The world knows the story; alas, that we cannot write "flims" to the last chapter in the difficulty.

Was it the Christian religion that sent the powers to look over China? Was it love for the celestial's spiritual welfare that caused the discussion about the "open door"? My friend, if it was not such a dignified newspaper I would suggest to you to wink your eye—I think I will risk it! Never, for a single moment, has the discussion about the division of China been prompted by any other motive than that of the merchant; it was because the Christians did not see the need, and the man who would have them sell, that the "powers" wanted to get control of China; and in that question the missionary had no more to do than the humblest preacher in the realm.

But why should the Chinaman be so bitter on the missionary and the native Christians? Ah, yes; he is a constant reminder, and his conversion is right by his door belong to the hated "powers"; "go for them"; and they do; but the hot blood of the celestial is not, and wonder of wonders, he carries the war to the very heart of the "powers." And we are all acquainted with the daily war bulking. It is a war of policy; it is a war of the intestine diplomatic, which is sufficiently opaque to make a Philadelphia lawyer smile, there

may be no war in China, with all its attendant horrors; and the Chinaman understands it—so do the rest of us, when we are not speaking "diplomatically." Standard.

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.

RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST. By Cyrus Townsend Brady. Charles Scribner's Sons, Publishers.

These anecdotes and reminiscences, full of humor and of other winning phases of human nature, give a vivid picture of the daily life of a missionary in the great West ten or fifteen years ago. They illustrate the serious side of the life as well—the unselfish devotion to the work of helping one's fellowmen characteristic of the true missionary spirit, which gives the book a decided value. No reader of Mr. Brady's historical romances needs to be told that the narrative is full of abundant animation and elasticity, and is sympathetic with the best in life and in human nature as they existed in the West when Mr. Brady was a missionary.

It is stated that of a thousand miles of travel which Dr. Edward Leitch Fellowshiped in the preparation of his latest book, "The Bright Side of Humanity," scarcely two hundred dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity" is the first serious attempt that has been made to present the distinguishing noble traits of all races. It will be published by the B. F. Johnson Publishing Co., Richmond, Va., and will be ready September 15th.

MAGAZINES.

"The Influence of the Western World on China," is the title of a timely article in the September Century, the writer being the Rev. D. Z. Sheffield, D.D., for thirty years a missionary in the Middle Kingdom. One can learn much about the Boxers from a paper by B. Van Bergen on "The Revolution in China and Its Causes." A second instalment of Jean Schopfer's notes on "Amusements at the Paris Exposition" treats particularly of theatres, panoramas and other spectacles. The panoramic feature has been carried to the last point of novelty, and without leaving the Exposition grounds one may journey to Siberia by train, to the Mediterranean by boat, and to the empyrean by balloon. Castaigne's vivid pencil supplements the text with many a full-page and smaller picture. To this extent word on the civilization of to-day, contrast is afforded in Prof. Berrett's account, with photographic illustrations, of his visits to the cave-dwellers of Turkey in Asia, some of whose habitations date back nearly four thousand years; and primitive conditions are also described by John Burroughs in the second and concluding part of his notes on the Hermitic expedition to Alaska and Herling Sea. Lovers of personalia will enjoy Th. Benton's sympathetic sketch of the late Pere Didon, the great pulpitor of the Madeleine, and the third budget of Dr. William Mason's "Memories of a Musical Life," in which the principal figure is the Abbe Lert, and other interesting articles.

Judge Francis Lowell opens the September Atlantic with "The American Boss," his rise and sources of power. Brooks Adams follows with Russia's interest in China. Mrs. Candee pictures the wonders of Oklahoma, and Canon Rawnsley sketches Ober-Ammergau. Mrs. Foote begins The Prodigal, a brilliant short serial. A notable group of great general interest comprises "The Story of the Coyote that Lapped Blood," "Famous Scoundrels," "The Chickamauga Crisis," Jacob D. Cox, Major-General, ex-Secretary of the Interior, ex-Governor of Ohio, etc.; The Sea-gull Island, a poem, John R. Taylor; To the Breaks of Sandy, John Fox, Jr.; A Daughter of the State, a story, Charles Warren; A Personal History of James B. Weaver, a story, H. Howells; The Point of View; The Field of Art.

(See additional literary on another page.)

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 16.

THE RICH FOOL.

Luke 12:13-23.

MOTTO TEXT—"What shall it profit a man if he gain the whole world and lose his own soul?"—Mark 8:36.

"And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me."—Not one of the disciples, but one of the multitude who was wrapped up in the thought of money even while our Lord was preaching. According to Jewish law the elder son had a double portion of the estate, and with it the obligation to support his mother and unmarried sisters. It may be this younger son had received his portion of the estate and wasted it, and wished another division; otherwise he would probably have gone to the judge whose business it was to prevent wrong-doing. But whether he had a just claim against his brother or not, his mind was absorbed in money matters even while he was listening to the words of the Lord. There is danger that all of us will allow worldly affairs to intrude into our thoughts when we are sitting in the sanctuary and ought to be listening to the ambassador as he delivers a message from God.

"Man, who made me a judge or a divider over you?"—There is rebuke in the term "man" as here used. The judge decided the point of law, the divider saw that his decision was carried into execution. Law cases must be left to the courts; our Lord would not in any way unite church and State. The man's soul was of infinite value, but he cared nothing for it, but is absorbed in the consideration of his property.

"Take heed and beware of covetousness."—Covetousness is not avarice or hoarding. A poor man can be very covetous, as can one who gives liberally. Covetousness means a desire for money more than is necessary for our true welfare. Having food and raiment, we should learn therein to be content. If a man is straining every nerve to heap thousands on thousands, no matter if he gives away very largely, he is covetous. It is a most invidious sin, and takes to itself the name of virtues. It is a sin which is in greatest danger of causing self-deception. A man who steals knows that he steals, but a man may be covetous and not be aware of it. "For a man's life consisteth not in the abundance of the things which he possesseth."—Leaving out spiritual life, how true this is. Abundance cannot guarantee life, nor health, nor joy.

"The ground of a certain rich man brought forth plentifully."—It is not necessary to be rich in order to be covetous. But the fact that this man was rich shows that successful covetousness is folly. The money was made honestly, in the business of farming, and not by any over-reaching his fellow men. His barns were already full to overflowing; he will tear them down and build larger. His whole thought was in the accumulation of wealth,

in an entirely just and honorable way.

"And I will say to my soul, Soul, thou hast much goods laid up for many years."—He claims the soul as his. He takes a lofty life for granted. "Take thine ease, eat, drink and be merry."—Showing thus what his idea of enjoying life was.—God, his own sin, his responsibility to God and the hell before him were not in all his thoughts. He was an honest, upright worldling, who in those days would congratulate himself that he was better than some Christians he knew, who would do things that he would not.

"But God said to him."—In a vision that night before his death. "Thou fool, this night thy soul shall be required of thee."—His soul was not his; it belonged to God who required it of him. What folly to lay up treasures when he had no life before him in which to enjoy them, and had laid up no treasures for eternity.

"So is he that layeth up treasures for himself and is not rich toward God."—He is a fool. To be rich towards God is to have those characteristics which God loves, and which are God's gifts. First and greatest of these, and the parent of all, is the new birth. He is rich towards God who is just, truthful, brave, honest, honorable; who does justly, loves mercy and walks humbly with his God.

So far our Lord had spoken to the people. He now turns to his disciples with assurances such as belong only to the children of God. "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on."—"Not only should the believer not aim at possessing superabundance, he should not even disquiet himself about the necessities of life. Of the family of God the disciples of Jesus may reckon on the tender care of this heavenly Master in whose service they are working, and that in respect of food as well as of clothing."—Go, et.

"The life is more than meat, and the body is more than raiment."—And God who gave the greater blessings will not withhold the less.

DR. TALKS OF FOOD.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that, in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." W. B. Conway, M. D., Pres. Athens, Ga., Board of Health.

PRAYING IN EVERYTHING.

Some Christians seem to think that God is so great that nothing less than earthquakes, pestilences, wars, and famines can arrest His attention and awaken His interest. They do not pray for little things, nor do they believe that God hears prayer except in great emergencies. But we are taught in the Bible that God is a Father, and we know that a father is interested in everything that gives his children trouble. When a child comes to the father sobbing as though his heart would break over a little thing which the father knows is a mere whim or fancy, he does not scorn the child's appeal and turn away from its tears. He takes his child in his arms and quiets the throbbing heart by pressing it close to his great, loving heart. He is interested in the case because the child is in trouble. And will not our heavenly Father hear us when we bring to Him our troubles, even though He may know that they are nothing?

Besides, we know not what is important. Perhaps nothing is unimportant. When Joseph left his father's tent one morning he was not aware that the journey would be unusually important. Had he known that he would never return, that he was setting out on a journey of such great significance in the history of the Hebrew nation and of the world, what strange feelings would have flooded his soul! A young man left his office one evening in perfect health. The next morning he was dead. Had he known that he should never enter his office again, had he known when he went home that it was the last time, had he known when he lay down to sleep at night that he would never leave the room alive, how important every moment, every word, every thought would have appeared! Those things which seem unimportant to us at the time may be the pivots on which eternal interests turn. Nothing is unimportant. Everything is worthy of being made a subject of prayer; and Paul says, "In everything, by prayer and supplication with thanksgiving, let your requests be made known to God."

The issue of things is greatly affected by prayer. Many a perplexed soul has come safely through his difficulties by prayer. A widow who was left with the care of five children, and little to rely on for their support, was confronted with a bill for a considerable sum. She was not able to pay the bill, and was sure it had been paid by her husband before his death, but did not know where to look for the evidence. She went to her room, not to look for the receipt, but to pray, and while praying for divine direction a firefly came in at the open window and was pursued by one of the children to the spot where the missing receipt was found. Some will say this was a coincidence. We can not prove that it was a direct answer to prayer, nor can anyone prove that it was not. A book-keeper who could not make his account balance prayed earnestly that God would guide him in his search for the error, which might bring a strain on his good name. He knew he was honest, and he believed God would help him in his perplexity and peril. He rose from his knees, opened the safe, took out a blotter, and immediately found an entry which had not been transferred, and everything was fully explained.



LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire.
Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.

A business man in a large city tells of his perplexity when a young man. His partner who had been connected with the firm for many years, was taken ill and compelled to take a sea voyage. The entire responsibility of the business was suddenly thrown on the young man, whose experience was limited. He trembled when he thought of the disaster which might come to the business in the absence of his senior partner. When they separated the young man went to a vacant room in the building, locked the door, and prayed fervently for divine guidance and help. This he did every morning, and when his partner returned it was found that the business had prospered more in his absence than in his presence. All this might have happened if no prayer had been offered, and it might not. The morning prayer, his confidence in the help of God all tended to encourage his heart, to strengthen him for the burden. And who shall say that his success was not a direct answer to prayer?

Let no one imagine that things will always turn out according to our desire when we pray. It may be otherwise. Our desire may not be right. The issue may be contrary to our wish. Money, health, and temporal prosperity are not always bestowed on those who pray. But whatever happens the best result will be the issue, for "all things work together for good to them that love God." Still, it is right to pray "in everything." Prayer is appropriate "in everything." Everything is sanctified by prayer. Secular things become sacred when they are accompanied by prayer. Temporal things may be taken to God in prayer as well as spiritual things. Temporal things have a place in the economy of God's kingdom and in the development of character.—New York Advocate.

WINE DRINKING IN ENGLAND.

BY NORMAN FOX.

In the RECORDER of August 23 doubt is expressed as to the correctness of the statement of a Wesleyan minister that in England twenty-five years ago it was the usual thing to offer the minister a glass of wine when he came out of the pulpit. My first visit to England was in 1873, and from observations of some months I can say that the statement is within bounds.

I preached one Sunday in one of the leading Baptist churches in London, and when, after the service, I went back into the pastor's room one of the deacons came, and, going to the closet, brought out a decanter of wine with glasses, supposing that I must need to refresh myself therewith.

But a few days after my arrival I met, by appointment, at a certain hotel a wealthy and liberal Baptist layman who wished to consult me regarding a theological school in Great Britain of which he was a trustee and main supporter. He asked me if I would not take something, and, on my declining, he said to the

waiter, "You may bring me some hot whisky." I was rather taken back to hear an eminent and pious Baptist deacon give such an order, but the good man himself evidently thought no more of it than would an old-fashioned Kentucky Baptist deacon of taking a "chew" of tobacco.

I attended that spring the Baptist Anniversaries in London, and at the close of the series of meetings, the London Baptist Association gave a luncheon to the visitors in the basement of Spurgeon's church. All up and down the table were decanters of wine, and of the three or four hundred ministers present, I saw few who did not drink.

A few days after this I was invited to a breakfast of the British Sunday-school Union, and on the table here also was wine and beer in profusion. To the gentleman who sat next me—a lawyer—I remarked that this looked rather "amusing" to an American, and he seemed puzzled to understand what I saw strange in it. Some months afterward I had the honor to be invited to a reception given to the revisers of the Bible, and this lawyer was present. I did not remember him, but he re-introduced himself to me, and in the conversation said, "Do you know you made a remark one morning on which I have since done a great deal of thinking?" He then recalled the remark I had made to him at that breakfast, and added, "I had never thought of it before, but really it doesn't seem quite the thing."

Mr. Spurgeon afterwards became a total abstinence, and since then there has been a great change in Christian opinion in England regarding wine drinking. One lesson of the foregoing is that very good men may make mistakes. We ourselves may be adhering to practices that will seem as much out of the way to our children as wine and beer at the breakfast of a Sunday-school Union seem to us.

A second lesson is that brethren who are wrong may not be hopelessly wrong. It may take but a few years to work vast changes for the better. Morristown, N. J.

When Christ was dying on the cross He made a will. Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom Christ did, for it was to His disciples He said, "Peace I leave with you, my peace I give unto you." They say a man can't make a will now that lawyers can't break and drive a four-in-hand straight through. I challenge them to break this one. Let them try it. No judge or jury can set Christ's will aside, for He rose to execute it Himself. If He had left us a lot of gold we should never have gotten it, for thieves would have stolen it in the first century. But He left His peace and His joy for every true believer.—D. L. Moody.

OPIMUM COCAINE AND WHISKY
Little Cloud of my Kingdom
I am a man of God, and I am
a man of God, and I am a man
of God, and I am a man of God.
W. B. WOODLEY, N. B. Adams, Ga.

OHIO RIVER ASSOCIATION.

This body met with Oldwell Springs church, Crittenden county, August 22, with Bro. G. N. McGrew in the chair.

The introductory sermon by Eld. J. S. Henry, on "It is more blessed to give than to receive" (Acts 20:35), was a very timely one, and earnestly delivered by the preacher.

The reading of the letters from the various churches showed advance steps over last year in several respects. A year ago 124 baptisms were reported. This year at least 189. Last year the contributions for all missions amounted to \$376.36. This year the amount was considerably more than \$400. Ten churches contributed about \$45 to the Ministers' Aid Society. And the Orphans' Home was also remembered by a number of the churches.

Bro. McGrew, the former moderator, and Eld. J. S. Miller, the former clerk, were again elected to serve the body this year.

The writer of this article was very favorably impressed with one feature of the organization: Instead of wasting a good deal of precious time by trying to dispense with the usual order of proceedings, substituting other plans, etc., the body went right on transacting the business in the way they had hitherto agreed they would do. And this plan was adhered to almost without exception, the result being that each item received due attention, unless such a lack appeared during the last day of the session, during which time we did not have the pleasure of being with them. When will our deliberative bodies see the beauty of going at once into the business for which they have assembled, instead of bringing in plans that are new to the average person attending such meetings, thereby creating confusion and sometimes contention?

Nor were the brethren disappointed by the lack of visitors, for Bro. W. P. Harvey and J. N. Hall, the editors; J. B. Wakem, the Syrian; I. M. Wise, President of the Ohio Valley College, and a whole list of men who only claim to be dirt-road preachers, namely: J. L. Perryman, J. A. McCord, T. H. Vaughn, W. A. Burns, T. A. Conway, Fred Wittenbraker, D. W. Green and J. W. Spurlin. There were so many of this class that I am not sure of having mentioned all of them. I know I have not, for just now I happen to remember that Bro. Charles Gregton was also present. Bro. Green claims to be J. N. Hall's father in the ministry, and in all probability there are several who have become the ministerial sons of Bro. Spurlin during his ministry of more than 50 years. Nearly all the visiting brethren preached at some time to the immense and orderly crowds that could not get in the house. The association adjourned to hear two sermons in succession, one by Eld. T. S. Conway, the other by J. N. Hall.

The Ohio River Association seems to be a body of very orthodox people, and why should they not be when they have 28 ordained preachers and 18 licensed within their bounds, or, in other words, every 79th person is a preacher?

The hospitality was abundant and most gladly given, the writer being under many obligations to Bro. Charles Jackson and Sister Ooon.

Yours very fraternally,
FRED WITTENBRAKER.

SUBSCRIBE FOR THE RECORDER.

"Every Man is the Architect of His Fortune."

"An architect designs, and his plans are executed by a builder. The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder."



THE SIMPLICITY OF BAPTIST FAITH.

BY J. B. GRAVES, D.D.

It is sometimes said, by inquirers after religious truth, that the way is difficult; and, indeed, in many things this is true. But God made the path of duty plain, and the difficulties in the way of finding the path have been put there by men. Whatever may be said of the way of understanding the faith of the sects, there is a simplicity in the Baptist faith that commends it to honest inquirers after Gospel order.

1. Baptists hold that no one is a proper subject of Christian baptism and church membership who is not already a Christian. They are the only people that hold this view. This is simple, and the Scriptures that teach it are plain and easily understood. We refer those who are inquirers, and are not familiar with the Scriptures, to the following passages; John the Baptist refused to baptize any except those who brought forth fruits meet for repentance.—Matt. 2:14. Those John baptized confessed their sins. (Mark 1:5). Those baptized under the immediate direction of Jesus were disciples. (John 4:1). Those who were baptized on the day of Pentecost were such as had gladly received the word. (Acts 3:8). Those baptized at Samaria by Philip, first believed. (Acts 8:12.) The inspired epistles to the churches were addressed to Christians, showing that the New Testament churches were composed of converted people: "Beloved of God called to be saints." (Rom. 1:7). "The sanctified in Christ Jesus, called to be saints." (1 Cor 1:3). "The saints at Ephesus." (Eph. 1:2).

2. These were not made the children of God by baptism, nor any other ceremony. It is clearly taught that none are the children of God unless they are believers, and that all such already have the pardon of their sins. "He that believes on the Son is not condemned" (John 3:18). "He that believeth on the Son hath everlasting life" (John 3:36). "Therefore, being justified by faith, we have peace with God" (Rom. 5:1). We learn, too, that faith and love are united in the same heart (1 Cor. 13:3 and Gal. 5:6). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "He that loveth is born of God and knoweth God."

3. That baptism was performed by immersion is clearly taught in the New Testament. Christ was baptized in the river of Jordan, and came up straightway out of the water. (See Matt. 3 and Mark 1). The Ethiopian eunuch went down into the water, was baptized, and came up straightway out of the water (Acts 8:38, 39). Those baptized were buried in the water and raised from it. (See Rom. 6:4 and Col. 2:12).

4. The Lord's Supper is placed in the church to be observed by

its members, all of whom have been previously baptized. None were, in the apostolic days, church members without baptism. The order in which the two ordinances were given and commanded, and in which they were observed by the Saviour and his immediate followers, clearly place baptism first. (See Matt. 28:26; Luke 22:19, 20; Acts 2:42; 1 Cor. 11:23-26).

We have in the Scriptures above referred to the leading features of Baptist faith in language that needs no comment. No theologian is required to explain these simple declarations, and it is only man-made systems that require lengthy explanations. Why do some Christians play into the hands of infidels by teaching that God presented his requirements in such obscure and ambiguous language that those required to obey him cannot understand what he requires them to do? There are great mysteries in the Bible, but not in the commands of God to his children.

DEAR RECORDER—I read Bro. Root's article in the RECORDER of August 16, which I most heartily indorse. While reading my mind was carried back to my younger days. An Indian man and his wife came to father's and worked on the farm. On going to leave my mother gave the woman some flour to bake bread for their journey, put some salt and lard on the table for her to put in her bread. She shook her head and said, "Holy wax cha, not good bad." So I learned that they use no leaven of any kind in their bread. C. H. RALEY, Sibley, La.

FRIENDS HELP.

"After drinking a cup and a half of coffee once a day, I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. Mrs. H. A. Hober, for many years State president of the W. C. T. U., a personal friend, told me she had been greatly benefitted by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum Food Coffee.

"Another lady, Mrs. Mary Baker, of Red Wing, Minn., has been troubled with chronic dyspepsia for years and found immediate relief on ceasing coffee and beginning Postum Food Coffee twice a day. She was wholly cured. Mrs. Judge Stocker, of Minneapolis, told me that Postum Food Coffee was a God-send to her, her heart trouble having been relieved after leaving off coffee and taking Postum Food Coffee.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." Mrs. Mary Harrington, St. Paul Park, Minn.

We must not think that obedience in one direction will compensate for disobedience in some other particular.

BORDEN'S EAGLE BRAND CONDENSED MILK. 40 YEARS THE WORLD'S FAVORITE. SEND FOR 'BABIES' A BOOK FOR MOTHERS. BORDEN'S CONDENSED MILK CO. NEW YORK.

JOINT HEIRS WITH CHRIST.

The declaration in Romans 8:17 that we are heirs of God is most wonderful. But when the apostle adds, "joint heirs with Christ," we stop and ask, what does he mean? What can he mean? Christ is God's eternal Son—the brightness of his glory and the express image of his person, "whom he hath appointed heir of all things" (Heb. 1:2). Our Saviour himself said: "The Father loveth the Son, and hath given all things into his hand" (John 3:35). And again he said: "All power is given unto me in heaven and in earth" (Matthew 28:18). In the parable recorded in Matthew 21:33-41, he represents himself as "the heir"; not one of many, but the only one. And now, after all these statements of the necessary relation of Christ to the Father, we are asked to believe that we, sinners redeemed by the sufferings and death of this heir of all things, are exalted to an equality with him, and that we are united with him in his inheritance of power and glory. The statement of Paul is indorsed by what John heard on Patmos: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Yes, Christ is enthroned with the Father, and we, if faithful unto death, will reign with them in glory.

Estates on the earth are divided among the heirs. The more numerous they are, the less is the portion of each, and hence they are tempted to mutual envy and to try to minify each other's claims. But in the inheritance that Paul refers to, there is union and not division. The power and glory of the eternal Son can not be limited or minified. They must be as vast as the universe and as enduring as the eternity of his being. How amazing the thought of being joined with him in such an inheritance. There is only one earthly illustration that can help us to understand it. When a prince royal marries, his bride becomes his joint heir to the kingdom. When he is crowned as king, she is crowned as queen. The kingdom is not divided between them. They enjoy together, as two in one, the royal palaces. She sits down with him on his throne. The bride may not be an heiress in her own right. She may be of lowly birth, like the bride in Canticles (see chapter 1, v. 6), but the choice of the prince exalts her to the throne.

This illustration the Holy Spirit uses in Rev. 19:7, 8. We will be welcomed to our heavenly inheritance because of our union with Christ. We give him our hearts, and he makes us sit down with him on his throne. Yes, it is love that solves this mystery. From those whom we truly love we can withhold nothing. We must share with them all that we have. The bridegroom, in the Episcopal service, says: "With all my worldly goods I thee endow." The glorified Lamb, in the midst of the throne, says: "All my power and

glory I must share with you because you are mine. I have chosen you. I have died for you."

How the study of this inspired statement ought to quicken our love for Christ and our faith in Christ. If all things are ours because we are his (see 1 Cor. 3:21-23), then it should be the great object of our thoughts, of our efforts, and of our prayers, to perfect our union with Christ. And we should rejoice in suffering for him "that we may be glorified together" (Rom 8:17). —C. E. B., in Herald and Presbyter.

DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1900. SEPTEMBER. Central—Lebanon, September 4. Rockcastle—Broadhead, Sept. 4. Bay's Fork—New Salem church, September 5. Greenup—Willard, September 5. Lynn—Magnolia church, Sept. 5. Owen—Mt. Hebron church, Sept. 5. South Cumberland River—Oak Hill church, September 5. Long Run—King's church, Sept. 5. Booneville—Ellis' Branch church, September 7. North Concord—Springfield church, September 7. Greenville—Ingram Chapel church, September 7. Mt. Zion—Mt. Zion church, Sept. 7. Stooton's Valley—Vann's Branch church, Tennessee, Sept. 8. Boon's Creek—Allensville church, September 11. Nelson—New Haven, September 11. Russell's Creek—Salem church, September 12. Sulphur Fork—Bedford church, September 12. Warren—Friendship church, September 12. Second North Concord—New Hope church, September 14. Concord—Musel Shoals, Sept. 19. East Lynn—Pleasant Hill church, September 19. Landmark—Kerby Knob church, September 19. Salem—Salem, September 19. Freedom—Pleasant Hill church, September 21. Edmondson—Liberty Hill church, September 26. Severn's Valley—Younger's Creek church, September 26. OCTOBER. East Union—New Hope church, October 2. Goshen—Corinth church, October 3. Laurel River—Providence church, October 5. South Concord—Big Spring, Oct. 5. North Bend—Bank Lick, October 9. Little Bethel—New Highland church, October 10. Union—Powersville, October 10. West Kentucky—Mississippi church, October 10. Upper Cumberland—Turtle Creek church, October 11. Enterprise—Mansford 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. NUNNELLEY, Secretary. SWARS are traps for the unwary.—John B. Gough.

IN CHINA.

BY MARGARET E. SANGSTER.

Forget them not, O Christ who stand Thy vanguard in the distant land.

In flood, in flame, in dark, in dread, Sustain, we pray, each lifted head.

Be Thou in every faithful breast, Be peace and happiness and rest.

Exalt them over every fear, In peril come thyself more near.

Let heaven above their pathway pour A radiance from its open door.

Turn Thou the hostile weapons, Lord, Rebuke each wrathful alien horde.

Thine are the loved for whom we crave, That Thou wouldst keep them strong and brave.

Thine is the work they strive to do, Their foes so many, they so few;

Yet Thou art with them, and Thy name Forever lives, is aye the same.

Thou conquering name, O Lord, we pray, Quench not its light in blood to-day.

Be with Thine own, Thy loved, who stand Christ's vanguard in the storm-swept land.

—The Congregationalist.

OUR PULPIT.

THE VICTOR'S CROWN.

BY ALEXANDER MACLAREN, D.D.

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star.

This promise to the victors in Thyatira differs from the preceding ones in several remarkable respects. If you will observe, the summons to give ear to "what the Spirit saith to the churches" precedes the promises in the previous letters; here it follows that promise, and that order is observed in the three subsequent epistles. Now, the structure of all these letters is too careful and artistic to allow of the supposition that the change is arbitrary or accidental. There must be some significance in it, but I do not profess to be ready with the explanation, and I prefer acknowledging the perplexity to pretending enlightenment.

Then there is another remarkable peculiarity of this letter, viz.: the expansion which is given to the designation of the victor as "He that overcometh and keepeth my works unto the end." Probably not unconnected with that expansion is the other peculiarity of the promise here as compared with its precursors, viz.: that they all regard simply the individual victor and promise to him "partaking of the tree of life;" "crown of life;" immunity from "the second death;" "the hidden manna;" the "white stone;" and the "new name written;" which, like all the rest of the promises there, belonged to himself alone; but here the field is widened, and we have others brought in on whom the victor is to exercise an influence. So, then, we enter upon a new phase of conceptions of that future life in these words, which not only dwell upon the sustenance, the repose, the glory that belong to the man himself, but look upon him as still an instrument in Christ's hands, and an organ for carrying out, by his activities, Christ's purposes in the world. So, then, I want you to look with me very simply at the ideas suggested by these words:

I. We have the victor's authority.

Now, the promise in my text is moulded by a remembrance of the great words of the second Psalm. That Psalm stands at the beginning of the Psalter as a kind of prelude; and in conjunction with its companion Psalm the first is a summing up of the two great factors in the religious life of the Hebrews, viz.: the blessedness in the keeping of the law, and the brightness of the hope of the Messiah. The Psalm in question deals with that Messianic hope under the symbols of an earthly conquering monarch, and sets forth his dominion as established throughout the whole earth. And our letter brings this marvelous thought, that the spirits of just men made perfect are, somehow or other, associated with him in that campaign of conquest.

Now, there is much in these words which, of course, it is idle for us to attempt to expand or expound. We can only wait, as we gaze upon the dim brightness, for experience to unlock the mystery. But there is also much which, if we will reverently ponder it, may stimulate us to brave conflict and persistent diligence in keeping Christ's commandments. I, for my part, believe that Scripture is the only source of such knowledge as we have of the future life; and I believe, too, that the knowledge, such as it is, which we derive from Scripture is knowledge, and can be absolutely trusted. And so, though I abjure all attempts at rhetorical setting forth of the details of this mysterious symbol, I would lay it upon our hearts. It is not the less powerful because it is largely inconceivable; and the mystery, the darkness, the dimness, may be, and are, part of the revelation and of the light. "There was the hiding of his power."

And so, notice that whatever may be the specific contents of such a promise as this, the general form of it is in full harmony with the words of our Lord whilst he was on earth. Twice over, according to the Gospel narrative, once in connection with Peter's foolish question, "What shall we have therefore?" and once in a still more sacred connection, at the table on the eve of Calvary—our Lord gave his trembling disciples this great promise: "In the degeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Make allowance that you like for the vesture of symbolism, the reality that lies beneath is that Jesus Christ, the Truth, has pledged himself to this, that his servants shall be associated with him in the activity of his royalty. And the same great thought, which we only spoil when we try to tear apart the petals which remain closed until the sun shall open them, underlies the twin parables of the pounds and the talents, in regard to each of which we have. "Thou hast been faithful over a few things; I will make thee ruler over many things;" and, linked along with the promise of authority, the assurance of union with the Master. "Enter thou into the joy of thy Lord." So this book of the Revelation is only following in the footsteps and expanding the hints of Christ's own teaching when he triumphs in the thought that we are made kings and priests to God; when it points onwards to a future wherein— we know not how, but we know, if we believe him when he speaks, that it shall be so—they shall

reign with him for ever and ever.

My text adds further the image of a conquering campaign, of a sceptre of iron crushing down antagonism, of banded opposition broken into shivers, "as a potter's vessel" dashed upon a pavement of marble. And it says that in that final conflict and final conquest they that have passed into the rest of God, and have dwelt with Christ, shall be with him, the armies of heaven following him, clad in white raiment pure and glistening, and with him subduing, ay! and converting into loyal love the antagonisms of earth. I abjure all attempts at millenarian prophecy, but I point to this, that all the New Testament teaching converges upon this one point, that the Christ who came to die shall come again to reign, and that he shall reign and his servants with him. That is enough; and that is all. For all the rest is conjecture and fancy, and sometimes folly; and details minimize, and do not magnify, the great, undetailed, magnificent fact.

But all the other promises deal not with something in the remoter future, but with something that begins to take effect the moment the dust, and confusion, and garments rolled in blood, of the battlefield are swept away. At one instant the victors are fighting; at the next they are partaking of the Tree of Life, and on their locks lies the crown, and their happy lips are feeding upon "the hidden manna." And so, I think, that though, no doubt, the main stress of the promise of authority here points onwards, as our Lord himself has taught us, to the time of "the regeneration, when the Son of man shall sit in the throne of his glory," the incidence of the promise is not to be exclusively confined thereto. There must be something in the present for the blessed dead, as well as for them in the future. And this is, that they are united with Jesus Christ in his present activities, and through him and in him and with him are even now serving him. The servant, when he dies, and has been fitted for it, enters at once on his government of the ten cities.

Thus this promise of my text, in its deepest meaning, corresponds with the deepest needs of a man's nature. For we can never be at rest unless we are at work; and a heaven of doing nothing is a heaven of ennui and weariness. Whatever sneers may have been cast at the Christian conception of the future, which find vindication, one is sorry to say, in many popular representations and sickly bits of hymns, the New Testament notion of what the future life is to be is noble with all energy, and fruitful with all activity, and strenuous with all service. This promise of my text comes in to supplement the three preceding. They were addressed to the legitimate, wearied longings for rest and fulness of satisfaction for oneself. This is addressed to the deeper and nobler longing for larger service. And the words of my text, whatever else glory they may partially reveal, as according to the victor in the future, do declare that, when he passes beyond the grave, there will be waiting for him nobler work to do than any that he ever has done here.

But let us not forget that all this access of power and enlargement of opportunity are a consequence of Christ's royalty and Christ's conquering rule. That is to say, whatever we have in the future we have because we are

Advertisement for a \$1000 salary per year payable, with details of terms and conditions.

knit to him, and all our service there, as all our blessedness here, flows from our union with that Lord.

So when he says, as in the words that I have already quoted, that his servants shall sit on thrones, he presents himself as on the central throne. The authority of the steward over the ten cities is but a consequence of the servant's entrance into the joy of the Lord. Whatever there lies in the heavens, the germ of it all is this, that we are as Christ, so closely identified with him that we are like him and share in all his possessions. He says to each of us, "All mine is thine." He has taken part of our flesh and blood that we may share in his Spirit. The bride is endowed with the wealth of the bridegroom, and the crowns that are placed on the heads of the redeemed are the crown which Christ himself has received as the reward of his Cross—"even as I have received of my Father."

II. Note the victor's starry splendor.

The second symbol of my text is difficult of interpretation, like the first: "I will give him the morning star." Now, no doubt, throughout Scripture a star is a symbol of royal dominion; and many would propose to interpret it in the present case. But it seems to me that whilst that explanation—which makes the second part of our promise simply identical with the former, though under a different garb—does justice to one part of the symbol, it entirely omits the other. For the emphasis is here laid on "morning" rather than on "star." It is "the morning star," not any star that blazes in the heavens, that is set forth here as a symbolical representation of the victor's condition. Then another false scent, as it were, on which interpretations have gone, seems to me to be that, taking into account the fact that in the last chapter of the Revelation our Lord himself is described as "the bright and morning star," they bring this promise down simply to mean "I will give him myself." Now, though it is quite true that, in the deepest of all views, Jesus Christ himself is the gift as well as the giver of all these seven-fold promises, yet the propriety of representation seems to me to forbid that he should here say, "I will give them myself!"

So I think we must fall back upon what any touch of poetic imagination would at once suggest to be, the meaning of the promise, that it is the dawning of splendor of that planet of hope and morning, the harbinger of day, which we are to lay hold of. Hebrew prophets, long before, had spoken of Lucifer, "light-bringer," "the son of the morning." Many a poet sang of it before Milton with his "Hesperus, that led the starry host, Rode brightest."

So that I think we are just to lay hold of the thought that the starry splendor, the beauty and the luster that will be poured upon the victor is that which is expressed by this symbol here. What that lustre consists in it becomes us not to say. That lustre keeps its secret well, but that it shall be the perfecting of human nature up to the most exquisite and consummate height

of which it is capable, and the enlargement of it beyond all that human experience here can conceive, we may peaceably anticipate and quietly trust.

Only, note, the advance here on the previous promises is as conspicuous as in the former part of this great promise. There the Christian man's influence and authority were set forth under the emblem of regal dominion. Here they are set forth under the emblem of lustrous splendor. It is the spectators that see the glory of the beam that comes from the star. And this promise, like the former, implies that in that future there will be a sphere in which perfected spirits may ray out their light, and where they may gladden and draw some eyes by their beams. I have no word to say as to the sky in which the rays of that star may shine, but I do feel that the very essence of this great representation is that Christian souls, in the future, as in the present, will stand forth as the visible embodiments of the glory and lustre of the unseen God.

Further, remember that this image, like the former, traces up the luster, as that traced the royalty, to communion with Christ, and to impartation from him. "I will give him the morning star." We shall shine as the "brightness of the firmament, and as the stars forever," as Daniel said—not by inherent, but by reflected light. We are not suns, but planets, that move round the Sun of Righteousness and flash with his beauty.

III. Lastly, mark the condition of the authority and of the luster.

Here I would say a word about the remarkable expansion of the designation of the victor, to which I have already referred: "He that overcometh, and keepeth my works unto the end." We do not know why that expansion was put in, in reference to Thyatira only, but if you will glance over the letter you will see that there is more than usual about works—works that be repented of, or works which make the material of a final retribution and judgment.

Whatever may be the explanation of the expanded designation here, the lesson that it reads to us is a very significant and a very important one. Bring the metaphor of a victor down to the plain, hard, prose fact of doing Christ's work right away to the end of life. Strip off the rhetoric of the fight, and it comes down to this—dogged, persistent obedience to Christ's commandments. "He that keepeth my works" does not appeal to the imagination as "He that overcometh" does. But it is the explanation of the victory, and one that we all need to lay to heart.

"My works:" that means the works that he enjoins. No doubt; but look at a verse before my text: "I will give unto every one of you according to your works." That is, the works that you do, and Christ's works are not only those which he enjoins, but those of which he himself set the pattern. He will "give according to works;" he will give authority; give the morning star. That is to say, the life which has been moulded according to Christ's pattern, and shaped in obedience to

Christ's commandments is the life which is capable of being granted participation in his dominion, and invested with reflected luster. If here we do his work we shall be able to do it more fully yonder. "The works that I do shall he do also." That is the law for life—ay, and it is the promise for heaven. "And greater works than these shall he do, because I go to my Father." When we have come to partial conformity with him here we may hope—and only then have we the right to hope—for entire assimilation to him hereafter. If here, from this dim spot which men call earth, and amid the confusion and dust and distances of this present life, we look to him, and with unveiled faces behold him, and here, in degree and part, are being changed from glory to glory, there he will turn his face upon us, and, beholding it, in righteousness, "we shall be likened when we awake with his likeness."

Brethren, it is for us to choose whether we shall share in Christ's dominion or be crushed by his iron sceptre. It is for us to choose whether, moulding our lives after his will and pattern, we shall hereafter be made like him in completeness. It is for us to choose whether, seeing him here, we shall, when the brightness of his coming draws near, be flooded with gladness, or whether we shall call upon the rocks and the hills to cover us from the face of him that sitteth on the Throne. Time is the mother of Eternity. To-day moulds to-morrow, and when all the to-days and to-morrows have become yesterdays, they will have determined our destiny because they will have settled our characters. Let us keep Christ's commandments, and we shall be invested with dignity, and illuminated with glory, and entrusted with work, far beyond anything that we can conceive here, though in their farthest reach and most dazzling brightness, these are but the continuation and the perfecting of the feeble beginnings of earthly conflict and service.

The consciousness that others trust us is one of the strongest possible motives to faithfulness. We dare not fail when we feel the pressure of other lives upon us; for if we faint, or falter, or prove untrue, we shall draw them down with us. When a man has lived in such a way as to win the confidence and become the guide of others, he bears a responsibility which he can meet only by unalterable fidelity. Every word of his is believed and rested upon. What if he speaks an untrue word, a word which misrepresents the divine teaching! His example, too, is of infinite importance. Others believe in him as unquestionably that anything they know him to do they will regard as right, and will feel at liberty to do themselves. But what if it be not right? It is a weighty burden which a man bears who has become trusted teacher, guide and friend of others. If he be not faithful to his sacred obligation, he misrepresents Christ, and hurts the lives that lean upon him. To know that one stands for God to certain human souls, and is set to do God's work, to be the very hand of God to lead, or hold up, or lift up struggling, fainting souls, is enough to crush the strongest, bravest heart, if God be not real to it in his love, power and presence.—J. R. Miller.

TRUMPETIONS should end in victory.—John Newton.

ABLE TO SAVE TO THE UTMOST.

BY GEO. VARDEN, D.D.

The invigorating truth involved in this predicate must plead our excuse for the following rehearsal. For anything and everything that either obscures or illuminates it, cannot fail to be of interest to one who rejoices in this great salvation.

When the American Bible Union, which was organized in 1850, began its work of revising King James' version of the English New Testament, it published preliminary revisions of books and parts of books, which were sent to reputed scholars for examination, whose criticisms, forwarded to the Secretary of the Union, were duly considered before the final revision committee completed its work. For a while some portions appeared monthly in the *Bible Union Reporter*. These publications consisted of three-column pages, having the revised Greek text between the common version and the revised.

In 1859, Bro. James Edmunds, secretary of the branch association, whose headquarters were in the rear part of Walnut-street church, Louisville, kindly sent me (of course, I was no reputed scholar) the revised Epistle to the Hebrews, stating that it was not the final revision, but only a preliminary one. With eager delight I studied it. As a whole, it pleased me much. However, I could but notice what seemed to me several serious objections in its departures from the old familiar version, whose meaning ought to be retained. It must be confessed, even by the staunchest advocates of Bible revision, that there was, especially on the part of some of the revisers, a disposition to make changes just for the sake of change.

I, therefore, in the beginning of the year 1890, felt prompted to write a series of ten articles for the *WESTERN RECORDER* to check, if possible, this radical tendency. Allow me, my dear Editor, to make some extracts from one of these without changing a single word or modifying a single sentence:

TO THE UTMOST.

The old version reads: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The revised version is as follows: "Therefore, also, he is always able to save those who come near to God through him, since he ever liveth to intercede for them." That the revised version is in some respects an improvement on the old, there is no doubt, as in the substitution of therefore for wherefore, and since for seeing. These alterations, however, affect not the sense. But the member, "he is always able to save," does differ not a little from the oft-quoted words, "he is able also to save them to the uttermost." Thus should this revision receive the sanction of the Final Committee, we must bid adieu forever to an expression which, perhaps more than any other, is incorporated into pulpit ministrations, furnishes encouragement to the poor, doubting penitent, and finds ready utterance in our adorations at the mercy-seat. It is sacredly enshrined in the affections of the people wherever the English language is spoken. How can we give it up! Now, such old woman's talk as this will, I am aware, be smiled at by some, and the requirements

of the original record, in which alone we have the mind of the Spirit, will be cited as authorizing such a translation. In addition to the possible meaning of the phrase, *eis to pantotes* (English version "to the uttermost," revised version "always"), the reviser adduces, in support of his rendering, the authority of scholars, versions and the context. I will here pass by all I wrote on the authority of scholars and versions, and cite my argument on the context. Finally, the reviser writes: This rendering "always" coincides with the apostle's reasoning. The scholars whom I have consulted object to the old version on the same ground. Admitting that the phrase means *completely, to the uttermost*, they yet render it *always*, because they think the context demands it. Now I think this arises from an exclusive regard to the *immediate* context. Surely the more remote context favors the King's version. There was "no perfection by the Levitical priesthood;" "the law made nothing perfect." But Jesus saves to *all* perfection. The words translated "perfection" and "made perfect" are radically the same as the one rendered "to the uttermost." The latter, however, has *all* (*pan*) prefixed, meaning all-perfect. The sense I hold is about this: The law did not produce perfection, nor could perfection be obtained by the old priesthood; but Jesus makes us not only perfect, but *all* perfect, as it is written, "We are complete in him."

Again, the old version is not inconsistent even with the immediate context. In the phrase "to the uttermost," "always" is included. The old rendering is vastly more comprehensive than the proposed one. Those who favor the reading of the revised version appear to overlook this fact. The phrase *eis to pantotes* radiates in every direction *ad infinitum*. For these reasons I think the English version should stand in this place, as it is.

And now, passing from 1890 to 1900, how does this matter stand? When in 1895 the revised version of the American Bible Union appeared, this phrase was rendered "able to save to the uttermost." And the Canterbury Version (often called the Anglo-American version), also translates "able to save to the uttermost," placing "completely" in the margin as an alternative rendering. I must confess, therefore, to a little gratification in perusing, after forty years, my long article from which the extracts above are taken. Paris, Ky.

We are to do things heartily as unto God and not as unto men. As out of the mud comes the lily, so out of the filth and slime of life may come a snow white soul. Christianity does not call for the perversion of our bodies through abstemiousness and the mortification of the flesh. There is no reason for gloom at the meals; we should share hospitality, have social sympathy, rejoice together, not obtrude our religion upon others, but wait for the opportunity to speak for the Master, and although apt to forget God's mercies, because they are so common and continuous, we should bear in mind always to do all we do in the glory of God.—Thomas.

A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—George MacDonald.

Black Goods Sale.

- 15c For light-weight Figured Etamine, 40 inches wide, worth 25 cents per yard; a stylish looking fabric.
- 20c Per yard, 36-inch Diagonal Serge, suitable for separate skirts and coat suits; a splendid weaver.
- 35c Per yard for Lupton's All-wool Iron Frame Grenadine, 44 inches wide; regular price 90 cents per yard.
- 50c Per yard for an elegant quality of French Chevrot, 40 inches wide, cheap at 45 cents; a most serviceable fabric.
- 65c Per yard for All-wool Mattin-finish Jacquards, nine attractive styles, 46 inches wide, something new; worth 90 cents.

Muslin Underwear Sale.

- 24c For Ladies' Muslin Drawers, trimmed with a ruffle of Lonsdale cambric.
- 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 Chemises, square or pointed yoke, trimmed with ruffle of torcheon lace and Hamburg insertion, finished with an edge to match.

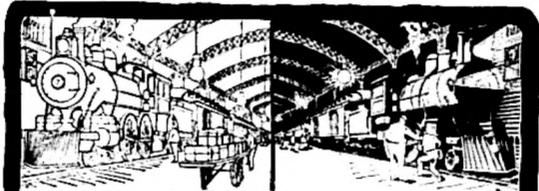
Our Linen Sale.

- 24c For Pretty Linen Damask Center Pieces, with colored borders and fringes.
- 59c For one dozen White Mattin 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.



Two Trains a Day to Texas.

The Cotton Belt Route, via Memphis, offers you two daily trains to Texas: One leaves at 9.20 a. m., the other at 8.30 p. m. The trains from all principal points arrive in Memphis morning and evening in plenty of time to make this connection.

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

Write and tell us where you are going and when you will leave, and we will tell you what you can do for you and what you can do for us. We will also send you an interesting little booklet "A Trip to Texas."

W. C. PEELER, S. P. A., Memphis, Tenn. W. E. ADAMS, T. P. A., Nashville, Tenn. E. H. SMITH, T. P. A., Chattanooga, Tenn. E. E. WATTS, T. P. A., Cincinnati, Ohio. H. ADAMS, T. P. A., Cairo, Ill.

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. C. 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.

"If the Bible said that Jonah swallowed the whale, would you believe it?" This question was recently asked us. Ever and anon a preacher says: "If the Bible said that Jonah swallowed the whale, I would believe it."

Let us change the question, and ask: "If God said that Jonah swallowed the whale, would you believe it?" Suppose a preacher should declare from his pulpit: "If God said Jonah swallowed the whale, I would believe it."

And yet if the Bible be the Word of God, what is the difference between saying, "If the Bible said thus and so," and "If God said thus and so?"

Let us go a step farther, and ask: "If it were true that Jonah swallowed the whale, would you believe it?" Or, suppose a preacher should publicly declare: "If it were true that Jonah swallowed the whale, I would believe it"—would any wise man say: "That is a very foolish remark. Such talk as that will make us for that blank? What sort of beings could be produced by a preacher's saying: 'If it were true that Jonah swallowed the whale, I would believe it'?"

In the same way: if God said that Jonah swallowed the whale, everybody should believe it. The difficulty is in the if. God could not say what is false. That if spans the gulf; so that if God said it, we ought to believe it.

Similarly: if the Bible said Jonah swallowed the whale, we ought to believe it, because the Bible could not say it unless it were true. So, just as in the other case, the trouble is in the if. Once yield that if, and the whole case is yielded.

Or, leaving Jonah and the whale to rest, we might ask: "If the Bible said two and two make five, should we believe it?" We answer that this same if contains the whole difficulty. Let us ask: "If God said that two and two make five, should we believe it?" The incredible thing is that God should say that. It would be as easy for two and two to make five as for God to say so. Again, if two and two really do make five, should we believe it? It is the same thing over again—that same if. Whatever the Bible says, God says; and whatever God says is true; and all the ifs in the world cannot change it.

Dr. Henry G. Weston, President of Crozer Theological Seminary, will on the 11th inst. celebrate his eightieth birthday. His has been a useful and a brilliant life. Kentucky has a special interest in him that he was ordained at Frankfort in 1848.

Thence he went to Tazewell Co., Illinois, where a church of 38 members had called him to be their pastor. He says:

I accepted at once. Very wisely in the call they did not mention salary, and for the first year or so I received none. How could they give me any? There was no money in the country; not a solvent bank in the state. Our currency was largely "wild cat" notes. Yet all the necessities of life were abundant, but what when wagoned to Chicago—then a city of 5,000—brought twenty-five cents a bushel; corn was ten cents and no sale; bacon hams \$1.50 a hundred [pounds.—Ed.] in Cincinnati; choice breakfast a cent and a half a pound; hay a dollar a ton. There was no danger of starving; every one was glad to give me my board and feed my horse. But what a field for work I had. My nearest meeting-house was 100 miles to the South. The nearest Baptist preacher on the road to Chicago was 70 miles; the nearest on the South was 75 miles; East and West my neighbors were respectively about 90 miles distant. There was no furnished meeting-house of any denomination. My study was the shady side of a hay stack, and I moved around with the sun. The library with which I began my pastorate I carried in my saddle-bags, but I mastered the books so that I could have stood an examination on them.

Dr. Weston was afterward pastor at Peoria, and the prosperity of our cause in Illinois today is largely due to his faithful labors.

In 1859 he became pastor at Olivet-street, New York, whence he went to be President of Crozer Seminary in 1868, which position he still adorns. May he be spared many years, in the full vigor of his great mind and heart, to bless the world.

We acknowledge receipt of a very handsome pamphlet entitled: "THE TICHEGOR VASE. Presented by the Baptists of the South to Dr. I. T. Tichenor." It contains a good picture of Dr. Tichenor, a picture of the beautiful vase, and extracts from various papers in regard to the vase, its presentation and its recipient. The incident at the Convention at Hot Springs was most beautiful, and it is fitting that it should be embalmed in this handsome pamphlet. When the presentation was made Dr. Tichenor made a most appropriate reply, which was as personal as it should have been, without the least tinge of egotism. And now this beautiful pamphlet is a most graceful acknowledgment to those who contributed to purchase the vase.

The Methodist Book Concern, of New York and Cincinnati, has issued a tract on Baptism, in which an attempt is made to show that Baptists are wrong in their view of the meaning of the word baptizo. The author's name is not given. We do not wonder that he wished the public not to know he wrote this tract.

The unknown author says: "BAPTIZO is derived from BAPTO, to dye. The meaning of the primitive is modified. Dyeing is abandoned. The broad freedom in action is retained. The limitation of changed condition in color, by putting into or putting upon, is merged in a wider changed condition by intusposition merely; or by some characteristic (uncolored) quality imparted in any way."

There now! Is it not plain that the Baptists must be wrong? The above paragraph, quoted entire, is the fundamental postulate of the tract. The most appropriate reply to that is—Ahem! indeed?

Without giving references (another mark of his wisdom) our unknown author cites alleged passages from Greek authors to

prove that baptizo means more than Baptists do in baptizing. For example: "8. 'His ship having been baptized.'—Died. Sicutus. The baptism of a ship at the bottom of the sea for ages is not a dipping." Is it not plain, since baptizo sends ships to the bottom of the sea to remain there, while Baptists simply put their converts under the water and draw them out again, that Baptists fail to do what baptizo means? An embarrassing question arises just here, however, viz., when Methodists immerse a convert (which they will do rather than let him go to the Baptists), why do they not send him to the bottom and keep him there? They profess to carry out the meaning of baptizo, and if they really believe that is what it means, why in the world do they not practice it, when they immerse candidates?

But the funniest part of the tract is its conclusion that baptism is rightly performed by pouring or sprinkling, the author affirming that "a true immersion in water is impossible, as destroying life." Since baptizo drowns a man, while the Baptists simply put him under and raise him up again, therefore, hence, consequently, Methodists are right in practicing pouring or sprinkling for baptism! Such is the reasoning of this anonymous tract. Isn't that logic for you?

And yet the great Methodist Book Concern sends out this tract? How can we explain it? The only explanation is that all the arguments in favor of pouring and sprinkling are on a par with this, and so the Concern must either send out nonsense on the subject of baptism, or else send out nothing.

EX-SENATOR J. J. INGALLS made a profession of religion on his death bed, and repeated the Lord's Prayer just before his death. During his life he had been pronounced in his opposition to Christianity, and he was an avowed agnostic. Ever and anon some sneer at religion from him would get into the papers. But when he came to face death he saw the emptiness of infidelity and he turned to the religion he had scorned when in health.

There is nothing in infidelity to bring comfort in the hour of death. We do not charge Mr. Ingalls with conscious insincerity in his opposition to Christianity in life, yet when he came to the honest hour of death, and really faced eternity, he certainly then uttered his real sentiments. There are others who in health pass for infidels, and who persuade themselves that they are infidels, even going so far as to sneer at religion, as did Mr. Ingalls; and yet when they come to die they see no hope other than that of the Christian.

Mr. Ingalls has done as many other infidels had done before him, in recanting his infidelity when he stood face to face with death. Voltaire recanted his infidelity when he became old and realized the vanity of earthly honors. But whoever heard of a Christian's renouncing his Christianity when he came to die? Does all history furnish a single instance of such a thing? "Their rock is not as our rock, our enemies themselves being judges."

We all desire to be happy, and the greater part of us desire to be popular. The only way to be happy is to find the forgiveness of your sins. To be popular, speak a pleasant word to all whom you meet. The sunny disposition is as welcome as sunshine to flowers.

The State Mission Board met on Monday of this week. The meeting was well attended, though among the absentees J. A. Middleton, Esq., was specially noted. We are glad to learn that he continues to improve. We hope he will soon be fully restored, and that his valuable life will be long spared.

The contributions reported for the month were for Foreign Missions, \$1,011.88; for Home Missions, \$970.43; for State Missions, \$771.86; and for Sunday School and Colportage, \$318.72. While this is a handsome advance on July, it is still far below what it should be.

The Board requested the women's missionary societies in the state to raise as much as \$1,000 a year for educational work in the mountains. The special cooperation of the young people's societies was asked. It ought to go without saying that all the Baptist societies of every sort are in hearty co-operation with our General Association work.

As a privileged matter, the report of the committee appointed at Owensboro to secure a suitable testimonial to Dr. Warder reported. Dr. W. A. Whittle, Dr. J. N. Prestridge and the Rev. J. A. Lee compose this committee. They secured a beautiful crystal and gold clock, with accompanying candelabra, as a token of the denomination's appreciation of Dr. Warder's long, faithful and efficient service as State Corresponding Secretary. Dr. Prestridge made the presentation, being the only member of the committee present, in a neat speech, to which Dr. Warder appropriately responded.

The Franklin Association, in the case of Colonel Thomas Rodman, followed the example of the Shelby County Association in the case of J. Ad. Middleton, Esq. Colonel Rodman, on account of the state of his health, was unable to be present at the Association and the brethren re-elected him moderator all the same, and put Dr. Williams in the chair as moderator pro tem. The meeting was literally stormed out the first day. A severe storm broke upon the gathered throng about the time for the meeting to begin and the house was immediately crowded so that standing room was at a premium. The storm kept up, completely thwarting the first day's session. The next day, however, the body went through its regular routine of business.

Dr. J. S. FELIX, of Shreveport, La.—that is the way it is now, but we hope to be of Kentucky, and we hope he will be so again —is to spend part of his vacation in this state among relatives and friends. We are glad to learn that he is secured to supply East church of this city on next Sunday. Happy the church to which he ministers.

The Standard published an interesting sketch of Dr. John Tyler Christian, who has lately enriched Chicago at the expense of Louisville. He received a royal welcome to La Salle Avenue church, and we predict for him a brilliant and a useful pastorate. Our readers will hear from him from time to time.

DR. WARDER has recovered his health and he is getting his institutes work into shape. We expect great things from this work.

It is better to receive than do a wrong.—Cicero.

Editorial Varieties

The birth rate in the United States is declining. This is a bad sign.

We never read the promises of God aright until we read them through our tears.

Mr. G. H. Street recently said of Mr. Albert Shaw: "Mr. Shaw's weakness is his superabundance of ideas." Not many are thus afflicted.

Prof. Slosson advocates introducing the burning of incense into churches as an "aid to devotion." Well, they had as well have that as some things they do have.

There were twenty-five homicides and sixty-eight suicides in Cincinnati during the past year. In proportion to population, that beats Mississippi and Louisiana.

The Baptist Landmark is a bright new Baptist paper, published at Alma, W. Va., Charles G. Ankrum being editor. The price is not given. It is a straight out Baptist paper, it is clean, the motto of the editor, of the WASHINGTON RECORDS "J. J. Eaton."

It turns out that the article in the Journal was, after all, written by the senior editor. Our remarks, however, are just as true as if the article had been written by an outsider, as we supposed. It does not do our esteemed contemporary justice.

In Austria there is a decided movement away from Romanism. Up to last accounts, over 15,000 had formally left the Roman Catholic, and the movement seems just begun. Repressive measures are to be adopted to check the movement—with what success, remains to be seen.

The September Christian Repository says: "Baptism in History, by W. F. Harvey, about the best thing on Baptist history in print, has been a warm welcome." This is high praise from a high source, and it is appreciated. Cloth, 30 cents a copy; paper, 10 cents. For sale by the Baptist Book Concern, Louisville, Ky.

Dr. W. S. Penick has resigned the pastoral care of our church at Elizabethtown, N. C., where, during his short pastorate, he has done a fine work. There is general sorrow at his leaving and parties who claim to know like Dr. Gray and Colonel Creech, say he is the best preacher of any denomination that town has ever had.

Mark Twain was asked how he found public sentiment in England in regard to the independence of the South African republics. The humorist replied: "Well, I find the English are paraphrasing a part of the burial service. They are all quietly repeating, 'Mr. Gladstone giveeth and Lord Salisbury hath taken away. Blessed be the name of the Lord.'"

Among the edicts that come from the throne of China are some commanding every one to be clean, to retire promptly to their banks and commanding grasshoppers, locusts and other pests to leave the country. When a member of the royal family hanged himself on an acacia tree, the government punished the tree by putting it in iron.

Major John L. Gray, father of the Rev. Dr. B. D. Gray and of Senator Truman Gray, died, greatly beloved and honored, at his home in Mississippi, in his 94th year. He was a member of the Baptist denomination and was distinguished for his intelligence, liberality, integrity, hospitality and large heartedness. A Negro at the funeral remarked: "Major Gray was the best friend I ever had."

Many thousands of hearts in all this broad land will be deeply moved by learning of the death by drowning of Mr. Joshua Levering, Jr., and Mr. William T. Levering, Jr., in the Hatfield river. The latter was the son of the greatly loved and honored Hon. Joshua Levering and the latter was the son of Mr. Wm. T. Levering, both of Baltimore. We deeply sympathize with the bereaved families and we invoke upon them the blessed ministry of the Holy Comforter.

The Gospel Advocate says: "Baptists pray for the baptism of the Holy Spirit." We cannot say what some Baptists may do, for we do not know their hearts, but we respectfully inform the Advocate that many Baptists do nothing of the kind. We believe the baptism of the Holy Spirit ended with the Apostles. Christians to-day have the Spirit to renew, guide and sanctify them, but that is a very different thing from the baptism of the Holy Spirit, which was always accompanied by miracle-working power.

"While all other denominations have a specific method for the administration of Christian baptism, the Methodists leave that phase of the question where they use the word in the Bible to leave it upon the conscience of the subject."—Central Methodist. Do do they? Then why do they preach immersion and put their water against immersion? If they leave it upon the conscience of the subject, why do they not simply leave it to the conscience of the subject? Did anybody ever hear a Methodist preacher tell a candidate, who asked about the right mode of baptism, "to study the New Testament and reach his conclusions from that?"

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE MELON-COLIC DAYS.

The melon-colic days have come, The saddest of the year, When little Johnny writes and twirls And fills us all with fear. He scorns the ice-cold melon which We serve at dinner-time. He does not like it when he has No ten-rail fence to climb. He'd rather ramble to the patch With countenance serene, And, searching carefully, himself Secure a melon green. Then takes the melon somewhere else And burrs it on a stone. And set it, rid, and seeds and all; Then hurly home and groan. The melon-colic days have come To dissipate our joy. That summer ought to heap upon The freckled little boys. They always make their melon-feasts Upon those plucked too soon. Thus every night they hail with joy The paragonic spoon.

Baltimore American.

"SMILING ISLE."

A Fable.

BY "KARL BRAUER BARNARD.

In the midst of the ocean, far from the course of any ships, is an island called Smiling Isle. It is oblong in shape, its shores denoted by beautiful bays and harbors, and several diminutive rivers tinkle through the woods. The mountains are clothed with beautiful vegetation of brilliant coloring, and in the placid waters blue, orange, red, green and purple are reflected in bewildering confusion. The lakes are dotted with tiny sailboats that rest on the placid water like white gulls; and the trees are filled with birds of gorgeous plumage, whose sweet voices lull one to sleep in the warm afternoons. Flowers, from great red roses to dainty violets, grow in great profusion on the hillside and in the valleys. There are no great cities, with their hot brick walls and dirt and filth, only country homes, light and airy, with the scent of pine and flowers flooding every room. The race of people who inhabited this island at one time seemed to have found the slight life for their time was primitive, for one little fairy reigned over all, and they called her Princess Alicia. She was the dearest little Princess you ever saw, with yellow curls and great blue eyes and rosy cheeks and a smile that lit up her face. She and some of her subjects lived in a large house at the foot of a mountain, and a river ran through the park, where they could launch their boats, fish for minnows or wade in the warm, shallow water and dive down with their hands for the shells and muscles and queer-shaped stones. Swings and hammocks hung in shady corners, and there were bright colored hoops to roll down the graveled paths, where dogs, ponies and goats, hitched to red wagons, passed to and fro. Passing through the open door, you entered a veritable toy shop, with dolls of rags, china and bisque and games, decks and baby cabs. At the end of the hall was a lovely room filled with books and pretty pictures, just the place to spend a rainy day, only there were no rainy days there—sunshine every day and moonlight every night; no lightning, no thunder, no storms, no sickness, no trouble, no older people to scold or dictate. Every day was perfect, and each one like the other.

Now, this wonderful island first originated in the mind of a great Fairy King. He had wandered over the earth, and everywhere he went he met discontented children who thought if they had all the toys they thought they could be perfectly happy. Others thought many things were wanted that they could not have, and they were so miserable that they would do anything to get them. The good Fairy Tasso was sad as he pondered over the question, and, having all the answers at command, he determined to try the experiment of satisfying all the desires of these

discontented young people. Accordingly he raised this beautiful island in the sea and transported the children to it. They were to wish for those things which they thought would make them supremely happy, and the wish was to be granted. The only condition imposed upon them was that, having been granted their wish, they should express their happiness by always smiling. For why shouldn't people smile if they are happy and why shouldn't they be happy if they have all they want? All went well for quite a while, for there was such an endless variety of playthings, and it was so pleasant to fit from one thing to another at one's own sweet will. The woods resounded with the sound of merry voices and happy laughter.

One bright morning the Princess arose, and, after dining, strolled out upon the lawn, where her subjects were playing. She passed from group to group with merry greeting for all, until it dawned upon her that as she approached them each one turned his back toward her and appeared to be busily engaged.

"Why such coldness?" she exclaimed. "Has not one a smile for the Princess?"

For a moment there was silence, then one little fellow turned his face toward her with such a forced grin upon it that he appeared hideous. A Princess Alicia buried her face in her hands and cried: "Such a face for Smiling Isle! You had better have a crying face than a smile that is not produced by a happy heart."

When she looked up the others were gazing at her, their faces streaked with tears, their hair disheveled, and a hopeless expression in their eyes.

"Grey Eyes, tell me why you are sad," she asked. "It makes me just as tired to play as to work," he said, and his lips trembled with suppressed sobs. "And it isn't a good kind of tired, either, like it is when you help your mamma work like you was a big man."

"Dimple Dee, surely you are not tired of play? Why do you cry?" said the Princess, continuing her questioning. "These pretty clothes don't do me one bit of good, 'cause I can't run and jump and play in the water and sand. If I could only have my gingham apron back." Dimple Dee bowed her head in grief.

"I know, Kinky, you must be happy to see that you were so anxious to come?"

But Kinky shook his head and rocked back and forth, while the tears streamed down his cheeks. "I know I wanted to come, but I'm awful sorry now. Guess I ought to be scolded when I woen't mind. Any way I'd be willing to let mamma scold me if she was just here to love and to listen when I tell her about things, and to cuddle me into bed. Oh, dear! Oh, dear!"

Then they joined in one great wailing until the songs of the birds ceased to be heard, and the water was drowned by that one great wail, but the Princess only shook her head.

"These are just the things you wished to escape."

Several months later King Tasso was passing that way, and as he neared the island a sound was borne out to him like the sighing of the wind through the forest.

"What a mournful sound to come from my model isle," he thought. "I'll visit them."

When he landed he found the Princess alone and alone. "So, ho!" he exclaimed, "Where are your happy subjects?" "Gone!" she replied. "Gone? When their every wish has been gratified? Truly, the youth of this generation are past understanding. When they cry for more freedom it is to be taken away from them. When they long for riches, abundance is showered upon them, and yet they sigh. When their souls crave the beautiful, nature outdoes herself, and yet they frown. Tell me, since all obstacles which stood between them and happiness had been removed, what thing has been omitted in this paradise?"

The Princess hung her head. "Ah, King Tasso!" she said, "work and home."

"But," he replied in astonishment, "I have seen all this life here, the drudgery and work fatiguing? Did they not say they were hampered by mothers, whose commands were contrary to their desires? Do you not remember how they longed to be free?"

The blue-eyed Princess sobbed aloud.

"Good King, work is as easy as play if you will to make it so. What can take the place of a mother's kiss or caress? How can they grow strong in character and be able to overcome all obstacles and succeed? If there are no obstacles to overcome and no motherly voice to guide and

direct? Dear King, 'tis only the riches we work for that we appreciate, and nature is beautiful at all times if we but stop to look."

"Happiness comes only to the mind contented with its surroundings."—Herald and Presbyter.

A WAR CORRESPONDENT'S ADVENTURE.

One of the glorious commonplaces of humanity—that the vengeful passions of war are often softened and supplanted by chivalrous magnanimity and tenderness—is illustrated in a story furnished by a South African correspondent of the London Daily News. With a fellow correspondent, he was riding between the advanced and rear guards of a company of Australian Horse, on its way to join the British lines when they were suddenly surrounded and attacked by a party of Boers. Although ordered to surrender, the detachment made a dash for liberty. The correspondent's obum was shot dead, and he himself wounded in the temple by a glancing bullet, fell unconscious beneath his dying horse.

With a partial restoration to consciousness, he found himself again in the saddle, supported by two Boers. On halting, one of them, a young man with a handsome, kindly face, upheld the prisoner while the other refreshed him from a water-bottle. Then, carrying him to the shelter of a roadside grove, they laid him gently down, and carefully dressed and bandaged his wounded temple. By this time he began to see clearly and to realize his position. He says:

"The same good-looking young fellow with the curly beard bent over me again. "Feel any better now, old fellow?" I stared hard at the speaker, for he spoke like an Englishman, and a well educated one, too. "Yes, I'm better. I'm a prisoner, am I?" "Yes."

"Are you an Englishman?" I asked. He laughed. "Not I," he said. "I'm a Boer born and bred, and I am the man who bowled you over. What on earth made you do such a fool trick as to ride from our rifles at that distance?"

"Didn't think I was welcomed in these parts."

"You make a jest of it, man," the Boer said, gravely. "Rather thank God you are a living man this moment. It was his hand that saved you; speaking else could have done so."

He spoke reverently; there was no cant in the sentiment he uttered—his face was too open, too manly, too fearless for hypocrisy. "How long is it since I was knocked over?" "About three hours."

"To my comrades, ready?" "Quite," he said, the Boer replied. "Death came instantly to him. He was shot through the brain."

"Poor beggar!" I muttered. "And he'll have to rot on the open field, I suppose?"

A GRASPING MERCHANT REBUDED.

The man who had no pity for the fatherless and widows fortunately finds little sympathy in this land. The life of Henry A. Wise records the discomfiture of such an oppressor.

There was an auction sale in the little house, and one after another the widow's few possessions fell beneath the hammer. Presently the auctioneer took up a large bowl which happened to be full of sugar, and the poor woman, anxious to save its contents, hastened into the next room to find something in which to put it.

Just as she returned the auctioneer cried, "Sold!" and the purchaser insisted that the sugar was his. The widow pleaded for the little that was much to her, but the man was obdurate, and murmurs of indignation arose from the crowd. Angry at this demonstration, the man turned, and his eyes rested on Mr. Wise.

"Mr. Wise," said he, "you are a lawyer. Am I right or not? If you say I am not, I will give back the sugar. If you say I am, I am entitled to it and I'll keep it!"

"You're right," replied Mr. Wise, in his gentlest tone, "you put a delicate and unpleasant responsibility on me. Hadn't you better decide the matter for yourself?"

"No," replied the fellow, curtly. "I know what your opinion is going to be, and I want you to give it so that I may be able to cash it."

"Then," said Wise, "I advise you that the sugar is yours. The widow cannot take it from you. She has no redress."

"Ah!" cried the man, turning to the spectators. "What did I tell you?" "Stop!" thundered Wise, whose manner at once changed. "I've advised you in your persistent request, as I can prove by these people. It remains for me to tell you that I charge you \$5 for my advice, and I demand immediate payment. If you trifle with me in the matter of payment, you will most certainly regret it."

The man turned scarlet, and fumbling in his wallet produced a \$5 bill. The crowd yelled its approval, but suddenly became silent as Mr. Wise walked up to the widow and said: "The money is mine." I have earned it honestly. Take it and buy more sugar for your fatherless children."—Youths' Companion.

HOW BUCKY WAS WEANED.

BY MRS. J. W. WHEELER.

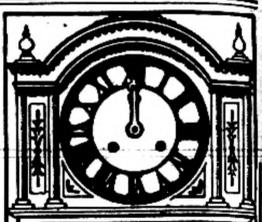
Bucky had become somewhat of an animal, and attracted much attention. Ever since that early spring morning when grandpa brought him in from the barn, a poor shivering little morsel of a lamb, he had practically had his own way. Grandma had a very warm place in her heart for all motherly creatures, and the nursed Bucky very tenderly, got him on his wobbly legs, and when he was larger, turned him in with the rest of the sheep.

This was the beginning of trouble; none of the others wanted him, and made him understand so, in a most unpleasant manner. To keep him in the house, he was put out in the question, so he received the liberty of the road and the doorway, and strange to say, he never ran away, but at morning, noon, and night, as regularly as the meals were served, he came to the kitchen door for his milk. In one respect, he didn't know how to drink like the other sheep. When they stopped giving him milk, he refused to drink water until they put it in his bottle. Grandma and the hired man thought this very queer, but Bucky, but grandma said it was a great nuisance, yet she kept right on doing it, and whenever Bucky was thirsty he never thought of going to creek or trough under the pump-house where the cattle always drank, but he would right up to the back door and be'd until some one came out with his bottle of water, then you should have seen him drink for all the world like a little baby.

Indeed, grandpa was wont to call him Mary's little lamb, for his wife's name was Mary, and she thought so much of him, saving him some little mallow-seeds every day, a bunch of pepper grass, a little sheep salt, or what he loved best of all, a taste of brown sugar. She used to wash him on wash days before the rinse water was emptied, until he got larger and began to browse among the burdocks, and the weeds for good by his ragged looks: "That it doesn't pay for having women folks out a feller's hair."

"What do we learn from the story of Samson?" Tommy (my cousin) asked for good by his ragged looks: "That it doesn't pay for having women folks out a feller's hair."

"The boy replied indignantly: 'I didn't come to fall in. I came to fish.'"



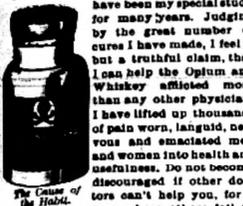
BETTER LATE THAN NEVER. APPLIES TO THE USE OF Dr. Pierce's Golden Medical Discovery. Taken early it will CURE THE COUGH. Taken when the Lungs are affected IT WILL CURE WEAK LUNGS STOP MEMORRAGES AND RESTORE SOUND BODILY. HEALTH. IT ALWAYS HELPS. IT ALMOST ALWAYS HEALS.

...THE MODEL... Church Roll and Record. This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 5x11 1/2 inches, and contains...

BAPTIST BOOK CONCERN. HEADQUARTERS FOR SUNDAY-SCHOOL & CHURCH SUPPLIES. 643 Fourth Avenue, Louisville, Ky. Only \$1.50. This price includes twelve blank Church Letters. It is published and for sale by the...

AIR LINE. Louisville, Evansville & St. Louis Consolidated Railroad. 68 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS. Double Daily Service, Parlor and Dining Cars, Pullman Drawing-Room Sleepers. EVANSVILLE. Depot Ticket Office, 7th and River. City Ticket office, 8. W. Cor Third and Main. J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

Opium and Whiskey Habits



Call if you can or write Dr. B. M. Waddy, 64 Lowndes Building, Atlanta Ga. for his book, FREE.

JOHN B. CASTLEMAN A. G. LANGRISH

THE ROYAL INSURANCE COMPANY

OF LIVERPOOL.

Agents in all the towns of the South.

GERMAN BANK

First and Market St., LOUISVILLE, KY.

General Banking & Savings Bank.

P. VIGLINI, PRESIDENT.

MEMPHIS ROUTE - LOUISVILLE

MEMPHIS TO ST. LOUIS RAILWAY

LOUISVILLE TO ST. LOUIS WEST

ST. LOUIS TO LOUISVILLE EAST

LOUISVILLE TO EVANSVILLE

EVANSVILLE TO LOUISVILLE

EVANSVILLE TO ST. LOUIS

noise, they chased him so, and sometimes they beat him with sticks, that he, the boy did, Jimmy Green, that he came to visit his grandpa when Bucky was quite large; but he never tried it again, for, with an angry ha-a, Bucky butted him over the fence so neatly that Jimmy didn't exactly know how he got there. Yes, his grandpa told boys had been anything but satisfactory. What do you suppose grandpa brought home last night? Why, boys, three of them, and they all called him grandpa, and you ought to have seen grandpa hug and kiss them when old Dobbin drew up to the door.

Such a noise as they made! Throwing up their hats, and all talking at once about the "Fourth," something that Bucky had never heard of before; he never heard such a racket, and he never heard such a racket under the hopvines where he stayed until those boys were safe in bed, when he came to the door and called for his drink.

"Why, Bucky," said grandpa, "I thought you were lost sure; the children have been hunting everywhere for you."

Bucky was up bright and early the next morning, and quietly grazing near the door ralling for some one to get up and get his bottle, and at the same time thinking of the boys. How they did rummage about upstairs, downstairs, in the barn after Tabby's kittens, up the corn chamber for corn for the chickens, in the hen house hunting eggs, out in the orchard to see how large the green apples were, or taking over the pig pen scratching the pig's back with sticks,—why they seem everywhere at the same moment. They seemed as lively as ants just before a shower. Bucky had never seen anything like it, and he wondered rather anxiously when they would again make their appearance. At this moment something dropped on the grass, coming from nowhere in particular; it was long and red, and had a little tail. His curiosity was aroused, and he determined to investigate this strange object. As he walked up to it, it began to move.

"Why," thought Bucky, "it must be a worm or a caterpillar," and he stooped to smell it. When "fix, fix, fix, crack" it burst into a hundred spots of fire light in Bucky's face, and, smarting with pain, he galloped off, while three gowned figures at the window danced and screamed with delight, and grandpa, only half dressed, popped his head from the door to see what had happened.

Bucky turned to the wall, and didn't stop until he reached the meadow, where among the fragrant brakes and lilies he rubbed his poor stung nose and sneezed out the bits of charred paper.

Those boys stayed three whole weeks, during that time Bucky learned to appreciate the cool, clear water of the creek, for, of course, he never ventured near the house until after Carl, Harold, and Howard had gone back to the city.—N. Y. Observer.

KINDNESS AMONG ANIMALS.

When a baby brother does such provoking things that it is hard to keep your temper, and when a little sister gets "mad" after you till you think half the pleasure in life is gone, just think a little of the courtesy which even the animals show to those younger and weaker than themselves.

Dr. Woods Hutchinson has written an article for the Contemporary Record in which he speaks of this remarkable trait as shown by four-footed creatures. He says:

There is, I think, little question that in the main there runs a sort of unwritten law through the animal kingdom, that infancy, and even childhood, are entitled to certain rights of immunity which must be respected. The attitude of animals toward the young of their own species is, we think, almost uniform, most of us having probably seen instances of it. I was once the proud possessor of a fine English setter, a dog of my own head and make, and a genuine Irishman delight in "fighting." He would face any dog, and, indeed, had thrashed and been recognized as the master of most in the neighborhood, but if a young puppy or kitten were suddenly presented to him he would turn tail and flee in apparent terror. Upon several occasions I tried the experiment of holding him with one hand by the collar, and presenting the sprawling and whining object with the other, and it was really comical to see how he would shrink from him, and how he would whimper and whimper. It is, of course, possible that the feelings of the big dog were merely comparable to those of the average bachelor when suddenly brought into the presence of a wee infant and asked to "hold the baby."

There are few prettier sights in the world than to see a great, dignified, battle-scarred wolfhound lying in the sun, with an impudent, little doll-scooped-up-four-legs-of-a-terrier puppy yapping in his face, tugging at his ears, and tumbling all over his back. If you can come upon him unawares, so that he does not know that you are watching, you will see that he is not merely submitting with passive toleration to these indignities, but is actually entering into the sport of the thing, taking the puppy's head, and even half his body, into his great mouth, flattening him down gently with a stroke of his huge paw, and I have actually seen him get up and follow the little chap as he toddled about the yard, as if loth to relinquish the sport.

The flag of truce is extended even to their natural enemy, the cat, while to the kitten stage, the most voracious had the slightest difficulty in bringing up kittens to cathood on terms of intimacy, even of warm friendship, with from two to a dozen dogs (any one of whom would have instantly flown at a strange cat) merely by introducing them as very young kittens.

But in my association of dogs I have found that it is only a very morose and ill-tempered dog who will seriously attack young kittens, and usually even he requires to be urged on by the "higher" animal, man.

It might be mentioned in this connection that, as a rule, no dog of size or courage will condescend to attack a smaller or obviously weaker dog, unless the remarks and the actions of the latter become insulting beyond endurance.

The sense of obligation to interfere actively on behalf of the younger or weaker members of their species is widely spread through the animal kingdom. In attempting to capture young pigs, which have escaped their pen and are running at large among the herd of perhaps fifty or sixty well-grown hogs, it is necessary to most circumpunct in your method of picking a youngster, for if once his shrill little squeal of distress is raised you will have the entire herd down on you at once, bristles up and fierce war cry ringing. It would be more unwise to wait the onset, for a half-wild pig, when his blood is up and that danger-cry is ringing in his ears, is one of the most reckless and ferocious fighters that can be met with.

Cattle have the same curious susceptibility to the cry of a frightened calf, especially in their half-wild condition, up on the range. To startle suddenly a young calf from its nest in the long grass or the sage-bush upon the plains is one of the riskiest experiences a man can fall upon, if, on foot and at any distance from your horse or wagon. The little goose is almost sure to do one of two things: either to trot confidently towards you and shamble along after you as though he were your dog, which means that he does you the compliment of mistaking you for his mother; or with head and tail erect, and rigid with terror, he will give voice to an appalling succession of barking "blarts," totally unlike the ordinary dinner-cry to his mother; and every horned creature within three-quarters of a mile will fly fighting-mad at once and come charging and bellowing down upon you. And woe betide you unless you can reach your horse or wagon before they arrive on the scene.

Animals, I am thankful to say, have never yet succeeded in absolutely steeling their hearts against the cry of infantile distress. Man alone has reached this pinnacle of virtue. And it is not the only elevation of the same sort of which he has a monopoly.

The toasts of the "ladies" would be cordially received at any canine banquet, and the courtesy with which the privileges of the sex are respected is a most creditable feature of canine conduct. I do not, of course, refer merely to the elaborate display of politeness and fine manners seen everywhere during the period of courtship. Courtesy and respect for the weaker sex goes far beyond this. No self-respecting dog will bite a female, except in the extreme need of self-defense. So strong is this unwillingness to "strike a female" that it really becomes a most annoying obstacle in attempting to clear neighborhood of wolves, as few male dogs are willing to attack a female wolf.—Selected.

WANTED.

JUSTLY REVENGE MAN can make 60¢ per month and expenses. Permanent position. Experience with the largest type set used at a printer. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

POSITION TO TEACH in school or private family by a young lady, well college educated. H. C. Townsend, 217 W. Main St., Louisville, Ky.

- ADVERTISING & MARKETING
- REVISED-DAVIES
- DAVIS-CHAMBERLAIN
- FAIRBANKS
- AFORER
- SCHEPPE
- ATLANTIC
- BRADLEY
- BROOKLYN
- JEWETT
- UTLER
- WIDON
- SOUTHERN
- SKIMMER
- COLLIER
- NEUBOURN
- RED SEAL
- SOUTHERN
- JOHN V. LEWIS & BROS CO
- MORLEY
- SALEM
- CORBELL
- KENTUCKY

GET the opinion of the man behind the brush. Ask the experienced, practical painter, the man who served an apprenticeship and has thoroughly mastered his trade, what is the best and most durable paint. He will tell you pure "old Dutch process" White Lead.

The brands in margin are genuine and may be relied upon.

FREE For colors see National Lead Company's Pure White Lead Tinted Colors. Any shade desired is readily obtained, Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

BAPTIST PERIODICALS.

The Consummate Fruits of the Ablest Baptist Scholarship Yield the Best Results

Quarterlies	PRICE	Monthlies	PRICE
Senior	2 cents	Baptist Superintendant	7 cents
Advanced	2 "	Baptist Teacher	7 "
Intermediate	2 "		
Primary	2 "		

Home Dep't Supplies

Leaflets	PRICE	Quarterlies	PRICE
Advanced	1 cent each	Senior	5 cents
Intermediate	1 "	Advanced	5 "
Primary	1 "		

Picture Lessons

Picture Lessons	25 cents per copy	Quarterlies	PRICE
Bible Lessons	75 cents per copy	Senior	5 cents
		Advanced	5 "

Illustrated Papers

PRICE	
Young People (weekly)	13 cents 50 cents per year
Young Men (weekly)	8 " 25 "
Our Little Ones (weekly)	4 " 16 "
Young Keeper (semi-monthly)	4 " 16 "

The Colporteur (monthly) single copies, 10 cents per year. Twenty or more copies to one address, 5 cents each a year.

AMERICAN BAPTIST PUBLICATION SOCIETY 1480 Chestnut St. Philadelphia

262 Washington St. BOSTON 177 Wabash Ave. CHICAGO 379 Elm St. DALLAS 125 Fifth Ave. NEW YORK 510 N. Eighth St. ST. LOUIS 80 Whitehall St. ATLANTA

MISSOURI BAPTIST Sanitarium

616 N. Taylor Avenue, ST. LOUIS, - - - MISSOURI.

This institution is a homelike sanitarium and hospital for the care of mild nervous cases; surgical and all non-contagious medical cases. A Walter-Berlitz X-ray machine is connected with the surgical department. Service is given in all departments. Non-sectarian in its benefits. Ambulance service to all trains if previously notified. The size and location of this sanitarium, with its many other advantages and reasonable rates, makes it one of the best and most desirable in the West. For rates and other information, Address DR. A. W. WILKES, Superintendent and House Physician.

SOLID SATISFACTION IN BIG CHUNKS

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

W. J. HUGHES & SONS CO., 14th and Maple St., Louisville, Ky.

THE REPORTS OF THE AGENTS

has been reached over the Missouri Pacific. One of two routes offered: via Kansas City in connection with the Rock Island line, the fastest line to Denver, with through service; or via Pueblo. Very few cars are in effect, with stop-over privileges. For particulars, address R. T. G. Townsend, P. O. Louisville, Ky., or H. C. Townsend, P. O. F. & T. A., St. Louis, Mo.

THE MISSOURI PACIFIC RAILWAY OFFERS AN UNUSUAL LOW RATE TO COLORADO, UTAH AND THE WEST. The shortest and quickest car line between St. Louis and Denver. For full particulars, address R. T. G. Townsend, P. O. Louisville, Ky., or H. C. Townsend, P. O. F. & T. A., St. Louis, Mo.

THE MISSOURI PACIFIC RAILWAY OFFERS AN UNUSUAL LOW RATE TO COLORADO, UTAH AND THE WEST. The shortest and quickest car line between St. Louis and Denver. For full particulars, address R. T. G. Townsend, P. O. Louisville, Ky., or H. C. Townsend, P. O. F. & T. A., St. Louis, Mo.

THE IRON MOUNTAIN ROUTE NEW TRAINS

FRANKLIN - Leaves St. Louis at 10:00 a.m. and reaches Kansas City at 10:00 a.m. and reaches Dallas, Fort Worth, Houston, San Antonio and all other points in Texas at 10:00 a.m. For full particulars, address R. T. G. Townsend, P. O. Louisville, Ky., or H. C. Townsend, P. O. F. & T. A., St. Louis, Mo.

AFFAIRS IN CHINA.

WESTERN RECORDER—In your issue of June 28, among your items of interest, I notice a statement, which is official, that the legations at Peking were all safe. There must have been some mistake, for even to-day, August 6, the fate of over a thousand foreigners who were shut within the walls one day in June is still unknown, and when one remembers that there were about a hundred thousand Boxers within the city, and perhaps fifty thousand Imperial forces known to be in sympathy with the Boxers outside the walls, there is but little hope that all are safe. The Chinese officials themselves have acknowledged that three of the legations were looted. We hear a report to the effect which will only be contradicted to-morrow, and the outside world can know absolutely nothing of what has happened within the city of Peking for the last six or seven weeks. Admiral Seymour, with his brave little force, did not reach the city. The British powers won a victory at Tientsin, and the Japanese have done some fine work in and about the city. It is said that fifty-five thousand allied troops started for Peking last week, but had retreated over seven thousand Chinese troops, strongly entrenched, and a submerged counter-revolution. An ancient mode of protecting the city by cutting dykes across the various canals has been resorted to, and the result is a pestilence, unhealthy marsh, a very natural barrier to the progress of a modern army. About September the waters will subside, and we fear but little can be done this month unless the present situation can be made to see their way and voluntarily release the prisoners in Peking.

Li Hung Chang is here in Shanghai, and promised to protect the ministers if the progress of the allied powers was stopped. He said that U. S. Consul Brown told him the United States did not ask him to protect his minister, but demanded that he would not stop their progress for anything or anyone. Li Hung Chang asked the American minister if the English expedition was as strong as the Chinese he had used, and was told it was quite as strong. He said it is still here, it being "too far" for him to proceed to the coast of bloodshed in the North. While the reports of affairs in China have not been exaggerated in the home papers, they are very inaccurate with reference to time and place, and cannot be depended on. For instance, it is said that only two missionaries have been murdered, when here we are told of about twenty at Pao-tung-fu, fifty in another place, and two ladies in another place, besides the uncertainty of the fate of many in Peking. They suffered perils by sea and land, and lost all but their lives in their flight to the coast.

Their own missionaries of the American Baptist mission have been killed, but nearly all have had much extra expense in discomfort. How long we have to remain at the coast is determined by the events of the next few weeks. Should the Boxers prevail, as many fear, we shall all have to return. If the various powers can keep their jealousies, we may expect a speedy settlement, and we fear this uprising of the Boxers may be only the beginning of troubles.

The time when the foreign powers should have acted was when Kiang Han was dethroned in 1898, and this ambitious, intriguing woman, the Empress Dowager and her advisers, came into power. Now, it can only mean the loss of many lives and a great expense to the mission cause.

While this is not a religious persecution, there can be no doubt that the mixture of church and State in missionary work has had something to do with the present uprising. Two German priests were killed, the German Government seized territory and demanded indemnity—not that they cared for the priests, but it was an excuse to gain a foothold in the rich province of Shantung. They surveyed a railroad, seized the land they wanted, abused the natives, and killed them, and there was no redress. And thus it has ever been. Can we, altogether, blame the Boxers? The statement that the Boxer movement is composed only of the rougher element is not true. Many of the best citizens are in it. It is true that there are always robbers, gamblers and ruffians ready to swell the ranks of every uprising for the sole purpose of looting and thieving, but this time there are many with better motives, who join in the cry, "Down with the foreign devil who wants our all."

The Boxers originated in 1809, and called themselves the "Righteous, Peaceful Fist," from the fact that they were supposed to fight with their fists for righteousness and peace, hence the name Boxers. They are still known by that name in certain parts, and in others as the Big Knife Society. They believe themselves invulnerable in battle. When one is killed it is a proof he was not a true Boxer.

The Imperial forces are in sympathy with the movement, as is also the Empress Dowager and her advisers. For years she has tried to fool foreigners into the belief that she was a reformist and "almost a Christian," but all have not been blinded. Now she is to reap the fruits of her ignorance and conceit.

We are hoping to hold on until a way opens to our interior work. Shanghai is crowded as never before in its history, and every outgoing steamer is crowded with refugees. Deal gently with those who have borne the heat of the day and seek a rest for a season in the homeland.

FLORENCE NIGHTINGALE LEAGUE, Shanghai, China, Aug. 6, 1900.

A PASTOR WEDS.

At the home of the bride's parents, Mr. and Mrs. Evan Hughes, near Withamsville, O., on the afternoon of August 22, Miss Bessie, the beautiful and accomplished organist of the Baptist church, was united in marriage to Rev. Marion F. Bagby, of Wichita, Kan., Rev. J. A. Rader, the bride's pastor, officiating. J. A. R.

HIGHEST AWARDS AT PARIS EXPOSITION.

Borden's Condensed Milk Co. has been awarded the Grand Prix d'Honneur at the Paris Exposition for the superior quality of its Eagle Brand Condensed Milk and Peerless Brand Evaporated Cream. This is the highest award given at the Exposition.

This Company was established in 1857 and is the largest manufacturer of milk products in the world. It has originated the process for condensing milk and in that year the great industry was started. Borden's brands are used throughout the world by consumers generally, and are deemed an indispensable supply for armies and navies, a superior food for infants and a great milk product for general use.

A BRIGHT PROMISE FOR A DARK DAY.

Everyone has a day of trouble. With some it is a long, dark day, with scarcely a rift in the cloud through which the sun may shine for a moment. Multitudes spend all their days in trouble. They are, indeed, "born to trouble." So soon as they begin to think they will find themselves sitting in darkness and the shadow of death. It has been said that "one half of the world does not know how the other half lives." Prosperous families, well-to-do people, know but little of the hardship and agony of thousands who live within a few blocks of their comfortable homes. They have read about them in novels and newspapers. They have sometimes heard the story of one of them. They have looked on the outside of the tenements and hovels which they inhabit, but their real lives they never witnessed.

"Darkest England, and Way Out," is the title of a book published by General Booth several years ago, in which he has drawn a harrowing picture of what he calls "the submerged tenth," or the masses of poor people in London and other English cities. These people have literally been swallowed up by adversity, and have no power to rise, and there is not in them a ray of hope that they or their children will ever be better off than they are now. The case is not so bad in America, but it is bad enough. There are thousands in our cities to whom life is a burden because of abject poverty.

Many have brought this trouble on themselves by intolerance and vice. Some have been plunged into this sea of trouble by vicious ancestors or near relatives. Others, being handicapped in the struggle for existence by bodily or mental infirmity, have been pushed to the wall by social conditions and cruel taskmasters. Their day of trouble is long and dark and dreary.

It is a mistake to suppose that poverty alone causes trouble. Wealth and rank are not exempt. Kings, robed in purple and fine linen, crowned with gold and attended by servants and courtiers, are often the most unhappy men in the world. In homes where comfort and luxury abound deep afflictions may often be found. Men and women who are looked on by their neighbors with envy on account of the abundance of their comforts may be carrying the heaviest load of all. Goodness does not exempt men from trouble. Mary and Martha went to Jesus, saying, "He whom Thou lovest is sick." "Whom the Lord loveth He chasteneth." If Job and Moses and Hesekiah and Paul must suffer, and if Jesus, who was holy and harmless and separate from sinners, must be made perfect through sufferings, who are we that we should claim exemption? "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

The nature of the body renders trouble inevitable. The constitution of the mind makes it impossible to escape trouble. When we consider the delicate and sensitive powers of the mind we are amazed, not that we have so much trouble, but that we have so little. Doubt, perplexity, disappointment, fear and grief must come into every mind. The condition of the world renders escape from trouble out of the question. If we were perfect, the world would still be imperfect. Nothing here comes to perfection.

Fair flowers are blasted before they reach maturity. Crystal streams are dried up by summer heat. The currents of life are chilled by the breath of winter. The tender ties that bind kindred hearts in closest union are broken. The dearest treasure of the throbbing heart are in the grave. The world is wrong. The conspiracies of wicked men against the innocent and just ripen and prosper.

Sin is the chief cause of trouble. It lies at the bottom of all trouble. Sin brings trouble to the conscience, grief to the affections, torment to the mind, remorse to the spirit. If we could be rid of sin, we should be well-nigh free from trouble.

Everyone carries some burden. It may be an affliction in the home. It may be a lurking disease, known only to the sufferer and a few intimate friends, silently making inroads upon his system and bringing the end nearer every day. It may be a wandering son, whose way the father deplures, and whose doom he dreads. It may be a financial calamity, which has swept all away. But whatever the trouble there is a message in the Gospel to meet the case. There is a bright promise for the darkest day. God has not forgotten the troubled soul. He has remembered him in His will, saying, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."—Christian Advocate.

COMMENTS AND CRITICISMS.

Pure life stands highest; pure doctrine stands first.

Give a faithful minister twenty-five men and women who deeply experience the work of the Holy Spirit in their hearts, and that minister will conquer, and conquer, and conquer.

One of the most striking characteristics of our times is our ability to talk.

Some people's homes are distributing points for all the low gossip in the community. When you are in such homes set a watch about your mouth.

One of the most perverted delights I know of is the delight of telling something low about a poor fellow creature—most of us have tasted this delight.

The defeated meanness of some people spends itself in most penitent tears. Let such tears fall; do not run for the lachrymatory.

Oh, what would become of us, if we did not have occasionally within us the answer of a good conscience?

When an enlightened conscience speaks, and vindicates us, we can defy the devil himself.

Wherever Protestantism dies, it dies by suicide.

A little man is one who either attacks great things and essential, or who stands by and applauds some one else in doing so. The higher critic is an example of the first kind, and the abettor of higher criticism is an example of the second.

If there were such a thing as compensation to sin, and I was obliged to teach higher criticism or sell liquor, I believe I should take out a license.

Nobility in life shows itself by strong attachment to those things which make life noble.

O dear Lord, how long thou givest us to get ready to live with thee!

David's faith in God nerved his young arm to throw the fatal

Could Not Sleep.

TROUBLE THAT CAME TO A DORCHESTER RAILROAD CLERK.

He Was Debilitated, His Blood Thin and Watery and He Was Not Able to Sleep—How He Found Health.

Mr. C. M. Scott, of 1849 Dorchester Avenue, Boston, Mass., who is a railroad freight clerk, is a well known and prominent publican, and a representative of his ward on the Republican City Committee.

Mr. Scott has been a sufferer from a severe form of general debility, and nervousness. He is now in robust health, and attributes this change to Dr. Williams' Pink Pills for Pale People. In reply to questions asked in a recent interview, Mr. Scott said:

"About two years ago I suffered from general debility and I doubt if there was anybody more utterly miserable than I was. I had no life or energy, and was as depressed mentally as I was worn out physically. It was not at all unusual for me to go to sleep after my work. My blood was thin and watery, but the worst of it all was the dreadful, wearying nervousness at night. When I retired at 10 o'clock instead of going to sleep I would toss and turn till well on into the morning, and when I awoke it was without any feeling of rest or refreshment. I lost so much flesh that I got down to 122 pounds in weight, and I had no desire for food."

"Last January a friend introduced me to Dr. Williams' Pink Pills for Pale People. I had previously tried many different kinds of food, but the little relief they gave was very brief and I was completely discouraged. My friends, however, insisted and I tried the medicine, and I had no desire for food."

"By the time the second box was begun there was such evident improvement that I continued taking them till the ninth box, when I felt that I was entirely cured. I now weigh 156 pounds. There is no sign of nervousness, I rest well and feel strong, and am able to enjoy life once more. Mrs. Scott was feeling a little run down a few weeks ago, but she immediately began taking Dr. Williams' Pink Pills for Pale People and she is experiencing the same beneficial results that I did."

(Signed) C. M. SCOTT.

Dr. Williams' Pink Pills for Pale People, are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, neuritis, neuralgia, rheumatism, nervous headache, the after effects of the grip, palpitation of the heart, pale and sallow complexion, and all forms of weakness in male or female. Sold by all dealers, or sent direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

stone at the giant. Faith puts nerve into us.

Lord, we do not pray to have the burden taken off; but to have that thy hand may be placed under it.

"Thou shalt not take the name of the Lord thy God in vain." Rather say, "Hallowed be thy name."

We are taught to treat our enemies as men who still have a claim on us in God's sight; and it is strange that we actually fail to appreciate our *trials* in the struggle of life.

One of the most pathetic things in our social life is the effort of a man, who has lost his good name in one community, to try persistently to regain his lost place there by showing his good record elsewhere. We need to take care lest we make this effort more difficult than the facts themselves make it.

ROBERT MORRIS RABB.

MICHIGAN FIRST BEFORE THE WORLD.

The Michigan Stove Company is Awarded First Prize at the Paris Exposition.

Michigan stoves have won in a competition with the whole world and have taken first prize at the Paris Exposition. The Michigan Stove Company received the following special obitogram:

The Michigan Stove Company, of Detroit, Chicago and Seattle, makers of Grand stoves and ranges, has been awarded first prize at the Paris Exposition in competition with the entire world.

The stove industry of the state has always been one of its leading features in the world's market, and the Michigan Stove Company is already in receipt of many congratulations for having upheld Michigan's precedence.

IF YOU HAVE Rheumatism

Send druggists and doctors bill to cure you write to me, and I will send you a trial package of a simple remedy, which, cured me and thousands of others among them count of over 18 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been in bed for 18 years. Address JOHN A. SMITH, 628 Broadway, Milwaukee, Wis.

S18 LATEST IMPROVED. FREIGHT PREPAID.



For this style new high-arm sewing machine with all attachments, guaranteed to sew for years if made in my factory in 10 days. I will be pleased to send you a trial package of the machine with order. Descriptive circular sent on application.

Mention this paper. **WHAYNE MANUFACTURING CO.** 104 Fourth Ave., Louisville, Ky. (This firm is responsible.—Western Recorder.)

A S12 Bath Cabinet \$5.00



For this style new high-arm sewing machine with all attachments, guaranteed to sew for years if made in my factory in 10 days. I will be pleased to send you a trial package of the machine with order. Descriptive circular sent on application.

PULPITS. Pulpit Furniture, Lecterns, Pews. Made at National Church Furniture Works, Eastern Office, 1 & 1 1/2 Sts., New York. Western Office, 10 West 4th St., Chicago.

PARKER'S PARKER'S BALLPOINT PEN. Made in the U.S.A. Write for descriptive circular.

Albemarle County, Virginia.

The publication of a history of this County is proposed, containing, besides leading events, some account of its early and prominent families. Price, \$1.00. Free copies sent and subscriptions received by Mr. E. Wood, Charlottesville, Va.

?

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 Societies. Write a number of schools are ordering them through the Baptist Book Concern, and are satisfied.

How about You?



It helps both of us

For you to mention the "Western Recorder" in your advertising is to get more advertising for you. We are able to give you a better PAPER.

REMARKS: HELPS US to get more advertising for you. HELPS YOU by enabling us to give you a better PAPER.

THE FARM

KENTUCKY TRADE ITEMS.

Austin Thompson, of Casey, recently sold two aged jacks for \$300.

W. H. Murphy, of Stanford, sold last week one aged mule for \$125.

It is said that skim milk when fed to hens pays better than when fed to hogs.

After digging potatoes, they should be kept scattered until thoroughly dry.

The Paris Milling Co., bought the wheat crop of Marston Bros., 2,500 bushels, at 70c.

At Lancaster, last week, cattle sold at 2 1/2c to 4c; mules, \$80 to \$120; sheep, \$3 25 to \$4.

Wallace Scott, of Montgomery county, sold 235 barrels of corn in the field at \$1.50 per barrel.

Dodd & Skinner, of Hustonville, sold to S. T. Harbison, of Lexington, five high-grade horses for \$1,300.

John C. Johnson, of Boyle, bought of various parties in this county a lot of hogs at 4c.—Interior Journal.

Miss Lucy Bush, of Anderson county, had a field of wheat threshed which yielded 45 bus. to the acre.

Experiments in France have shown that chimney soot is valuable both as a fertilizer and as an insecticide.

Nelson Morris bought in Montgomery county 210 export cattle, 1,400 pounders, at 5 1/2c and W. B. Kidd bought 230 at the same price.

S. C. Carpenter, of Millersburg, sold his fancy premium mare to Mr. Hotchens, of Nelson county, for \$1,500, who sold her to Gay Brothers, of Woodford county, for \$2,000.

B. F. Bedford sold to W. T. Beckner 13 yearling steers, wt. 725 pounds, at \$4.62 1/2; also 124 head of sheep at \$1.35; to Ed. Sparks 20 sheep at \$4; to Mrs. Anna Marsh 90 sheep at \$4.—Paris Kentuckian.

There were 250 cattle on the Georgetown market court day, and they were lower than that were a month previous. Yearling steers brought 4 to 4 1/2c; heifers, 3 to 3 1/2c; mountain sheep \$3.60 to \$4; mule colts, \$25 to \$40; plug horses, \$40 to \$65.

Tobacco is in very bad condition in the western section, but generally very good in the central and eastern sections. Considerable has been cut and housed, and the work of cutting is progressing well. There is quite a tendency to premature ripening.

The Harrodsburg Democrat notes the sales of 10 heifers, wt. 800 pounds, at 8 1/2c; 145 lambs, wt. 81 pounds, at \$4.50 each; 2,800-pound heifers at 8 1/2c; 3 long yearling steers at 4c; a lot of stock hogs at 5c; 100 stock ewes at \$4.50 each; 100 ewes at \$4 each; 4 two-year-old steers, wt. 950 pounds, at 4 1/2c.

The bulk of the wheat crop in the county has been harvested and it is generally reported a fair yield. Much of it has already been sold, but many farmers will hold for better prices or feed to stock. While hogs are so high, some farmers claim that as feed their wheat is worth \$1 a bushel.—Shelbyville Record.

TREATMENT OF DYSPEPSIA.

The first rule for the patient who suffers from indigestion is, Eat slowly, masticate thoroughly, insalivate completely. Many patients will say that they eat slowly yet they do not masticate thoroughly. Perhaps they have no grinders, and they do not insalivate completely because they do not move the food about sufficiently in the mouth. If the patient will not, of his own accord, follow the rule, he must, if necessary, follow Sir Andrew Clarke's rule—count the bites. For every mouthful of meat he must allow 32 bites, or one bite to every tooth. If the meat is tough he must allow 64 bites, and if very tough, 96 bites. It may seem incredible that meat would take so many bites to comminute it, but such is a fact.

The next rule is, Let the patient take his solids and liquids separately. The reason for this is that if a patient with a weak digestion swallows much liquid—whether it be soup, plain water, mineral water, whisky and water, or beer—he dilutes his gastric juice, and thus lessens its digestive power. So it is better for a patient who has weak digestion to take his food without liquid. One meal, however, may be made an exception, and that is breakfast, because the food is generally of a soft and farinaceous character, and therefore a little more latitude may be allowed. But there is another reason for making the patient take food and liquid separately, and that is that unmasticated food cannot be swallowed without liquid. So that, even at breakfast, tell the patient that he can, if he likes, take a breakfast cupful of tea, not strong, but towards the end of the meal. Of course, the gastric juice is diluted by the tea, but this does not matter so much in the case of farinaceous food as in the case of luncheon and dinner, into which proteids enter largely.

In many cases those rules are sufficient to remove dyspepsia. But in cases where they are insufficient the third one comes into play: Let the patient take his farinaceous and proteid foods at different meals. That is to say, he may take bread and butter for breakfast, but he must take neither fish, eggs nor meat in the middle of the day he must take fish, eggs or meat, but no farinaceous food whatever. At about 5 o'clock he should again have a farinaceous meal, as at breakfast, and again at 8 he should have a proteid meal, such as he had at luncheon. Only food of the same kind is put into the stomach at each meal, and so there is no delay from the different digestibility of the different kinds of food, the whole contents of the stomach become comminuted and digested and passed on into the intestine about the same time.

But patients must have some fluid. The best liquid they can drink is hot water, and the best times to drink it are on rising in the morning, again between 11 and 12 in the forenoon, again about 4 or 5 in the afternoon, and, lastly, at night before going to bed. Thus the patient is given all the fluid he requires, not when it will dilute the gastric juice, but when it will assist in washing out of the stomach the remnants of the previous meal. Given at 12 o'clock it tends to wash the breakfast out of the stomach, at 4 it washes out the remains of the luncheon, and so on.

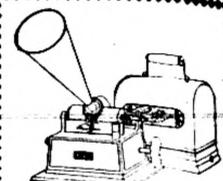
In cases where the stomach is weak it may be an advantage to

supplement the normal gastric juice by giving some acid and pepsin; and apparently there is sometimes an advantage in giving mixed enzymes—not pepsin alone, but pepsin containing rennin. Just before meals it is often advisable to give a little alkali, which tends to stimulate the secretion of gastric juice. The common way of giving this stimulant is with some bitter, containing no tannin, such as calumba; and this seems useful when the stomach is not irritable, and where there does not seem to be much catarrh. But if there is much catarrh in the stomach better results are often got from substances containing tannin, such as the infusion of gentian; and in patients with a flabby tongue perchloride of iron combined with quassia is often useful. Where the tongue is large, pale, flabby and marked by the teeth at the edges, better results are sometimes got from quassia and iron than from pepsin and other remedies.

In some cases where the habit of taking large meals or drinking large quantities of water has led to dilatation of the stomach, the plan of taking fluids and solids at separate times very often aids greatly in restoring the normal condition.—SIR T. LAUBER BRUNTON, in Clinical Journal.

HINTS ON CANNING.

Before beginning the work of canning fruit or vegetables much care must be taken to ascertain that the jars are in perfect condition; upon this depends the success or failure of the work, for in canning sugar is not the keeping power as it is in preserves; we must rely on the entire exclusion of air from the can. The self-sealing jars are very little trouble if properly used. When the rubber rings have become hardened with heat it is poor economy to use them, for they can be replaced at trifling cost. If you have a jar that is very hard to clean, put into the jar some kernels of corn, a tablespoonful of ashes, fill half full of water, and, after a vigorous shaking and thorough rinsing, the jar will be ready for use again. Test each can by filling half full of water, properly adjust and fasten the top and invert for half an hour; if any water leaks out the can is imperfect. Sometimes the changing of rings will render it air tight; if this will not answer, place some putty around between the cover and rubber and screw the top down tightly; the putty will soon become hard. If you are using tin cans, fill the crevice around the top with sealing wax and set aside to cool a little, then press the wax down with the fingers and fill again; repeat this process so long as there is an air-hole visible and the wax will be packed so closely that no air can force itself into the can. Accuracy in preparing everything to be used and attention to small details will be found of first importance. Both old and new cans should be cleaned with a strong suds of pearline and hot water, especially the glass cans, as this makes them so clear and bright; after they have been washed in the suds they must be thoroughly rinsed in clear warm water. Scald the old rings in quite strong ammonia water and sometimes the old ones will answer if they are used double. If the outside of glass cans is greased with lard, hot fruit may be poured in without fear of breakage; and every kitchen should be provided with a wide-mouthed funnel to set in the can and pour in the fruit, which should be done as quickly as possible.—Christian Work.



The New Edison \$10.00 Phonograph.

Specially designed for lawn parties and summer outings. This wonderful little talking machine is just the thing to take with you to the country, making records of the voices of performers of the day you meet and preserve them as ever-fresh treasures. Edison Records, 50 per dozen. Blanks for making Records, 25 per dozen. Telephone Records, 50 per dozen. Telephone Records, 50 per dozen. Telephone Records, 50 per dozen.

RAY PHONOGRAPH CO., 222 Fourth Ave., Louisville, Ky.

CHESAPEAKE & OHIO RAILWAY. Union Depot, Box of Seventh Street, opposite from Louisville Hotel. Additional street elevated station, back of City House, City Hall, 1000 1/2 Fourth Ave. Schedule in effect May 14, 1897.

P. V. V. LIMITED, DAILY.

Through Pullman vestibule service to New York, connecting at Ashland with the New York Limited, running solid to New York via Washington, with Dining Car, Observation Car. Night train lighted with electricity.

Leave Louisville	7:00 a.m.
Arrive Washington	11:00 a.m.
Arrive Philadelphia	1:00 p.m.
Arrive New York	3:00 p.m.
Arrive Providence	5:00 p.m.
Arrive Boston	7:00 p.m.
Arrive Richmond, Va.	9:00 p.m.
Arrive Old Point Comfort	11:00 p.m.
Arrive Norfolk	1:00 a.m.
Arrive Baltimore	3:00 a.m.

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car, Louisville to Washington.

Leave Louisville	7:00 a.m.
Arrive Washington	11:00 a.m.
Arrive Baltimore	3:00 p.m.
Arrive New York	5:00 p.m.
Arrive Old Point Comfort	7:00 p.m.
Arrive Norfolk	9:00 p.m.
Returning, arrives in Louisville	11:00 a.m.

LEXINGTON SHORT LINE.

Solid vestibule trains daily.

Leave Louisville	7:00 a.m.
Arrive Lexington	9:00 a.m.
Arrive Frankfort	11:00 a.m.
Arrive Lexington	1:00 p.m.
Arrive Winchester	3:00 p.m.
Arrive Mt. Sterling	5:00 p.m.

SPEED—COMFORT—SAFETY

THE OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville	7:00 a.m.
Arrive Louisville	9:00 a.m.
Arrive Louisville	11:00 a.m.
Arrive Louisville	1:00 p.m.

TRAINS NORTH.

Leave Louisville	7:00 a.m.
Arrive Louisville	9:00 a.m.
Arrive Louisville	11:00 a.m.
Arrive Louisville	1:00 p.m.

TRAINS, HULLICO AND SOUTHWEST.

Leave Louisville	7:00 a.m.
Arrive Louisville	9:00 a.m.
Arrive Louisville	11:00 a.m.
Arrive Louisville	1:00 p.m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville	7:00 a.m.
Arrive Louisville	9:00 a.m.
Arrive Louisville	11:00 a.m.
Arrive Louisville	1:00 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Mell's Parliamentary Practice.

BY P. H. MELL.

This book is so well known that comment is unnecessary. We simply want to say that for the next 30 days we will mail a copy to any one sending us

40 cents.

Now is your opportunity to get a complete book on Parliamentary Law at a cheap price. Send your order at once to the Baptist Book Concern, 1000 1/2 Fourth Ave., Louisville, Ky.

\$5 PER MONTH BUYS

JESSE FRENCH ORGANS

It is an Organ or Piano that you want, we will give you the best of both. We sell all kinds of Organs and Pianos at all sorts of prices and terms. We will give you the best of both. We sell all kinds of Organs and Pianos at all sorts of prices and terms. We will give you the best of both.

FREE Send us your name and address, and we will send you a full and complete catalogue of our beautifully illustrated catalogues of Organs and Pianos at once and free of charge. We will give you the best of both.

JESSE FRENCH PIANO AND ORGAN CO.
 ESTABLISHED IN 1845. Dept. E. ST. LOUIS, MO.

Items of Interest.

NEWS THE WORLD OVER.

Mr. A. G. Robinson, one of the best known of the war correspondents of the New York press, was on a train at Hoodville and near the camp of British soldiers marching out to burn the homes of poor women and children. This was because the Boers had attacked a British camp in the neighborhood, as they had a perfect right to do by the laws of warfare. There was no charge that the people in the home had any knowledge even of the attack, but Roberts had made a proclamation that whenever the Boers attacked a camp of his, the houses in the neighborhood should be burned. Does Roberts think God cares no more for women and children than he himself cares for the laws of civilized warfare?

Baron de Courbetin, a warm friend of England for many years, writes a warning of the danger of war between France and England in the Independent. He says that the nation desires war, or has anything to gain by it, but that Joseph Chamberlain and the millionaires whom he represents are using the same tactics to bring it on which they used successfully in South Africa. They are having the newspapers they own published in columns, on France, that the nation desire war, or has anything to gain by it, but that Joseph Chamberlain and the millionaires whom he represents are using the same tactics to bring it on which they used successfully in South Africa. They are having the newspapers they own published in columns, on France, that the nation desire war, or has anything to gain by it, but that Joseph Chamberlain and the millionaires whom he represents are using the same tactics to bring it on which they used successfully in South Africa.

DEATHS.

WORLDWIDE.

On August 13th, a concourse of people were gathered in the Baptist church at Pitts Point, Ky., to engage in the memorial service of our departed dead, Mr. and Mrs. Stewart Woodruff, conducted by the Rev. J. B. Wood, of Kovelina, Ia. This man of God, now a giant in the ministry, was in his Gospel dispensacy and for years, most closely associated with the subjects of this sketch. In his able discourse, he bore testimony to much encouragement they had rendered him during several years of his ministry, pointing out the realism of that part of text, "their works do follow them." We children felt we could best honor our loved parents and glorify God by bringing this man from the sunny South to us again to preach this memorial sermon.

Father was born July 4, 1817; died March 23, 1897; joined the Baptist church in 1842, having lived a faithful member for 54 years. Mother was born July 5, 1823; died March 20, 1899; joined the Baptist church in 1857, having enjoyed its blessed fellowship 39 years. They were married in 1839, making an earthly union of 56 years; their separation but four years and ten days, which seemed a long time to mother. To the gentle spirit, such as she possessed, separation is indeed harrowing, but what must it be to be ushered into the real world! Oft I think this is the dream, the nightmare; that the real of active and personal communion of ecstatic surroundings; this the hypnotic world; that the realistic—and should we mourn for these our loved ones? Nay, only for ourselves, the loneliness felt without them here, or rather to be present ourselves, basking in the felicities of a real abiding place. "For their works do follow them, adding joy to joy!"

May God grant to sanctify the solemnity of this occasion to the salvation of souls, granting too a deep, broad way of spiritual power to lift us, their children, into greater activity, discerning spiritual things, being ready to meet father, mother and the blessed Redeemer, washed white than snow in his precious blood.

W. C. WOODRUFF,
 Tateville, Ky., Aug. 7, 1900.

Stewart Dry Goods Company,
 INCORPORATED

NEW YORK STORE IMPORTERS
 LOUISVILLE, JOBBERS AND RETAILERS

DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,
 CLOAKS, CHINA AND GLASSWARE, STATIONERY.

Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

No Premiums No Discounts!

The Very Best Imported

TEAS AND COFFEES

AT ONE-HALF PRICE for July

Special terms to Institutions, Clergy, Army, Farmers and large consumers. For full particulars address

CONSUMERS IMPORTING T. CO.
 Dept. C, P. O. Box 200, New York, N. Y.
 Reference: Western Recorder.

The steamer Indra, on its way to the United States, was wrecked at Cape Guardafui, Captain Burkell and twenty-eight men were picked up and landed at Aden; the remainder, who took to the boats, are probably lost. The Japanese liner Mars, on its way to Manila with a cargo of stores landed in the Independent. Her government went aground and broke in two on the west of Mindanao. The Captain and crew were rescued without any loss of life, but ship and cargo were lost.

On August 10th, there was an earthquake in the Klondike which shook thakagan for a minute and ten seconds, and was even more severely felt at Dawson. Two small buildings not finished were overthrown at Dawson. The mountain at Stewart River, half way down the Yukon to Dawson, was split in two and a stream was blocked by the fallen rock.

The correspondent of the London Telegraph thus honors a brave man on the other side: "Honour to whom honour is due, and the first of the English cavalry leader, riding under the same conditions that now surround de Wet, captures 1,000 men, half of them cavalry; breaks up lines of communication, and plays general Old Harry with a force of something very near 30,000 men, then I shall speak of him in terms of approbation."

SHACKELFORD.

Resolutions of regard for Mr. Marsh Nail thus read:

Whereas, The Lord in his good pleasure has taken from our body one of our honored and loved members, Mr. Marsh Nail, of the church, who was born in Nelson county, Oct. 25, 1819; converted in the year 1818; joined Old Mill Creek church, Nelson county, Ky., and was baptized by Jeremiah Vardeman; who, with her father, Wm. Nail, moved to Hardin county, and united by letter with Hardin's Creek church, March 18, 1838; since that time, more than twenty-four years, she has been a member of this church. The Lord called her to rest June 26, 1900; age 101 years, 8 months and 1 day;

Resolved, therefore—

1st, That we herein express our grateful thanks to God for the privilege of having so long an earthly fellowship with one that was so well refined by grace and so quietly submissive to God's will;

2d, That in her removal from this life, while we are loath to part with one to whom we have been so long united, yet she has entered that everlasting life, and as we are commended to "rejoice with those that do rejoice," so we should rather rejoice than lament that she now wears a crown of rejoicing evermore;

3d, That we hereby extend our sympathy and kindest fraternal regard to the family and friends of the deceased one and bid them follow in her example as she followed Christ;

4th, That these resolutions be entered on our records.

Done by act of Rhode's Creek Baptist church at her regular session for business, Saturday, June 23, 1900.

H. C. KIMBLE, Moderator,
 Jas. M. KROLLIN, Clerk.

The Matthew Henry Commentary

reads all the commentaries in the contents and in price. Every preacher needs it, no matter what others he has. And think of it, we offer the original edition, with all the illustrations and foot notes.

The 3 volume edition at \$6.00, net
 The 6 volume edition at \$7.50, net

Order a set at once.

Baptist Book Concern, Louisville, Ky.

Consolation for Christians

A Select Collection of the Writings of Mrs. D. P. Hood.

—PRICE: \$1.00.—

Address Mrs. Anna Hood, Parkville, Mo.

"Oh, I'm so glad you send me that precious book. It has done me so much good. I have read it and re-read it."—Mrs. M. C. Bowman, 1201 Broadway St., New Orleans, La.

"I cannot express my appreciation of such blessed truths as I find in 'Consolation for Christians.' I am hungering and never tire of anything that simplifies the Bible and shows me my duty as a Christian. Oh, that first chapter has a world of consolation for me."—Mrs. W. F. Rogers, DeBerry, Tex.

"I did not read 'Consolation for Christians' until I was sick. Then I read it and very much enjoyed it."—Rev. G. W. Tompkins, No. Valenciennot Street Church, New Orleans, Louisiana.

Forest fires have done much damage in Colorado and Wyoming. The loss is estimated at \$15,000,000. Not only has the damage to standing timbers been very great, but land where there was only a young growth which, in ten or twenty years, would have been very valuable, has been swept over. At last reports, rain had checked the fire in the Sierra Madre Range.

The German police have decided to suppress all anarchist meetings, and they have already stopped four in Berlin. Germany is resolved no longer to be a hiding place for foreign anarchists. One hundred and eighty-six have been expelled from the empire, of whom one hundred and three were Italians. A few more expulsions, and all civilized nations will no longer suffer for anarchists in their borders than they will allow nests of rattlesnakes in the streets of their cities.

Mrs. Maria Wiley Darrington, thought to be the oldest woman in New York City, died at her residence on Fifth Avenue, on August 25th. She celebrated her 100th birthday June 25th. She had eleven children, 817 grandchildren, thirty-eight great-grandchildren and one great-great-grandchild.

The English papers say that what is wanted now is for some one to convince Kruger that, no matter what happens in the other parts of the world, England will not cease fighting to annex the Transvaal. What Kruger wants is some one to convince England that they will fight on indefinitely in defense of their independence.

American exhibitors secured 1,501 of the awards given at the Paris Exposition. Of these 203 were grand prizes, 60 gold medals, 20 silver medals, 25 bronze medals, 50 honorable mentions, and a long list of gold, silver and bronze medals for collaborators. Every line of American industry and art is represented in the awards.

The Cuban have great reason to be proud of their part in the Paris Exposition. They won 105 prizes.

Fire was discovered in the hold of the steamer Olympic on its trip from Liverpool to New York. The passengers knew nothing of the danger till it was over, although three times the engine was brought up under the other parts of the ship. With the other thirty-six hours' hard work, the fire was subdued.

ILLINOIS CENTRAL

THE FAST LINE TO

MEMPHIS AND NEW ORLEANS.

TWO FAST TRAINS DAILY.

The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vested, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

THE NEW ORLEANS SPECIAL.

Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vested train with through Sleeping Cars. Meals served in Dining Cars.

Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES-SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. A. HUBBARD, City Pass. and Ticket Agt., E. C. Cor. Fourth and Market, Louisville, Ky.
 W. A. HOLLAND, A.S.P.A., Louisville, Ky. A. H. HANSON, S.P.A., Chicago, Ill.

BELLS

New Albany Church and School Bells. Ground for Bells. The C. S. BELL CO., Hillsboro, O.

BUCKETE BELL FOUNDRY
 THE E. W. VANDEUSEN CO., Cincinnati, O.

Webster Dictionary

contains 400,000 words—can be had from the Baptist Book Concern for 25 cents

HOOD.

Brother John Jones Hood, the subject of this sketch, was a young man of worth and character. While in Cuba, during the war with Spain, he contracted the disease that took his death. He was a great sufferer for many weeks before his death, but bore his sufferings with Christian fortitude. He died August 13, 1899, in the full triumph of living faith. He was converted in 1890 and united with Franklin-street Baptist church and was baptized by Pastor H. C. Roberts.

Bro. Hood was of a great family, his grandfather being a Baptist preacher and his father and one brother Baptist deacons. He was a loving son and brother and a kind friend. His funeral was preached by Bro. S. P. Martin and his body laid to rest to await the resurrection morn. May God bless and comfort the hearts of his sorrowing loved ones.

J. P. J.

The Southern Railway

BEST LINE BETWEEN

Louisville, Shelbyville and Lexington.

3 Daily Trains in each Direction.

ALSO BEST LINE TO

Principal Cities and Resorts of the South

With through Pullman Sleeping Cars and Free Chair Cars affording service second to none. Write for information, maps, etc.

G. A. BAIRD, Traveling Passenger Agent, Louisville, Ky.
 A. W. WOOD, Passenger Agent, Washington, D. C.
 W. H. TAYLOR, A.G.P.A., Washington, D. C.
 J. M. CULP, Traffic Manager, Washington, D. C.
 W. A. TURK, General Passenger Agent, Washington, D. C.

\$3 a Day Sure

Send to your address and we will send you a full and complete catalogue of our beautifully illustrated catalogues of Organs and Pianos at once and free of charge. We will give you the best of both.

Texas and Pacific Railway

Finest Passenger Service in the South.
 Direct line to Texas, New Mexico, Arizona and California.

Operators of the magnificent new train—
Pacific Coast Limit'd

Solid vestibule, semi-weekly between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—FREE.

L. E. THOMAS, Vice Pres. and Gen. Manager
 S. F. THOMAS, Cash. Pres. and Ticket Agent
 DALLAS, TEXAS.

TEXAS

Brother John Jones Hood, the subject of this sketch, was a young man of worth and character. While in Cuba, during the war with Spain, he contracted the disease that took his death. He was a great sufferer for many weeks before his death, but bore his sufferings with Christian fortitude. He died August 13, 1899, in the full triumph of living faith. He was converted in 1890 and united with Franklin-street Baptist church and was baptized by Pastor H. C. Roberts.

Bro. Hood was of a great family, his grandfather being a Baptist preacher and his father and one brother Baptist deacons. He was a loving son and brother and a kind friend. His funeral was preached by Bro. S. P. Martin and his body laid to rest to await the resurrection morn. May God bless and comfort the hearts of his sorrowing loved ones.

J. P. J.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for price and designs. Warerooms: 217 West Jefferson St. Works: 15th to 14th on Maple St., Louisville, Ky.

PLEASE mention this paper when answering advertisements.

ILLINOIS CENTRAL

THE FAST LINE TO

MEMPHIS AND NEW ORLEANS.

TWO FAST TRAINS DAILY.

The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vested, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

THE NEW ORLEANS SPECIAL.

Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vested train with through Sleeping Cars. Meals served in Dining Cars.

Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES-SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. A. HUBBARD, City Pass. and Ticket Agt., E. C. Cor. Fourth and Market, Louisville, Ky.
 W. A. HOLLAND, A.S.P.A., Louisville, Ky. A. H. HANSON, S.P.A., Chicago, Ill.

Webster Dictionary

contains 400,000 words—can be had from the Baptist Book Concern for 25 cents

TEXAS

Brother John Jones Hood, the subject of this sketch, was a young man of worth and character. While in Cuba, during the war with Spain, he contracted the disease that took his death. He was a great sufferer for many weeks before his death, but bore his sufferings with Christian fortitude. He died August 13, 1899, in the full triumph of living faith. He was converted in 1890 and united with Franklin-street Baptist church and was baptized by Pastor H. C. Roberts.

Bro. Hood was of a great family, his grandfather being a Baptist preacher and his father and one brother Baptist deacons. He was a loving son and brother and a kind friend. His funeral was preached by Bro. S. P. Martin and his body laid to rest to await the resurrection morn. May God bless and comfort the hearts of his sorrowing loved ones.

J. P. J.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for price and designs. Warerooms: 217 West Jefferson St. Works: 15th to 14th on Maple St., Louisville, Ky.

PLEASE mention this paper when answering advertisements.

ILLINOIS CENTRAL

THE FAST LINE TO

MEMPHIS AND NEW ORLEANS.

TWO FAST TRAINS DAILY.

The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vested, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

THE NEW ORLEANS SPECIAL.

Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vested train with through Sleeping Cars. Meals served in Dining Cars.

Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES-SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. A. HUBBARD, City Pass. and Ticket Agt., E. C. Cor. Fourth and Market, Louisville, Ky.
 W. A. HOLLAND, A.S.P.A., Louisville, Ky. A. H. HANSON, S.P.A., Chicago, Ill.

ROYAL Baking Powder

Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

As we expected, the news from China in regard to the defeat of the allies, which we published last week, was contradicted the next day. That Pekin was captured and the Ministers remained the "high authentic news." The papers are filled now with what the Powers are going to do, on one day and with contradictions the next.

Last week the Grand Army of the Republic held their annual meeting in Chicago. President McKinley was prevented by business from being present, and therefore Mr. Bryan, who accepted their invitation, declined to go. Gen. Miles was present and Gen. Shafter, and received an ovation. Commander-in-Chief Shaw said it was the grandest parade of all their encampments. At least a million spectators peered the streets along the entire four and one-half miles of the parade. Thirty thousand veterans were in the procession, and the weather was perfect.

Surgeon-General Baker reported that during the year 1899 there were 1,875 deaths. On June 21, 1899, there were 477 deaths, with a membership of 174,842. There was one accident connected with the parade. Chas. Beckwith, a Michigan veteran, dropped dead as the line was marching past the corner of Michigan Avenue and Madison Street. Major Leo Haesteur was chosen Commander-in-Chief for the ensuing year.

There have been a large number of fights in the Philippines, in the Visayan islands, in Mindanao, and in the neighborhood of Manila. Several detachments of quarter-masters' stores have been carried off, the Filipinos making good their escape. Aginaldo is near Biagnabato, it is said. This great activity shows the need of more troops if the Filipinos are to be conquered.

George Peabody gave \$2,000,000 towards the better housing of the poor in London. Tenements, well ventilated and well lighted, were built and rented at very reasonable rates to the poor, and the money received used in building more houses. Now the property has grown to \$4,000,000 and 10,000 persons are decently housed. Infant mortality has been decreased one-half in these houses. It was a most noble use to make of money, and the historic in calling on benevolent American millionaires to quit giving to Universities and to follow Peabody's example.

Henry Trane has died in England in his 104th year. He was famous for two characteristics—his fondness for long walks and his reverence for the Bible. In middle life he walked seventy miles a day; when he was 80, he used to walk 100 miles to church. He was fond of repeating scripture, knowing the greater part of the Bible by heart. All his life through he was abstinent, devout and cheerful.

At Queen Victoria's Diamond Jubilee one of the most honored persons, about whom the papers said much at the time,

was Lady Mary South, widow of Rear-Admiral South, and daughter of the first Earl of Harrowby. She was born April 23, 1821, and attended George the Fourth's coronation in 1821. She died a few days ago at her home in Ascot, her life having covered almost the entire century.

A French committee in Paris has sent out a manifesto signed by forty French Deputies and Senators, along with many others. It appeals to the nations to take the position that the terms of peace must include the independence of the Dutch Republics. Referring to the United States, the Frenchmen say: "It appears to us impossible that the great American Republic, the fruit of its origin, will remain under the sway identical with that to which she owes her existence, and from which she was only enabled to emerge thanks to the sympathy and support of Europe."

Mr. Hurdette-Coutin, an American by birth, who is a Tory member of Parliament, wrote a long letter to the *London Times*, in which he scored Lord Roberts for the state in which he (Coutin) saw the British sick and wounded in Africa. After England went through hysterics of joy and praise of Roberts for his "glorious advance," it is unjust to blame him for the necessary price paid for such marching. It could only be done by exhausting men and horses. To have blamed him for his rapid advance would have been reasonable. To go wild over that and then find fault with the inevitable consequence is unreasonable.

Mr. Quibell has discovered in Egypt a statue of copper, carved by hand, which is supposed to represent Papi I. It is a most beautiful and artistic relic. Many papyri have been found in the ruins of an unknown Egyptian city. Some of these belong to the days before Christ, and some to the days after his death. Their translation is awaited with much interest.

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.

To Relieve Lumbago

Take Harner's Acid Phosphate. A few drops added to half a glass of water, relieve the feeling of lumbago so common in mid-summer. A pleasant and wholesome tonic.

CHURCH ORGANIZED.

On the second Sunday in August I began by order of our Executive Board, a meeting at McElroy's school house, six miles above Uniontown, on the Ohio river. This house was built for school and church purposes about ten years ago, but had been used for neither purpose, only to house stock in during high water. This is in the overflow district, the water having reached the 30-foot mark in 1884 and 1898 over most of this section.

Some of my friends expressed fears for my safety, saying, "The boys will shoot you," but they didn't only because I wouldn't let them. I have held ten or twelve meetings in this part of the country, but have never had better order than in this meeting. The men came to church in their shirt sleeves, the women with sun bonnets. The Lord gave us a grand meeting. It was really touching to see grandparents with silvery locks and their grandchildren, parents and their children, side by side at the altar. Baptized 107. We didn't keep count of the "professionals," except as they united with the church. I don't believe much in a "profession" that doesn't cause "conversion" in a man's life. We organized a church to be known as the Wesleyan Methodist Church. Seven joined by letter and 23 by experience and baptism, making 30 accessions to the church, with more to follow. I baptized about 30 in the Ohio river last Friday. I am to be with them the second Sunday in September, at which time we will have an all-day meeting, "dinner on the ground," and baptizing at the close. We commend this little band, with all that destitute part of the country, to the brethren for help and prayer. We ought to have a special evangelist for such work throughout the state. G. W. RILEY.

Morganfield, Ky.

MINISTERS' AND MEMBERS' MEETING.

The following is the programme of the Ministers' and Members' meeting of Clear Fork Association, to be held with Cave Spring church, near South Union, Logan county, September 26, 27 and 28: The New Birth, J. C. Thompson and N. M. Carlisle.

Exegesis of Luke 11:24-26—F. M. Welborn. Show the harmony between Rom. 4: 4, 5 and Jas. 2:21—Sam Hall, Jr. Exegesis of Heb. 6:1-9—W. M. Hall. Office work of the Holy Spirit—J. W. Bristow and C. O. Davis.

The revival needed, and how to secure it—J. R. Jenkins and J. P. Cleaver. Exegesis of Heb. 10:38—A. B. Dorris and W. B. Pitsburgh. Evils of Intemperance—S. W. Williams.

Exegesis of Rom. 8:29, 30—J. R. Kennerly. The Security of the Believer—E. W. Moss and J. E. Baggett. The Duty of a Church—D. H. Howerton.

Importance of Baptism—B. T. Mayhugh and M. M. Hall. Visitors will receive a cordial welcome. A. B. DONNIS, P. S. STURM, D. H. HOWERTON, Committee.

TATE'S CREEK AND BAPTIST ASSOCIATIONS

Met last week, the former at Freedom church, Garrard county, and the latter at Camden, Anderson county. Bro. Phegion, the clerk, kindly consented to report the proceedings of Tate's Creek Association for the WESTERN RECORDER, and Bro. J. Waller Abbott will report Baptist Association.

The churches were well represented at both associations, and the crowd was large. Pastor J. M. Bruce, of Freedom, did all he could for the comfort of messengers and visitors. He is one of our best men. Pastor Burden, at Camden, left nothing undone to make the meeting a success.

Secretary Bow preached the introductory sermon at Tate's Creek to the satisfaction of all who heard him. By the way, Bro. Bow is making a grand impression, and missions have already taken a good forward. There were 235 persons more contributions to missions in August, 1900, than in August, 1899.

We were happy to be entertained by Mr. J. B. Parker, of Paint Lick. He invited us three weeks before the meeting, and furnished the matron of our upstairs. He has Mary Hollingsworth, and your scribbles conveyance to the association each day.

At Camden I enjoyed the hospitality of Bro. Franklin, one of the leading business men and citizens of Anderson county. W. P. H.

ORDINATION.

On Sunday, August 26, a presbytery consisting of Elds. W. P. Henry, J. W. Gill and D. H. Howerton (others were invited but failed to be present) and the deacons of the church met with Mt. Carmel church, Muhlenberg county, for the purpose of considering the propriety of setting apart Bro. O. L. Weir to the full work of the Gospel ministry.

The presbytery was organized by making J. W. Gill moderator, and the clerk of the church, Deacon H. H. Dennis, clerk.

The sermon was preached by the candidate, after which he related his Christian experience and call to the ministry. The moderator then proceeded to examine him as to his soundness in the faith and doctrine. The body being fully satisfied that he is a worthy young man thoroughly sound, set him apart with prayer led by D. H. Howerton and laying on of hands by the presbytery. The charge to the candidate was delivered by W. P. Henry, Bible presented by D. H. Howerton and charge to the church by J. W. Gill.

The body then took a very liberal subscription to help defray the expenses of Bro. Weir in college. Bro. Weir has been called to the pastoral care of the church at Paradise, Ky. He is a young man of great promise, and very zealous for the Master's cause. He will enter Bethel College at the opening of the fall term, where he goes with the best wishes and prayers of the church and community. D. H. HOWERTON.

NOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. GENESEE & CO., Props., Toledo, O. We have known E. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. Wm. & T. B. TRAX, Wholesale Druggists, Toledo, O. WALKING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

He does not promise to us or to any of us immunity from physical death. That is not a curse, it is a blessing. It is rest for the weary hand and brain and heart. It is freedom for the imprisoned soul. But he says to us, "I have gone before you through it; follow me." "He that believeth on me shall never really die." So it is that the darkest of all paths is brightened and the deepest of all mysteries dispelled. We need not fear to follow (where he passed). What if this way is lonely when it goes out beyond the little space over which our vision ranges? What if we shrink with natural recoil from new and untried conditions of existence? Lo! he has gone before us through the grave itself. And for us to die is but to follow him.—Edward B. Coo, D.D., in "Life Indeed."

Here a man shall be free from the noise and from the hurrying of this life; all states are full of noise and confusion, only the valley of humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim life.—John Bunyan.

PLEASE mention this paper when answering advertisements.



Anything Wrong With your Watch?

Send by registered mail to our Watch department for inspection and estimate.

Our 32-page catalogue sent FREE.

C. P. Barnes & Co.
202-206 West Market St., Louisville, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 1.

CATTLE.	
Extra good export steers, 1,200 lbs. and up	4 00/4 05
Light shipping, 1,200 to 1,300 lbs.	4 00/4 05
Best butchers	4 00/4 05
Fair to good butchers	3 95/4 00
Common to medium butchers	3 90/3 95
Thin, rough speers, poor cows and cowboys	3 80/3 85
Good to extra oxen	3 80/3 85
Common to medium oxen	3 75/3 80
Feeders	3 70/3 75
Stockers	3 65/3 70
Wethers	3 60/3 65
Yearlings	3 55/3 60
Mixed cows—Cholera	3 50/3 55
Fair to good	3 45/3 50

HOGS.

Choice packing and butchers, 225 to 250 lbs.	5 35/4 40
Fair to good packing, 180 to 200 lbs	5 30/4 35
Good to extra light, 120 to 150 lbs.	5 25/4 30
Pig shoats, 120 to 150 lbs.	5 20/4 25
Figs, 80 to 120 lbs.	5 15/4 20
Weight, 120 to 400 lbs.	5 10/4 15

SHEEP AND LAMBS.

Good to extra shipping sheep	3 00/3 05
Fair to good	2 95/3 00
Common to medium	2 90/2 95
Stocks	2 85/2 90
Wethers and cowboys, per head	5 00/5 05
Best butcher lambs	5 00/5 05
Fair to good butcher lambs	4 95/5 00
Trail-ends	3 90/3 95

Report for week ending Sept. 1.

LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to September 1, with comparisons:

Year	Week.	Year.
Year 1899	2,900	105,678
Year 1898	2,950	110,946
Year 1897	1,973	78,211
Year 1896	2,149	119,747

SALES.

Total sales of new crop	1900.	1899.	1898.
to date	115,944	115,106	65,227
Sales new crop to date,			
original intention	95,307	94,400	62,079

REJECTIONS.

Rejections this week	540	485	463
Percentage of rejections to action sales	50	49	50
Rejections Jan 1 to date	23,929	21,229	14,719

RECEIPTS.

Receipts this week	1,900	1,800	1,800
Receipts Jan. 1 to date	1,777	1,821	919
Receipts Jan. 1 to date	22,947	20,991	24,028

BURLEY—1899 CROP.

	Red.	Color.
Trash, green or mixed	2 50/2 55	2 50/2 55
Trash, sound	3 00/3 05	3 00/3 05
Common lugs	3 00/3 05	3 00/3 05
Medium lugs	3 00/3 05	3 00/3 05
Good lugs	3 00/3 05	3 00/3 05
Common leaf, short	3 00/3 05	3 00/3 05
Common leaf	3 00/3 05	3 00/3 05
Medium leaf	3 00/3 05	3 00/3 05
Good leaf	3 00/3 05	3 00/3 05
Fine and selections	3 00/3 05	3 00/3 05

BURLEY—1900 CROP.

Trash, green mixed	2 50/2 55
Trash, sound	3 00/3 05
Common lugs	3 00/3 05
Medium lugs	3 00/3 05
Good lugs	3 00/3 05
Common leaf, short	3 00/3 05
Common leaf	3 00/3 05
Medium leaf	3 00/3 05
Good leaf	3 00/3 05
Fine and selections	3 00/3 05

We were pleased to have Bro. S. Gaton, of Eminence, and Bro. J. W. Hedden, of Mt. Sterling, call at the Recorder office.